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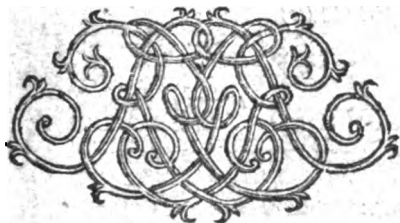
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# T A B L E

## T O T H E

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and PAMPHLETS contained in this Volume.**

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# THE MONTHLY REVIEW,

For JULY, 1770.



ART. I. *Theocriti Syracusii quæ supersunt, cum Scholiis Græcis Auctioribus, Emendationibus, et Animadversionibus in Scholia Editoris et Joannis Toupii, glossis selectis, ineditis, Indicibus amplissimis. Præmittuntur Editoris Dissertatio de Bucolicis Græcorum, Vita Theocriti a Josua<sup>o</sup> Barnesio scripta, cum nonnullis aliis auctariis. Accedunt Editoris et variorum Notæ perpetuæ, Epistola Joannis Toupii de Syracusis, ejusdem addenda in Thecritum, nec non Collationes quindecim Codicum. Edidit Thomas Warton, S. T. B. Coll. SS. Trin. Socius, nuper Poeticæ Publicus Prælector, Oxoniæ. 4to. 2 Vol. 1 l. 5 s. in Sheets. Sold by T. Payne. 1770.*

**W**E cannot by any means agree with the noble author of the Dialogues of the Dead, that the office of an editor is beneath a man of genius, or that to give an edition of Shakespeare was a disgrace to Pope. Would a Gainborough, a Reynolds, or a Paxton, think themselves dishonoured in restoring the faded tints of Teniers? Or can it hurt the dignity of living genius to burnish the trophies and trim the laurels of the dead? There must be a kind of silly vanity in the supposition.

It is with particular pleasure we find that the very ingenious and learned Mr. Warton, late Poetry Professor in the university of Oxford, has given the Public an elegant and accurate edition of Theocritus. The great father of the pastoral poetry certainly deserves every attention that taste and erudition can properly pay him. For our parts, we cannot but be grateful for the many pleasures he has afforded us; and we shall still add to those pleasures while we present our Readers with an ample account of the advantageous manner in which he now appears to the world.

In the first place, we shall give the Editor's account of the work, from his Latin preface.—‘When I was Poetry Professor in Oxford, and read lectures on the Greek poets, Dr.

Blackstone, who is no less distinguished for his knowledge of polite letters than of the laws of his country, solicited me to give an edition of some Greek poet from the Clarendon press, of which he was then one of the curators: at the same time he had the politeness to observe, that it would be equally an honour to that press, and an advantage to the younger readers of the Greek poetry. Conveniently for such a purpose, it happened then, too, that a large collection of learned tracts, serving to illustrate Aristophanes, Pindar, Theocritus, and other Greek writers, had been presented to the Bodleian Library; a collection made with great labour and expence by the late learned Mr. St. Amand\*. The best part of this treasure related to Theocritus, a poet whom I had ever admired for that fine relish of antiquity, that flavour of ancient genius, by which he is distinguished, and whom I had read with peculiar pleasure in a very early period of life. As these materials were before me, my friend continued his kind importunities, and urged me not to suffer such a treasure any longer to lie concealed. You have now, said he, an opportunity of giving Theocritus to the world in such a manner as he both requires and deserves. In short, his arguments prevailed, and I undertook to give an Oxford edition of that celebrated poet. But it is necessary that I should acquaint the reader, not only with the inducements I had to engage in this work, but with what materials, and what support I found in the execution of it; and this I shall do as briefly as possible.

\* About the year 1705 the above-mentioned Mr. St. Amand was student of Lincoln College in Oxford; but he made no long stay there. His passion for the Greek literature, but particularly for acquiring materials towards a new edition of Theocritus, led him into Italy. There, though very young, for he was scarce twenty, he obtained a distinguished reputation for learning, and became acquainted with men of the first erudition, among whom were Gravina, Fontanini, and others. By their acquaintance he was easily introduced to the best libraries; and, at Florence in particular, he was favoured with the friendship of the learned Professor Salvini, who furnished him with several materials relating to Theocritus from the Laurentine library and St. Mary's monastery of Benedictines. The patronage and friendship of Mr. Newton too, the English ambassador at the Grand Duke's court, were of signal service to him. After spending some time with these and other learned men, in a mutual exchange of literary treasures and observations, he returned to England, by way of Geneva and Paris.

---

\* This gentleman, as we are informed, was apothecary to king James II.

He died about the year 1750, and left the valuable collection of books and manuscripts he had made abroad, to the Bodleian library. Of that part of this collection, which has more immediate reference to Theocritus, the following is a catalogue:

- I. *Variae Lectiones tredecim Codicum Vaticanorum, Romæ.*
- II. *Glossæ e dictis Codicibus.*
- III. *Scholîa, quorum multa hætenus inedita, e dictis Codicibus.*
- IV. *Variae Lectiones Codicis Medicei, sive Laurentiani, Florentiæ, cum Pindaro et Epistolis Libanii, compacti, notat. 37.*
- V. *Variae Lectiones Codicis Medicei, sive Laurentiani, notat. 46.*
- VI. *Variae Lectiones Codicis Medicei, sive Laurentiani, notat. 43.*
- VII. *Glossæ interlineares e Codice Laurent. notat. 37.*
- VIII. *Variae Lectiones e Codice Cardinalis Ottoboni, Romæ.*
- IX. *Sylloge quarundam variantum Lectionum Codicum trium Laurentianorum. Florentiæ, notat. 37, 43, 46. [Vid. numb. IV. V. VI.]*
- X. *Glossæ unius Cod. Laurent. Prædictorum.*
- XI. *Notæ scriptæ in Margine Cod. Laurent. notat. 46.*
- XII. *Argumentarum Differentiæ, notatæ a Politiano, e Cod. Laurent. notat. 46.*
- XIII. *Glossæ interlineares Cod. Laurent. notat. 46.*
- XIV. *Variae Lectiones e duobus Codicibus Monasterii Benedictini B. Mariæ, Florentinæ, notat. A. C. 4. A. C. 12. quorum alius vetustior, alius recentior dictus.*
- XV. *Glossæ Codicis recentioris Prædicti.*
- XVI. *Scholîa ex aliquo Laurentianorum Codicum.*

Such were my materials, and from these various readings my object was to select and make up a new and improved text of Theocritus. At last, however, I thought it most convenient to exhibit these readings, or the best of them, in one view at the end of my text, under the title *Collationes*. Many of these too necessarily occur in my notes—yet not that I had any view of swelling my edition with repetitions, but in the course of comparing and enquiring into the merits of the respective readings, it was unavoidable. I would here have the reader observe, that though I may appear to have paid great attention to MSS. as I have transcribed so much from them, yet I am not in the number of those who repose such an implicit faith in them, that they look upon every line to be written by the pen of the Delphic Apollo. For many of these were written after the taking of Constantinople by those poor hungry Greeks, who, when banished from their country, were glad to do any thing for bread. Many likewise of those MSS. which were brought from Greece, were written in the middle period, by people totally ignorant of the purity of the Greek language. As to the *Scholîa*, I have enlarged and improved the vulgate from the vatican, with several hitherto unpublished; and to those that have been published, I have added the various readings from the

same MSS. Nor have I altogether neglected the *Glosses*; for these little comments sometimes have their use. The authors of these, as they lived in ages nearer to the period of purity, received some lights and some intelligence from tradition; and they had access to books and comments which are lost to us. By accident, or by industry, they instituted many good readings; and though the Greek language was corrupt in their times, yet still it retained some marks and traces that led to its original genius and phraseology, and thus many words of obscure or doubtful meaning were happily explained. Even the barbarous Byzantine interpretations are frequently near the truth, or make at least an opening for the discovery of it. We have, therefore, given a collection of the Vatican and Medicean *Glosses*, and have now first published the arguments from the Vatican, *in column, et pueriles amores*. The titles of the *Idyllia* are taken from the most approved copies.

This plan, with these materials, might be supposed sufficient for a new edition. That nothing, however, should be wanting to this undertaking, I made it my next object to examine such MSS. of Theocritus as the English libraries would afford me. Two I found in the Bodleian library, one of which contained the first eight *Idylliums*, with a few of the published *Scholia*. The other was imperfect both at the beginning and the end, and, indeed, had nothing entire belonging to it. A third I found amongst the *Laud* MSS. but that contained only the first eight *Idylliums*. In the British Museum I met with a MSS. of good character, apparently of the fourteenth century: but this MSS. contains no more than five *Idylliums*, with a few select *Scholia*. These several MSS. are collated in this edition, and sometimes referred to in the notes. After these I examined two Cambridge MSS. one belonging to the public library, the other to Emanuel College; but they did not appear to be worthy of collation.

Thus much of the MSS. and now I shall say something of the editions, at least the best editions of our poet, that the reader may perceive at once how much this work has been indebted to those that have gone before it, and what original merit it may claim.

Aldus, that great restorer of the Greek learning, first published Theocritus at Venice, in the year 1495. That edition contains the first twenty three *Idylliums*, and the thirtieth. To these are added some pieces of Moschus and Bion, with Hesiod, Theognis, Phocylides, the distichs of Cato, and a variety of Greek sentences. This edition derives great authority from the known fidelity of Aldus, who, in his expressions, never varied one tittle from the manuscript: and this will appear upon examining our collations. A little after this, viz. in 1515, followed the Florentine edition, so frequently referred to by H.

Stephens.

Stephens. The editor seems to have had good MSS. probably from the Medicean library, to which Aldus had not recourse. In the year following, 1516, our poet was edited at Rome by Zacharias Calliergus, a Cretan, of some skill in the Greek learning, who appears to have got his living in Italy by printing and copying manuscripts. He first added, what had been omitted in the edition of Aldus and that of Florence, the twenty-fourth, twenty-fifth, twenty-sixth, twenty-eighth, and twenty-ninth Idylliums; beside the Syrinx, nineteen epigrams, the Harchet, the Wings, and the Altar\*. Theocritus, after this, received no further advantages, except in removing such things as were unworthy of him. Calliergus, moreover, accompanied his text with the Scholia, which had never before been published. He added likewise the Greek commentary of John Pediasmus on the Syrinx. Calliergus removed many faults which stood in the edition of Aldus, and introduced many others of his own, depending too much on his own sagacity, which frequently failed him, though at the same time, I suppose, he had the assistance of the Vatican MSS. Henry Stephens, however, eclipsed all the former editors in his edition of Theocritus, published along with the principal Greek poets, who wrote in the heroic measure in the year 1566; for it was not only more elegant than the preceding editions, but abundantly more correct. He had not only the advantage of the editions of Aldus, Rome, and Florence, but several fine emendations from an ancient MS. which the learned Sophianus had brought with him out of Greece. He moreover changed the order of the Idylliums, and, what was more than all, by his fine taste he distinguished and separated what belonged to Bion and Moschus from the works of Theocritus. As to the authority of those MSS. which expressly give to Theocritus those pieces which Stephens has so properly restored to Bion and Moschus, it passes for nothing with me. Those MSS. were taken principally from the archetype of Artemidorus the grammarian, who collected indistinctly all the Greek Bucolic poetry. What Stephens took from Theocritus carries an internal evidence that it never belonged to him, and that evidence with me weighs more than the authority of a thousand Byzantine MSS.

\* In the year 1604, Daniel Heinsius published an edition of our Sicilian bard. His text I have adopted entirely, but without the accents. To reject these wholly had, it must be owned, the appearance of innovation; but in this I was supported by the authority of the very learned curators of the Clarendon

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\* These childish things did not come from Theocritus, but from Simmius of Rhodes.

press, under whose auspices I undertook this work, and who, I doubt not, had sufficient reasons for enjoining the dismissal of the accent. Heinsius, as he consulted no manuscripts, made frequent changes in the dialect, and some common forms of expression he reduced to the Dorian. In the *Scholia* too he made some cursory emendations.

The last edition of Theocritus was that of the learned Reiske, published at Leipzig, in 1765, with very valuable observations. Of this edition, as it has been so recently in the hands of the learned, it is not necessary to say much, though it merits all possible attention. However, had not this learned man's intention of editing Theocritus come to my knowledge too late, I should certainly have had so much respect for his merit as not to have interfered with him in that province.

I have already mentioned the separation that Stephens made between some Idylliums of Bion and Moschus and those of Theocritus. Stephens, nevertheless, still left to Theocritus many poems, which by no means belong to him. Of these I was solicited by some learned men to make a collection in this edition, and to give them a separate department, that they might be distinguished from the rest. This, however, I declined to do. I was unwilling to expel those productions from the province of Theocritus, in which the general consent of the learned world, and even time itself, had secured their possession. It will not, however, be foreign to my purpose, if I here give my opinion concerning the making a future collection of these poems, and mention what Idylliums have, in my opinion, made their way from other quarters into the volume under our care.

Theocritus, according to Suidas, wrote several books of Bucolics; and these he divides into *Præitides*, *Ελπίδες*, *Funebres*, *Hymni*, *Heroinæ*, *Elegi*, *Iambi*. Beside these I doubt not but he wrote other poems, which cannot be referred to any of the above-mentioned classes. These, I suppose, were distinctly collected by the ancients. In process of time such parts as were not properly Bucolic fell away from the rest; for we have nothing, or very little remaining, of the *Præitides*, *Ελπίδες*, *Funebres*, *Hymni*, *Heroinæ*, *Elegi*, or *Iambi*. However, as the whole had, from the first, the appearance of a miscellaneous collection, it is no wonder if poems of a different origin made their way into it. With respect to the Bucolics, the whole of which are possibly come down to us, in this class were incorporated the pastoral poems of Bion and Moschus, and, probably of other writers. In the mean time the general title of *ΒΟΥΚΟΛΙΚΑ* had so entirely swallowed up the rest, that even such poems of Theocritus as were of a different stamp, were comprehended under that title. Hence it comes to pass that

the *Hylas* is ranked in the same class by the Scholiast of Apollonius Rhodius. Soon after, some officious grammarian gave this collection, which, though mutilated and full of interpolations, contained most or all of the Bucolic, and some other poems of Theocritus, under the general and convenient title of *Idyllia*.

‘ Upon this view of things, it appears that much must have been lost. I shall now mention what I apprehend to be spurious in the collection that remains. Such are the *AITES*, *ENCOMIUM IN PTOLEMÆUM*, *HELENÆ EPITHALAMIUM*, *FAVORUM*, *FUR*, *BUCOLISCUS*, *HERCULES LEONIS INTERFECTOR*, *PISCATOIRES*, *OARISTYS*, *IN MORTUUM ADONIM*. Why I think these belong not to Theocritus, my reasons, or at least my suspicions, I have mentioned in their proper place. That some of these are quoted as the productions of Theocritus by Stobæus, Eustathius, and Etymologus Magnus, stand for nothing with me. In the time of Eustathius I am convinced that Theocritus was read in his present form. All the Greek poetry that passed through his hands is come down to us. He quotes, indeed, the comic writers frequently, but all from Athenæus. To say the truth, he had read the productions of several grammarians, which are now lost, and from them he has many fragments that are to be found nowhere else. He had undoubtedly many of the best MSS. of the poets, and from those he was supplied with readings, which the conjectures of ingenuity could hardly have fallen upon. Stobæus and Etymologus Magnus are older than Eustathius. But even before their times the good Christians, with a pious design no doubt, made sad havock of such poor Greek poets as came in their way. Much did they suffer from their misguided zeal, to say nothing of the injuries of time, and the fate of human labours.

‘ I can promise, however, an edition of our poet faithfully printed. For this I am in some measure indebted to my learned friend Mr. Wheeler, who has been deservedly honoured with more than one professorship in the university of Oxford; for he had the kindness to assist me in the tedious labour of correcting the press. Indeed, in consideration of his distinguished erudition, the whole work might with still greater propriety have devolved upon him.

‘ With respect to the notes annexed to this edition, if it should be objected by some that I have produced little or nothing new, it must be acknowledged at least, that I have collected and digested every thing of the kind from former writers that was worth preserving, particularly the notes of Causabon and Heinſius, which abound with erudition. It must be owned that I have sometimes found fault with Heinſius for being too diligent about trifles, and for his too great subtlety in hunting



after new meanings; but then I have not forgot to give Caubon his due praise for that consummate skill in ancient learning, united with the clearest and most temperate judgment, which he has displayed in his critical observations. This, however, must be objected to both, that they have left many difficult passages wholly unconsidered: and if I have failed in attempting to explain such passages, there must be some indulgence due to an effort which had been declined by men of such distinguished erudition.

‘ I have likewise made diligent search after such observations on the works of Theocritus as have casually fallen from writers engaged in different subjects; and that I might bring these into the common treasure, it has cost me no small pains. As to matters of ancient history, mythology and geography, they come not into my plan. Tedious dissertations on such subjects as these generally give the reader more trouble than they do the writer. It is always best for the reader, when he finds it necessary, to refer to writers who have professedly treated these subjects. Sometimes, however, we have touched upon them, when a difficult passage, or an obscure allusion, required it. As to my conjectures in rectifying the text, I leave them to the judgment of the learned. I do not introduce them as authoritative or authentic, but as some leading means of making future discoveries. I found among Mr. St. Amand's papers a specimen of a Commentary which he proposed to have added to his edition. But this was a mere beginning, and I could find little in it that could be of use to me. That gentleman had undoubtedly great ingenuity and learning, particularly in the Greek literature: for how could he, otherwise, attempt a complete Commentary on Theocritus? But bad health, a surfeit of labour, timorous apprehensions, some or all of these causes made him leave his materials and his task to other hands. I found some small notes of Salvini's, which he communicated to Mr. St. Amand at Rome; and my learned friend Mr. Farmer, Fellow of Emanuel College, Cambridge, favoured me with some MS. readings of the late Joshua Barnes, so well known for his skill in the Greek literature: but these were of no service to me; for they were either trite or trifling. I had been informed that the celebrated Taylor, formerly Greek Professor in Cambridge, had left many notes on our author. These, however, I could not obtain; and if I had obtained them, I understood that they would have been of no use to me. Subjoined to my Commentary is a letter on Syracuse, very elegantly written by my learned friend Mr. Toup, who, out of friendship to me in this instance, for a while suspended his much expected edition of Longinus. He was willing that Theocritus should come into the world with something valuable to-

to recommend him. His benevolence to the poet and his editor did not, however, end here. From him I had the learned observations on the Scholia, and a most finished collection of notes on the text, under the title of *ADDENDA*; which whoever reads, I am afraid, will think very slightly of my share in the work. Some things, too, he communicated to me by letter, which will be found in their respective places in the Commentary, followed by his name. Indeed, the name of every author from whom I have borrowed, I have been careful to set down: for I was unwilling to do, what many have done, to acquire, by such silent frauds, a reputation of erudition.

‘ The Dissertation on the Bucolic poetry of the Greeks was given formerly in my poetical lectures in the public schools at Oxford; but has been revised and augmented since. To the Scholia I have prefixed a short account of them and their several authors; and have annexed the emendations of former editors. Beside these things I have made two indexes: one, of those ancient Greek writers, whether lost or come down to us, that are quoted either in the published, or in the hitherto unpublished *Scholia*: the other, of such things in the Scholia as were any way remarkable. Here, too, the reader will find a most useful and pregnant index of all the words in Theocritus, formerly prepared by St. Amand. For the accuracy of this index I can be answerable, as I have compared it with one of the learned Dr. Morell’s, and have not found a syllable to alter. Among other acquisitions that this edition has made, is the Life of Theocritus, written by Joshua Barnes, and never before published. This was communicated to me by the very learned Mr. Morris, late Vice-principal of Hertford College, Oxon. This Life, it must be owned, is by no means satisfactory to me, though I have here and there been at pains to correct it. To say the truth, I found it so trifling that I hardly thought it worth transcribing; but I had no other to substitute in its stead. There is certainly nothing more easy than to make use of the materials that are at hand; and I did not find myself by any means disposed to write a new Life of Theocritus, though it might have been done with little more labour than it cost me to transcribe the other. There was something too in yielding to the advice, and gratifying the inclination of my friend, whose obliging manner of offering a favour I knew not how to get over.

‘ I must not forget to mention my obligations to Mr. Price, the Bodleian librarian, who gave me all possible assistance in my researches, by pointing out MSS. arranging papers, and removing the many inconveniences which occur in a public library. In short, he left nothing undone to make my labour easy to me,

The reader may reasonably wonder to find an edition of an author, who has hitherto, on account of his few remaining productions, been reckoned amongst the minor poets, swelled to so enormous a size. Such, however, is the manner of editing in these learned times, that a poet, especially if he is a Greek poet, is the least part of himself. Besides, the large treasures with which we were provided for this work, would not be contained within a narrower compass. Some regard too was paid to elegance and splendor. The honour of the Clarendon press, and the magnificence of the University were consulted. That this edition has been ten years in preparing, will, surely, be no objection to it: and I can assure the reader, that if the time was protracted beyond what might reasonably have been expected, it was not an aversion to the necessary labour, but other avocations that occasioned the delay. Beside this, the dilatoriness of the printers, who are such a slippery set of men that there is no depending on them, made the business still longer. The delay itself, however, was attended with many advantages, such as time and chance in the like cases bring along with them. Had the edition been more hastily executed, it would have wanted its best acquisitions. To say nothing of others, the Observations of Reiske, so lately published, could not have been had, and what are worth all the rest, the Criticisms of Toup, which have not been in my possession above twelve months.

Such is the Editor's account of this learned work, which we have translated from his Latin preface. In our next Review we shall oblige our Readers with a translation of Mr. Warton's ingenious Dissertation on the Bucolic poetry of the ancients. As the foreign accounts of our literature are taken chiefly from our Review, we cannot pay too much attention to any work that does honour to our country.

[To be continued.]

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ART. II. *The New Testament or New Covenant of our Lord and Saviour Jesus Christ.* Translated from the Greek according to the present Idiom of the English Tongue. With Notes and References interspersed as Occasion required, to confirm and illustrate the more *literal* or *various* Renderings given at the Bottom of each Page; by which even they, who do not understand the Original, may often judge for themselves of the Justness and Propriety of the Translation. By the late Mr. John Worsley, of Hertford. 8vo. 6 s. Cadell, &c. 1770.

**A**LL attempts for the illustration of the Scriptures, which are guided by judgment and learning, and are not the effects of fancy, prejudice, or secular views, are truly commendable

commendable and valuable. In this number we must rank the present performance, to which the author seems to have applied with considerable attention, and to have executed it with fidelity. This last is indeed a qualification of essential importance for a work of this nature. In expositions and commentaries on the sacred writings, no doubt, every writer is at liberty to give that meaning of a text which he judges to be, on the whole, most just and probable; but a translation requires a rigid exactness. All endeavours, even though well intended, to make the scriptures speak a language different from the original, or to give them a turn favourable to particular opinions, however rational in themselves, are daring and unwarrantable, totally inconsistent with protestant principles, and will afford our popish adversaries some plausible arguments against us.

The English version of the Bible commonly used among us, is certainly very far from being perfect; the labours of the learned have discovered in it a variety of errors (some indeed but inconsiderable) but, at the same time, we may observe, that no small honour accrues to the ancient translators from these critical enquiries. It is so far from being surprizing that they should have fallen into some mistakes, that, all circumstances considered, we may rather wonder there are not more in number, and of greater importance. However, though we may join with this author in acknowledging, that 'the English translation of the Bible in the reign of king James I. is, no doubt, (*on the whole*) a very good one; and justly so esteemed to this day, though it be above a hundred and fifty years old,' it is also very desirable that a new edition of it, corrected with the utmost fidelity and erudition, should be delivered to the publick. Mr. Worsley expresses an earnest wish of the same kind, but principally on account of those words and phrases, which are 'by this time become obsolete, and almost unintelligible to common readers.' 'For, says he, as the English tongue, like other living languages, is continually changing, it were to be wished that the translation of the sacred oracles could be revised by public authority, and reduced to *present* forms of writing and speaking, at *least* once in a century: but though this be not allowed for *public* use, it is to be hoped some *private* persons may receive benefit by that which is now offered.' He farther tells us that his 'principal attempt is to bring it *nearer to the original*, either in the text or notes, and to make the form of expression more suitable to our *present* language.' He disclaims all design of countenancing any particular opinions or sentiments, and assures the reader that he has weighed as it were every word in a balance, even to the minutest *particle*: of this last particular, his editors take peculiar notice, and recommend as close an examination as possible of small *particles*, which,

say they, may escape the notice of a transient reading, but will be found on accurate inspection to distinguish this from the old translation more than almost any other circumstance;—and that in many places, where the sense of the passage is materially affected. Mere alterations in the English phraseology, a common reader, tolerably acquainted with his own tongue, may be able to make with some propriety, but to ascertain the exact sense of the original, and deliver it fully to the reader, is a business, of much greater difficulty, as well as learning. For each of these Mr. Worsley labours. He very often changes the expression where the sense remains as before, and in many instances this is done with great justice, though in some others it appears less necessary; but this is a point on which different readers will and must think differently. Where the common version speaks of a *mote* in the eye, as *Matt. vii. 3.* the word is here exchanged for *chaff* or *splinter*; instead of the awkward phrase, *we do you to wit*, we here read, *we make known to you*; and where *shall* is used for *will*, *should* for *would*, or the contrary, they are here altered.

We do not find considerable criticisms on the original language, nor does the author endeavour to elucidate particular words or phrases by quotations from other ancient Greek writers, or by observations on the Hebrew idiom which is sometimes apparent in the expressions of scripture, both of which may be and have been usefully attended to in enquiries of this nature; nor are the different readings in ancient manuscripts and versions, in some important places, here particularly noticed. This we suppose did not immediately fall in with our author's design, but he does in several instances express more fully the sense of the original, though there are other words and phrases on which learned men have often made judicious observations which, we think, he might have considered with advantage. In the short notes at the bottom of each page, *different* ways of expressing the original words are offered to the reader with *or* prefixed; a *different reading* also in the original is distinguished by *al.* for *aliter*, *otherwise*. Further we sometimes find here a more *literal* rendering of the Greek than that which is given in the text, which is marked by *Gr.* and whereas some notes are doubly distinguished from the rest, by being printed in Italics and referred to by asterisks, &c. we are told, they contain certain words, without which the sense in the English is perfect, though they are to be found in the Greek. We shall only add that this work may be very usefully consulted, and persons who are unacquainted with the original may be able from hence to form their judgment concerning the translation in common use among us, and to improve their knowledge of the scriptures. As it has been our usual method in the account

of publications of this kind, we shall here add a few extracts which may give our readers some farther idea of the performance.

S. MATTHEW. Ch. v.

‘ Ye are the salt of the earth, but if the salt be grown insipid, wherewith shall it be seasoned? it is no longer fit for any thing, but to be thrown out of doors, and trodden under foot \*. Ye are the light of the world: a city, *that* is situated on a hill, cannot be hid. Nor do *men* light a candle, † to put it under a bushel, but on a candlestick: and then it giveth light to all in the house. So let your light shine before men, that they may see your good works, and glorify your father, who is in heaven.

‘ Think not that I came to † abrogate the law, or the prophets: I am not come to abolish, but to † compleat *them*: for † verily I say unto you, till heaven and earth pass away, not one jot nor one tittle shall pass from the law, till all be † compleated. Whosoever therefore shall break one of the least of these commandments, and *thereby* teach men so to do, he shall be † esteemed very little in the kingdom of heaven: but whoever shall do, as well as teach, *them*, he shall be † accounted great in the kingdom of heaven. For I tell you, that unless your righteousness exceed *that* of the scribes and pharisees, ye shall not enter into the kingdom of heaven.

The Acts. Ch. xix.

‘ Then some of the vagabond Jews, exorcists, took upon them to name the name of the Lord Jesus over those that had evil spirits, saying, “ We adjure you by Jesus, whom Paul preacheth.” Now there were † seven sons of *one* Sceva a Jewish † priest, who did this. But the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil spirit was, leaped upon them, and mastered them; and prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, that dwelt at Ephesus: and fear fell on them all, and the name of the Lord Jesus was magnified. And many of them that believed came confessing and declaring their former practices. And a great number of those that had used inquisitive arts, brought the books, and burned them before *them* all: and they computed the price of them,

\* by men. † Gr. and. † Or, dissolve. † Or, fulfil.  
 † Or, I assuredly tell you. † Gr. done. † Gr.  
 called the least or very little. † Gr. called † some. † chief.  
 † together.

and

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20 and found it to be <sup>2</sup> fifty thousand pieces of silver. So mightily did the word of the Lord increase and prevail.

21 After these things §, Paul purposed in spirit to pass through Macedonia and Achaia, and go to Jerusalem, saying, || after I have been there, I must also see Rome. So he sent into Macedonia two of those that ministered to him, Timothy and Erastus, but he himself stayed some time in Asia. Now there happened at that time no small disturbance about the way which he taught. For one Demetrius ¶, a silver-smith, who made silver <sup>a</sup> models of Diana's temple, brought no small <sup>b</sup> gain to the artificers: whom he got together, and with them the workmen they employed about such things, and said, <sup>c</sup> My friends, ye know that

26 by this employment we <sup>d</sup> get our wealth. And ye see and hear, that not only at Ephesus, but in almost all Asia, this Paul hath persuaded and perverted many people, saying, that they are no gods which are made by hands. So that we are not only in danger of this, that the business we follow will come <sup>e</sup> to nothing; but also that the temple of the great goddess Diana will be <sup>f</sup> despised; and her magnificence destroyed, whom all Asia and the whole world worshippeth. <sup>\*</sup> Hearing this and being filled with rage, they cried out, saying, Great is Diana of the Ephesians.

29 And the whole city was filled with confusion; and they rushed with one accord into the theatre, dragging with them Gaius and Aristarchus two Macedonians, fellow-travellers <sup>2</sup> with Paul. And when Paul would have gone

31 in unto the people, the disciples would not let him. And some also of the chief men of Asia, being his friends, sent to him, and desired him not to venture himself into the theatre. Some therefore cried one thing, and some another; for the assembly was confused, and the greater part did not know for what they were come together. And they brought Alexander forward out of the multitude, the Jews urging him on. And Alexander beckoning with the hand, would have made a defence to the people. But when they knew that he was a Jew, they all cried out with one voice, for <sup>h</sup> near two hours, Great is Diana of the Ephesians. And when the secretary had appeased the multitude, he said, Ye men of Ephesus †, what man is there who doth not know that the city of the Ephesians is devoted to the <sup>i</sup> service of the great goddess Diana, and of the image

<sup>2</sup> Gr. five myriads of silver. -- § were accomplished. || that  
¶ by name. <sup>a</sup> Or, medals, Gr. silver temples. <sup>b</sup> Gr. business, employ, work. <sup>c</sup> Gr. men. <sup>d</sup> Cr. have. <sup>e</sup> Gr. to rejection. <sup>f</sup> Gr. esteemed as, or for, nothing. <sup>\*</sup> And. <sup>2</sup> Gr. of.  
<sup>h</sup> Gr. about. † for. <sup>i</sup> Or, worship, Gr. temple.

which

which fell down from Jupiter ? Since therefore these things  
are incontestible, ye ought to be quiet *and composed*, and  
to do nothing rashly. For ye have brought these men  
*hither*, who are neither robbers of temples, nor blas-  
phemers of your goddesses. If Demetrius therefore, and  
the artificers that are with him, have a charge against any  
*one*, the law-courts are open, and there are *Roman* pro-  
consuls *likewise*: let them <sup>2</sup> implead one another. But if  
ye are enquiring any thing about other matters <sup>1</sup>, let it be  
decided in a lawful assembly: for we are in danger of being  
charged with sedition for *what has happened* this day, there  
being no cause by which we can give a reason for this con-  
course. And when he had said these things, he dismissed  
the assembly.

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2 CORINTHIANS. Ch. iv.

But having the same Spirit of faith, according to what  
is written, "I believed, and therefore have I spoken,"  
we also believe, and therefore speak: knowing that He,  
who raised up the Lord Jesus, will raise up us also by  
Jesus, and present us with you. For all *these things are*  
for your sakes, that the abundant grace might through  
<sup>2</sup> *gratitude* of many redound to the glory of God.  
For which cause we are not disheartened: but though  
our outward man decayeth, yet the inward man is re-  
newed daily. For our <sup>2</sup> *short and light* affliction is work-  
ing out for us an <sup>2</sup> *infinite and eternal* weight of glory,  
as we aim not at the things *which are visible*, but <sup>2</sup> *in-*  
*visible*: for those, which are visible, are temporary, but  
the invisible are eternal. For we know that if our  
earthly house, *which is but as* <sup>†</sup> a tent, were dissolved,  
we have a building of God, an house not made with  
hands, eternal in the heavens. And <sup>2</sup> *therefore whilst*  
*we are in this tabernacle* we groan, being very desirous  
to be covered with our house *which is from heaven*:  
since though <sup>2</sup> *unclothed of this body*, yet we shall not be  
found naked. For we who are in *this tabernacle* do  
groan, being burthened; wherefore we desire, not to be  
*wholly unclothed*, but to put on <sup>2</sup> *immortality*, that the mor-  
tal part may be swallowed up <sup>2</sup> in life.

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<sup>1</sup> Or, join issue. <sup>2</sup> Gr. it shall be. <sup>3</sup> Or, thanksgiving,  
or, thankfulness. <sup>4</sup> Or, momentary. Gr. for the present only.  
<sup>5</sup> Or, above all degrees of expression; or, in a most transcendently  
excellent manner, or, degree. <sup>6</sup> *the*. <sup>7</sup> *† of*. <sup>8</sup> Gr.  
for. <sup>9</sup> *involuntarily*, as in some Greek copies; or, as in others,  
*being so clothed*, we shall not, &c. <sup>10</sup> See 1 Cor. xv.  
<sup>11</sup> Gr. by.



## 2 PETER. Ch. i.

1 Simon Peter, a servant and an apostle of Jesus Christ,  
to them that have obtained like precious faith with us, in  
the righteousness of our God, and of our Saviour Jesus  
2 Christ: grace and peace be multiplied unto you; in the  
3 acknowledgement of God, and of Jesus our Lord; <sup>z</sup> as  
his divine power hath given us all things that pertain to <sup>h</sup>  
life and godliness, through the <sup>i</sup> knowledge of Him who  
4 hath called us by that glory and virtue, by which are  
given unto us exceeding great and precious promises;  
that by these ye may become partakers of a divine nature,  
having escaped the corruption that is in the world through  
lust.

5 <sup>e</sup> And <sup>k</sup> to this giving all diligence, add to your faith  
6 fortitude; and to fortitude knowledge; and to know-  
ledge temperance; and to temperance patience; and to  
7 patience piety; and to piety brotherly affection; and to  
8 brotherly affection <sup>i</sup> charity. For if these be in you and  
abound, they will not <sup>m</sup> suffer you to be idle, nor unfruit-  
9 ful in the knowledge of our Lord Jesus Christ. But he,  
that hath not these, is blind, or short-sighted, having  
forgot his baptismal purification from his former sins.  
10 Wherefore, my brethren, be the more diligent thus to  
make your calling and election <sup>n</sup> sure; for if ye do these  
11 things ye shall never <sup>o</sup> fall. For so an entrance shall be  
administered unto you <sup>p</sup> abundantly into the everlasting  
kingdom of our Lord and Saviour Jesus Christ.

We have no particular reason for selecting the foregoing passages, rather than others; but these will serve to give our Readers some notion of this work. We may just observe, that there is an unlucky mistake, Matt. x. ver. 2, 3, &c. where the names of the apostles are enumerated; two of them being omitted: and, some how or another, this has escaped notice in the errata.

<sup>z</sup> Or, for.  
ment.  
love.  
stumble.

<sup>h</sup> Or, a godly life.  
<sup>k</sup> Or, for this reason, or, in like manner.  
<sup>m</sup> Gr. constitute you.  
<sup>p</sup> Gr, richly.

<sup>i</sup> Gr. acknowledge-  
<sup>i</sup> Or,  
<sup>o</sup> Or,  
<sup>a</sup> Or, firm.

ART. III. *The Elements of Universal Erudition, containing an Analytical Abridgment of the Sciences, Polite Arts, and Belles Lettres, by Baron Bielfeld, Secretary of Legation to the King of Prussia, &c.* Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 8vo. 3 Vols. 18s. bound. Robson. 1770.

AFTER having lived for many years in the great world, the baron Bielfeld was convinced that, at a certain period of life, the greatest happiness to which a rational man can aspire, consists in enjoying himself, the company of a few real friends, and the comforts of retirement: and, as he had not learned in society to hate and to rail at men, he employs the leisure of his solitude for the instruction of his own age, and of posterity. ‘Can I be condemned, says he, when placed between two periods, one of which has given me life, and the other will give me death, if I try to fill up the interval by an occupation that will be useful to the rising generation, who are to appear upon the stage of the world after we have left it? If, not content with coming into the world, existing, and dying, I seek to leave behind me some traces of my existence, to acquire a possession of intrinsic value, and one that to my last moments will never forsake me?’

The task which he had undertaken is a noble one, but, perhaps, it is too vast and difficult to be executed, with sufficient ability, by any one man. Nature is not lavish of her gifts, and does not often produce a Bacon or a Leibnitz. If a man of genius confines his observation to a particular art or science, he is certain to excel in it; but, while he would extend his remarks to all the arts and sciences, the force of his mind is debilitated, and his acquisitions are lame and imperfect.

We are not to imagine, that baron Bielfeld was equally well informed on all the subjects of which he has treated: he has done a great deal if he has given a general survey of them; and has pointed out, to the industrious student, a more expeditious method of acquiring knowledge.

In the introduction to his work, he communicates some reflections on erudition in general, and explains the plan which he proposed to himself. By the word erudition, in its most extensive sense, is meant, the knowledge of every thing within the comprehension of our faculties. All useful arts, all trades, all sciences, even those of a less important nature, are therefore comprised under the general idea conveyed by it. It is not, however, the intention of our author to range in this immense field. “By the term erudition, says he, in the course of this work, we understood, an assemblage of all the sciences and liberal arts; of which we are to offer a concise and distinct analysis.”

REV. July 1770.

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The first difficulty which he encountered, was in the arrangement of his system. The common divisions of knowledge did not please him, and he has certainly shewn that they are improper. It was necessary that he should invent a method of his own, which might be free from all embarrassment and confusion. 'When we reflect, says he, on the nature of the human mind, we think we perceive three distinct faculties, independent of sensation and the will: these are *the understanding, the imagination, and the memory*: the understanding examines, compares, judges, and reflects; the imagination creates, improves, and produces; the memory retains and restores what it has retained. Every science, every art, seems to appertain to one or other of these three faculties: we have therefore ranged them into three classes, and divided this treatise into three books: the first of which treats of *those sciences that employ the understanding*; the second, *those that are derived from the imagination*; and the third, *those that exercise the memory*.' Such is the arrangement which our author has followed; and the better to establish a due order in his work, and to impress his observations with the greater force, he has assigned a chapter to each respective science, and has divided each chapter into paragraphs, allotting to the principal subject of each science, or doctrine, a particular paragraph.

In examining the sciences which relate to the understanding, he has given the first place to theology: and he has treated this delicate subject with moderation. As a man of sense and a good citizen, he leaves bigotry and superstition to fanatics, and accounts those as obstinately perverse, and insufferably vain, who imagine that every man, who does not think *precisely* as they do, is heretical, and guilty of palpable error. 'The students, says he, will do right, well to remember, that there is no sect, no communion on earth, that is perfectly true in all its dogmas; that there are some small errors in all religions: that infallibility never was, nor never will be, the portion of humanity. He should likewise remember, that the masters who teach him, or the books that he reads, are constantly partial to the religion they profess: and that when he has supported a thesis, and confuted his adversaries in a collegial dispute (where his adversaries, as well as his preceptors, are of the same side of the question, and will not fail to adjudge him the victory) he should be persuaded, that the victory would not have been so easily obtained, had he contended with able adversaries of the opposite religion: he should remember, that we triumph without glory, when we combat without danger; and let him not be vain of his laurels, nor imagine himself some wonderful scholar; seeing that it is very possible that he may go off victo-  
rious

rious from such a dispute, that he may receive vast applause from his professors and his colleagues, and at the same time have reasoned like a *dolt*.'

From theology our learned author proceeds to treat of jurisprudence; and what he has advanced concerning it must be allowed to have considerable merit; but we must confess, that we cannot subscribe to several of his opinions. He contends, that the reasons for which laws are made should never be annexed to them; that the people should be taught to rely on the wisdom of him or them to whom they have assigned the legislative power; that it is repugnant to their dignity to detail to the public the motives of their conduct in every particular; and, that the submitting of these to the examination or criticism of the people, or commentators, or other such like reasoners, serves only to enervate the law itself, and gives rise to a thousand false interpretations, and chicaneries without number. We should imagine, on the contrary, that the best method to make laws respected, is to enumerate the causes which have given rise to them. The people surely will be more apt to rely on the wisdom of a legislature, where the motives of its acts are made public, than where they are kept in the dark, and know not the reasons of those maxims by which they are to be governed. They will likewise be less alarmed with suspicions. Besides, at the distance of years, the alterations, it is obvious, which take place in society and in manners, render those laws inexplicable, which have no introduction or preamble to illustrate their intentions. The spirit of them is lost, and occasion is given for the most arbitrary and unjust decisions. A nation of slaves may submit to laws, of which they understand neither the force nor the design: but it is not so with a people who have a value for their natural rights. A tyrant may dictate to the former: but the motives of regulations which concern the latter, must be explained to them.

In the chapter which treats of political law, our learned author has exhibited an analytical abridgment of the public law, or constitution, of Germany, which is of all others the most complicate: and on this subject he discovers no less erudition than perspicuity. What he has laid down concerning it may serve as a model for the method in which the constitutions of the other states of Europe may be examined.

What he has said concerning the Roman or civil law is more liable to exception. 'To speak plainly, says he, this so famous book [he had been speaking of the *Corpus Juris*] abounds with insufferable absurdities, and a pedantism that is repugnant to good sense. I just now opened it by chance, where it treats *de patria potestate*, and it there says, *The father may lose his authority over the son by several ways; first, when the father dies; second*'

condly, when the son dies, &c. Are not these happy discoveries? and it is no exaggeration when we say, that there is scarce a page in the *Corpus Juris* that does not contain similar insipidities, and that is not at shameful variance with the common sense of mankind.' The baron Bielsfeld should have remembered, that in all elementary books, (for it is against Justinian's institutes that he has chiefly levelled his attack) it is impossible to be too minute or explicit. Many obvious particulars must be insisted upon, and many distinctions made, which though they appear frivolous to the man of letters, are of real use to the student. When men arrive at an excellence in any branch of science, they are too apt to despise the steps by which they attained it; and to give way to a supercilious arrogance, in which there is more of vanity than reason. The respect which has been paid to the Roman laws by all the nations of Europe, ought to have taught our author to have expressed himself on this head with more modesty.

Under the division of jurisprudence, our author has attempted to give the outlines of the feudal system; but it does not appear to us, that, on this subject, he is entirely satisfactory. He has not entered sufficiently into the history of it. In the situation in which the barbarous nations found themselves when they settled in their conquests, this policy was productive of the greatest advantages; and it was not till their manners had been considerably improved that it became inconvenient and oppressive. It is only in the last light that the baron Bielsfeld has considered it; and perhaps, after all that different authors have written concerning this singular system, there is still wanting a treatise, which selecting every thing concerning it from that chaos of matter and of laws, which is presented in the collections about the middle-ages, shall exhibit, in a minute detail, its rise and progress, its conveniences and defects.

The chapter which treats of criminal law is curious and interesting. Our author, however, would have rendered it still more valuable, if, instead of a simple enumeration of crimes, he had entered into the history of them. What he has written concerning punishments, is full of humanity and good sense.

The military law, and the mercantile and exchange laws, he has explained with sufficient precision; and to the medical student, he has pointed out a very full and consistent method of investigation and study. He has treated of the different branches of philosophy at considerable length; and the observations which he has made in this division, he has introduced with the following reflections:

'That desire of happiness which is so natural to mankind, that it becomes the motive of all their labours, and the spring of

of every action, it was that desire, I say, which alone gave birth to philosophy in the earliest ages of the world. Each mortal, by following this instinct, doubtless endeavours to render his condition more advantageous, that is, to render himself happy; but as all men have not either sufficient discernment, or sufficient opportunity, to discover the path that leads to felicity, some among them have arose, who have persuaded others that they had discovered that path, or at least, that they applied themselves expressly in the search of it; and have established celebrated schools, where they might point it out to their fellow-citizens. These new guides, in the career of good fortune, have called the science that leads to happiness by the name of *wisdom*; and consequently, their doctrine the *love of wisdom*, which is expressed by the Greek word *philosophy*.

It is naturally and morally impossible for all mankind to behold the same object from the same point of view; and consequently there soon arose, among those masters of philosophy, different opinions concerning happiness, and the road that leads to it: from hence came the different systems in philosophy, and those famous disputes, which at this day appear to us so insipid and frivolous. All that there is of certainty in this matter is, that none of these philosophers perceived that the happiness of each individual resides in his opinion: and it is with reason that *opinion* has been called the *queen of the world*. *Passion* is nothing but a vehement fire we have to satisfy our opinion in what we think capable of procuring our felicity. Every man derides and censures his neighbour for his bad taste in this pursuit, and for the choice of the object that is to render him happy. The covetous blame the prodigal; the scholar retiring to his study, condemns the courtier immersed in the dissipations of the world; the petit maitre, in return, laughs at the scholar; the connoisseur in paintings, in antiquities, or natural curiosities, cannot account for that excessive love which the miser has for his money; the usurer shrugs his shoulders, and is astonished that any one should mispend his time in the pursuit of learning; the man of sanctity, lifting his eyes towards heaven, laments the wretched taste for earthly enjoyments; and the man of the world, in his turn, ridicules the enthusiast; in a word, each one is unable to account for his neighbour's taste; and no one is satisfied, but in proportion as he is able to gratify his favourite passion, that is, what in his opinion constitutes human happiness. It is apparent that we do not speak here of eternal happiness, for that is the object of theology, but of temporal felicity; which the merest bauble is as able to procure as any thing of real use. It is pleasant enough, however, to hear a philosopher cry out, *Mortals, you cannot be happy, but by such and such means, or by such and such maxims*; but he forgets that the happiness of

a woman frequently consists in a diamond or trinket ; and that of a courtier in a title or ribband.

The inquiry after happiness alone, and the duties which result from that inquiry, is far from being an immense affair ; the subject is soon exhausted. The master in philosophy, however, must live, and to live he must be employed and amused, and for that reason new subjects must be provided. To this first motive a second was added : the desire of happiness necessarily produced a desire of instruction ; and by that means curiosity and utility were both gratified at the same time. The philosophers were a set of men who devoted themselves by profession to the exercise of reason ; and it is not surprizing that they extended by degrees their ratiocinations to all objects that were susceptible of it, and especially to such as had any affinity with their first institute, or that required a complicated, deep, and difficult investigation. Insensibly, therefore, they extended their inquiries to the cause of all things ; ascended to the first principle of all beings ; and placed true felicity in that profound knowledge, according to the expression of Lucretius,

*Felix qui potuit rerum cognoscere causas.*

In the chapter concerning the law of nature, our author combats very strongly that opinion, which considers the natural state of man as a state of solitude and war. He ridicules accordingly the inconceivable trouble which so many learned men have given themselves, in order to discover the origin of societies. He imagines that the state of man in society is his natural state ; and it may not perhaps be disagreeable to our readers, to attend to the reasonings which he has employed in support of his theory.

Love, the first principle of the universe, and of all that is in the universe, inspires all beings with a natural inclination to unite. The birds that hover in the air, the animals that inhabit the earth, and the fish that possess the waters, all live in a kind of society, that has laws which are proportionate to their nature and their wants. Beasts, birds, and the inhabitants of the floods, assemble at the approach of danger ; the bees assist each other in their exigencies ; and a cock, in a farmer's yard, will defend the hen of his fellow cock : it is only necessary to observe the face of nature, in order to be convinced that the idea of property takes place among all animals ; and this properly is the necessary and absolute consequence of self-love, of the desire of preservation, and of happiness, which is natural to every being that exists. To abridge this argument, let us return to man, and consider him as in a state of perfect solitude. Will not the first question be, How came he there ? Is not his very existence a proof of a previous society ? But let us consider him again as perfectly unconnected, if it be possible, and

without

without any regard to his origin: will he not constantly feel a natural impulse to propagate his species? And will he not incessantly seek a companion to satisfy that desire? And if he find one, is not this the commencement of society?

‘But let us go still farther. From this first society, a third human being is produced. In what state does he come into the world? Without the least power to provide for his wants; he would perish at the moment of his birth, if nature had not given his parents a love towards him, an inclination to nourish and support him. The author of nature has given milk to his mother, for his sustenance, and force to the father, to protect the mother and the child, and procure them subsistence. Are not these manifest proofs of the natural and absolute necessity of society? But from the same father and mother are born several children; and these form a family. These children render to their parents, in old age, what they have received from them in their infancy; they defend them from injuries, and supply them with necessaries, when their strength has forsaken them. Is this innate love, this attachment, or, if you please, instinct, which men and brutes have for those beings to which they have given existence, a matter of no consideration? Do not the smallest of the feathered tribe, who pursue through the air those birds of prey that have robbed them of their young, and endeavour, at the risk of their own lives, by incessant efforts and lamentations to regain them; and these very birds, who rest unconcerned, or even hide themselves in their nests, when the bird of prey passes by with other young ones of the same tribe in his talons (an object that the country daily affords) do not these, I say, prove that property is a natural and inseparable attribute of the existence of every being? Does not the mother in this instance cry out, *it is my child!* And is man formed differently? Is he born without love, and without interest? Has nature no concern in the formation of societies? You ridiculous inventors of paradoxes! will you never hearken to her voice? If a family is in want of necessary sustenance, or is threatened with some danger, in either case it seeks the aid of some neighbouring family; these families become by these means united: love performs the rest: by love a great number of families are united. Here we see the origin of all society. But societies must have laws, that is, relations which arise from the nature of things. The idea of a society naturally implies therefore, that of property and of laws; for to imagine a society without property and natural laws, is to conceive a chimera, an impossibility. And from hence arises the origin of the laws of nature.’

The article which examines the mathematical sciences is composed with great care and attention; and our author concludes



cludes with it his first book: In our next number, we shall attend him through his second and third books, and shall venture to pronounce in general, concerning the merits of his work.

**ART. IV.** *The Gentleman's and Connoisseur's Dictionary of Painters. Containing a complete Collection and Account of the most distinguished Artists, who have flourished in the Art of Painting, at Rome, Venice, Naples, Florence, and other Cities of Italy; in Holland, Flanders, England, Germany, or France; from the Year 1250, when the Art of Painting was revived by Cimabue, to the Year 1767; including above Five Hundred Years, and the Number of Artists amounting to near One Thousand Four Hundred. Extracted from the most authentic Writers who have treated on the Subject of Painting, in Latin, Italian; Spanish, English, French, and Low Dutch. To which are added, two Catalogues; the one, a Catalogue of the Disciples of the most famous Masters; for the Use of those who desire to obtain a critical Knowledge of the different Hands, and Manners, of the different Schools.—The other, a Catalogue of those Painters who imitated the Works of the eminent Masters so exactly, as to have their Copies frequently mistaken for Originals. The Whole being digested in a more easy and instructive Method than hath hitherto appeared; and calculated for general Entertainment and Instruction, as well as for the particular Use of the Admirers and Professors of the Art of Painting. By the Rev. M. Pilkington, A. M. Vicar of Donabate and Portrane, in the Diocese of Dublin. 4to. 1 l. 1 s. in Boards. Cadell. 1770.*

**M**R. Pilkington says, that an eager inclination to improve himself in the knowledge of the art of painting induced him to read a great number of the lives of painters. Whether this was more likely to answer his purpose than reading the lives of carpenters would have been to make him a good carpenter, we shall not enquire; but in this Dictionary he has extracted all that he found relating to the particular excellencies or defects of the several artists, in their style of painting, colouring, and penciling, rejecting all that has been recorded of their singularities in public and private life, their morals and manner of living, which he found, he says, very tedious and unentertaining. This Dictionary therefore is by no means what he calls it in his preface, ‘a complete collection of the *Lives* of the painters,’ but only a general account of their *Works*, and a description of the manner in which they practised their art. It appears to have been extracted with great labour from more than sixty different works in various languages, very few of which are in our own.

Prefixed to this work is an explanation of many of the technical terms of the art: it contains, however, much of the *cant* of

of the connoisseur, of which the reader is left to make English as he can. The supposed discovery of the cross on which Christ suffered, the Author calls the *invention* of it, and he talks of the *tone* of a colour, which is not less a perversion of the language of common sense, than if he had talked of the *colour* of a tone.

It is scarce necessary to say that no skill in the art can be obtained from this Dictionary, or any other; but perhaps the Reader might expect something which would enable him to distinguish the works of one master from another, in which however he will very often be disappointed. The Author says in his preface, that almost every artist is remarkable for some one predominant tint of colouring; but the tint, which thus distinguishes an artist, is seldom mentioned in the account of him and his works. In the preface, Teniers is said to be distinguished by a grey; but we find no mention of the prevalence of this tint under the name of the master. Great care however is taken to acquaint the Reader with imitations of great masters that have been taken for originals: Van Alen, or Olen, says this Author, imitated Hondekoeter with such surprising exactness, that the most sagacious connoisseurs were puzzled to determine which was the original and which the copy. But when this is the case, would not any but a connoisseur think the pictures of equal value?

The work is not wholly destitute of curious particulars, though it must be confessed that they are thinly scattered; among these are the following:

Casare Arethusi was invited by the duke of Ferrara to visit his court, and received there with extraordinary respect. That prince sat to him for his portrait, admired the performance highly, gave him evident proofs not only of his favour, but of his friendship and esteem; and having at last concluded, that his generous treatment of Arethusi must inevitably have secured his gratitude (if not his affection) he freely acquainted him with his real inducement for inviting him to Ferrara. Confiding in the integrity of the painter, he told him, there was a lady in that city, whose portrait he wished to possess; but, it must be procured in so secret a manner, as neither to be suspected by the lady herself, nor any of her friends. He promised an immense reward to Arethusi, if he was successful and secret; but threatened him with the utmost severity of his resentment, if ever he suffered the secret to transpire.

The artist watched a proper opportunity to sketch the likeness of the lady, unnoticed by any; and having shewn it to the duke, he seemed exceedingly struck with the resemblance, as well as the graceful air of the figure, and ordered Arethusi to paint a portrait from that sketch, as delicately as he possibly could; but above all things recommended it to him, to preserve it from every eye but his own.

When the picture was finished, the painter himself beheld it with admiration, and thought it would be injurious to his fame, to conceal from the world a performance, which he accounted perfect;

and

and through an excess of pride and vanity, he privately shewed it to several of his friends, who could not avoid commending the work, while they detested the folly and ingratitude of the artist.

The secret thus divulged, circulated expeditiously; it soon reached the ears of the lady, and her family, who were exceedingly irritated; and the duke appeared so highly enraged, at the treachery of Arethusi, that he was almost provoked to put him to death; but, he only banished him for ever from his dominions.

Fra. Bartolomeo Baccio, who flourished at the end of the 15th century, is supposed to have invented the image with moveable limbs called by the painters a *Layman*, and now in universal use. Over this machine he threw the draperies to observe their natural folds.

A remarkable incident happened to Peter Balton, a painter of landscape and history, born at Antwerp. When he was at the court of the emperor, that prince engaged him to paint a landscape, with a great number of figures. Balton chose for his subject S. John preaching in the desert, which afforded him an opportunity of filling his design with a numerous variety of auditors. To every one of them he gave a strong and proper expression of attention to the principal figure; every individual having its eyes directed to the preacher. But the emperor, from some motive that never was discovered, ordered a monstrous elephant to be painted in the place of the saint; so that the whole auditory seemed then only to express an astonishment at the unweildy bulk and shape of the animal; nor was the picture ever altered.

By some it was conjectured that the emperor meant it only as a piece of humour and drollery; by others, it was imputed to a contempt for the artist; but, by all the ecclesiastics, it was ascribed to a contempt for religion.

In this article it may be observed that the event is referred to no time, and consequently the title of emperor to no person; a defect which, we are sorry to say, very frequently occurs in this work. In what year an artist was born, or died, or what was his age, are particulars not always to be known; but the time in which he wrought may always be ascertained within twenty or thirty years, especially if he painted portraits.

A singular adventure happened to David Beck, a portrait-painter of Sweden, the disciple of Vandyck: 'As he travelled through Germany he was suddenly taken ill at his inn, and was laid out as a corpse, seeming to all appearance quite dead. His valets expressed the strongest marks of grief for the loss of their master, and while they sat beside his bed, they drank very freely, by way of consolation.

At last, one of them, who grew much intoxicated, said to his companions, our master was fond of his glass while he was alive; and out of gratitude, let us give him a glass now he is dead.

dead. As the rest of the servants assented to the proposal, he raised up the head of his master, and endeavoured to pour some of the liquor into his mouth. By the fragrance of the wine, or probably, by a small quantity that imperceptibly got down his throat, Beck opened his eyes; and the servant being excessively drunk, and forgetting that his master was considered as dead, compelled him to swallow what wine remained in the glass.

The painter gradually revived, and by proper management and care recovered perfectly, and escaped an interment.

It is suspected that leaving the court of Sweden against the inclination of the queen Christina, she caused him to be poisoned: he died at the Hague, a young man, being but 34, in the year 1656.

Two particulars are recorded of Cornelius Bega, which relating to the same man are remarkable. He was a landscape painter, born at Haerlem in 1620; his morals are said to have been so depraved that his father, after many ineffectual remonstrances, disowned him: he, in return, cast off the name of his father, which was Begeyn, and assumed that of Bega. But the man thus stigmatized for depravity of manners, had a mind capable of the most disinterested affection, and the noblest fortitude; for a woman with whom he had a tender though not a lawful connection, falling sick of the plague, Bega shut himself up with her, and notwithstanding all the entreaties and remonstrances of his friends and the physicians, continued to attend her to the last moment of her life, and catching the disease of her, survived her but a few days.

In the account here given of Christopher le Blond, a miniature portrait painter, known at Rome in 1716; he is said to have set up a kind of manufacture of painting, or impressing colours on paper from copper-plates, so as to appear very like paintings in oil. Mr. Pilkington says, that he might have succeeded to his wish, but for his dissolute morals; yet he immediately adds, that one Lastman and others, who had equal capacity, whose conduct was discreet, and whose morals were regular, had made the same attempt before, with no better success than le Blond. But if le Blond failed merely by the dissoluteness of his morals, it is not easy to conceive how they came to fail whose morals were not dissolute.

The following remarkable incident is related of Brouwer, or Brauwer, a contemporary of Rubens:

Brouwer going to Antwerp was taken up as a spy, and imprisoned in the same place where the duke D'Arenberg was confined. That nobleman had an intimate friendship with Rubens, who often went to visit him in his confinement; and the duke having observed the genius of Brouwer (by some slight sketches which he drew with black

black lead) without knowing who he was, desired Rubens to bring with him at his next visit, a palette and pencils for a painter, who was in custody along with him.

The materials requisite for painting were given to Brouwer, who took for his subject a group of soldiers, who were playing at cards in a corner of the prison; and when the picture was finished, and shewn to Rubens, he cried out, that it was painted by Brouwer, whose works he had often seen, and as often admired. The duke, delighted with the discovery, set a proper value on the performance; and although Rubens offered six hundred guilders for it, the duke would by no means part with it, but presented the painter with a much larger sum.

Rubens immediately exerted all his interest to obtain the enlargement of Brouwer, and procured it by becoming his surety; he took him into his own house, clothed, and maintained him; and took pains to make the world more acquainted with his merit. But the levity of Brouwer's temper would not suffer him to continue long with his benefactor; nor would he consider his situation in any other light than as a state of confinement. He therefore quitted Rubens, and died not long after, destroyed by a dissolute course of life.

It may perhaps be of some advantage to the art of painting to record excellence that has been acquired not by studying the antique, as it is called, but nature; the great original which it is the perfection of this art justly to reflect. Claude Lorrain was born in 1600 and bred a pastry cook; he was little indebted for instruction to any master, but having learnt the first practical rudiments of the art, he derived his principles from the fountain head, making all his studies in the open fields, where he frequently continued from the rising till the setting of the Sun; it was his custom to sketch whatever he thought beautiful or striking; and every curious tinge of light, on all kinds of objects, he marked in his sketches of a similar colour, and these he improved into landscapes, which are universally allowed to be superior to those of all other artists who have painted in the same style. He therefore who would rival this great master should certainly take the same method to excell, and instead of copying his copy, transcribe the same great original with the same attention and perseverance.

It was also the practice of Claude Lorrain in order to avoid a repetition of the same subject, and to prevent the obtrusion of pictures upon the public in his name which he did not paint, to draw in a paper book, the designs of all the pictures which he sent abroad, and on the back of the drawings to write the name of the purchaser: this book, which he intitled *Libro di Verita*, is now in the possession of the duke of Devonshire.

Corregio was also an imitator of nature; he is said by the force of his own genius, observing the appearance of natural objects, first to have brought the art of foreshortening figures to perfection; the novelty and beauty which this produced in the figures

figures with which he adorned domes and ceilings, was the subject of universal admiration. The other graces which distinguish his pencil are peculiarly his own, and not derived from the study of any master.

It is surely strange that an author who has recorded these effects of genius and industry, working upon nature, should pathetically lament the fate of an artist, born with the happiest talents, who wanted opportunities to study the antique; yet speaking of our countryman Dobson, who painted Portraits in the time of Charles the first, he says, had he but *seen Italy*, had he but *beheld an antique*, he might have equalled the best portrait painters that ever lived.

As there is something singular in the account of Pietro Facini, we have extracted that article at length as a specimen of the Author's manner.

‘PIETRO FACINI. Painted History. Died 1602, aged 42.

‘He was born at Bologna in 1560, where he accidentally happened to be a disciple of Annibal Caracci; having acquired that advantage by an uncommon incident, which introduced him to the acquaintance of Annibal, and established a durable friendship between them.

‘As Facini passed by the house of Annibal, he had the curiosity to go into the academy of that famous master, to look on his disciples, drawing, and designing; and while he was attentively engaged in observing their work, he seemed so wrapped up in deep meditation, that one of the scholars, out of drollery, drew the likeness of Facini with black chalk, and in a strong character of caricature.

‘The drawing was immediately handed about among the disciples, to the universal mirth of the society, and the mortification of him who was made the subject for ridicule. But, when at last the caricature was shewn to Facini, and he saw the real cause of such extravagant buffoonery, he took up a piece of charcoal, and although he never had learned to draw, or design, he sketched the likeness of the person who had turned him to ridicule, so strongly, and in so ludicrous a manner, that the subject for laughter was entirely changed; and Annibal, struck with admiration, to see such an uncommon effort of genius, generously offered to be his instructor in the art.

‘He soon made a wonderful progress, under so ingenious a preceptor, and in a short time surpassed all the other disciples, so as to become the object of their envy, as he before had been the object of their contempt. He possessed a ready and lively invention; his colouring was exceedingly pleasing; and his touch was free. His attitudes were just, and well chosen; the airs of his heads were graceful, and genteel; and in some of his compositions, he shewed great skill in disposing a number of figures in proper groupes, and giving them actions that were lively, and spirited. The whole was excellently relieved by judicious masses of light and shadow; yet he was sometimes incorrect, and often shewed too much of the mannerist.

‘At

At Bologna is seen a large composition painted by this master. It represents the Marriage of S. Catherine, who is attended by four saints, the reputed protectors of Bologna. This picture is excellently coloured, and touched in the style of Baroccio; but it is incorrect in the design, and there is an appearance of too much of the mannerist. The boys, in that composition, are very finely painted; and their colouring is beautiful, and true. Also in the Pembroke collection at Wilton, there is a picture of Facini, of which the subject is, Christ and three disciples, with Mary kneeling, and weeping on account of her brother Lazarus who is dead.

We shall dismiss this work with an extract from the account which is given of the celebrated Rembrandt Van Ryn. As the manner or style of this artist is more generally known than perhaps any other, a greater number of our readers will be able to judge how far the author's description of it is just, or would convey an idea of it correspondent to that which they have conceived from the pictures or prints of this artist.

The author having observed that this great master formed his own manner intirely by the study and imitation of nature, proceeds to describe it thus:

'The invention of Rembrandt was very fertile, and his imagination lively and active; but his composition, notwithstanding it was remarkable for strength of expression, was destitute of grandeur; and although his genius was full of fire, yet he wanted elevation of thought, and had little or no notion of grace, or elegance. It has been said, that if Rembrandt had visited Rome, his taste would have been proportionably refined; and that the knowledge of the antique, added to his other eminent qualifications, might have produced a master equal to the most exalted character. But, that this would certainly have been the effect of his visiting Italy, may justly be doubted, when the prevalence of habit is considered; when his mind was stored with ideas, taken from gross and heavy nature, to which he had been familiarized from his infancy; and if it be also particularly considered, that he took pains to furnish himself with a collection of the finest Italian prints, drawings, and designs, many of them taken from the antiques, which he seems to have studied with pleasure, but without the smallest improvement of his taste. It appears as if he had more solid delight in contemplating his own repository of old draperies, armour, weapons, and turbans, which he jocularly called his antiques, than he ever felt from surveying the works of the Grecian artists, or the compositions of Raphael.

'As to his colouring it was surprizing; his carnations are as true, as fresh, and as perfect, in the subjects he painted, as they appear in the works of Titian, or any other master; with this only difference, that the colouring of Titian will admit of the nearest inspection, whereas that of Rembrandt must be viewed at a convenient distance; and then an equal degree of union, force, and harmony, may be observed in both.

'His portraits are confessedly excellent; but, by his being accustomed to imitate nature exactly, and the nature he imitated being always

always of the heavy kind, his portraits, though admirable in respect of the likeness, and the look of life, want grace and dignity, in the airs and attitudes. In regard to other particulars, he was so exact in giving the true resemblance of the persons who sat to him, that he distinguished the predominant feature, and character, in every face, without endeavouring to improve or embellish it. And, in many of his heads, may be seen such a minute exactness, that he represented even the hairs of the beard, and the wrinkles of old age; yet, at a proper distance, the whole has an effect that astonishes: for he imitated his model in so true, so plain, and so faithful a manner, that every portrait appears animated, and as if starting from the canvas.

His local colours are extremely good; he perfectly understood the principles of the Chiaro-Scuro; and it is reported, that he generally painted in a chamber so contrived as to admit but one ray of light, and that from above. The lights in his pictures were painted with a body of colour unusually thick, as if the artist had an intention rather to model than to paint; but he knew the nature and property of each particular colour so thoroughly, that he placed every tint in its proper place; and, by that means, avoided the necessity of breaking and torturing his colours, and preserved them in their full freshness, beauty, and lustre.

One of his greatest defects appeared in his designing the naked; for in such figures he was excessively incorrect; the bodies were either too gross, or too lean; the extremities too small, or too great; and the whole figures generally out of proportion. But in other parts of his, such as colouring, expression, and the force produced by lights and shadows happily and harmoniously opposed, he had few equal to him, and none superior.

Upon this extract we shall only remark that it does not seem to have been necessary for Rembrandt to go to Rome to improve his manner. If he copied, with almost unequalled excellence, the nature that he saw, he might have copied graceful nature equally well, without having recourse to the copies which had been made of it by others. Graceful objects, if his genius had led him to select them, were easily to be found, and if he has not transferred them to his works, it was not because he did not travel, but because he wanted taste.

Several painters are occasionally mentioned in the course of this work, whose names are not found in the alphabetical series, and of whom therefore no account is given; particularly Giulio Borgianni, said to be the preceptor of his brother Orazio Borgianni, and Celio his competitor at Rome, who is said to have broke his heart.

Many surprising instances of the facility and expedition with which some artists executed their performances are given, of which the following is the most remarkable; Philip Roos commonly called Rosa de Tivoli, who flourished near the end of the 17th century, being known to Count Mertinetz the Imperial ambassador (to what court is not said) the Count laid a wager



with a Swedish General, that Tivoli would paint a picture of a three-quarter's size, while they were playing a single game at cards. The game lasted about half an hour, and the painter won the wager, having in that time finished a landscape of the size proposed, with one figure and several sheep and goats.

Upon the whole this dictionary contains what a great number of volumes must be searched to find; and, to those who desire to know what it relates is a valuable performance.

**ART. V.** *The History of the Lower Empire; beginning from Constantine the Great.* Translated from the French of M. le Beau. Volume the First. 8vo. Davies. 5s. 3d. boards. 1770.

**T**HE transactions of the Roman republic have been illustrated and adorned by very able and intelligent writers; but that immense period, which occurs, from the battle of Actium to the destruction of the empire, has not been so fortunate. It is a more agreeable task to attend the rise and grandeur of a nation, than to trace the steps of its decline. If we would be acquainted, however, with men, we must behold them in every situation; we must examine them in that state of corruption and debasement, in which they appear, when oppressed by a military despotism, and dissolved in luxury, as well as when they are distinguished by conquests, and are advancing towards perfection. The scenes, which are presented to an historian in the latter situation, are lively and brilliant; and cannot fail of being highly interesting. In the former situation, the uniformity of the transactions is apt to disgust, but the display of the politics of a court, offers to him a large field for political discernment; and, if he should not always furnish entertainment, he will make ample amends to his readers, by the instruction which he will communicate. The former period requires the keen observation of a philosopher: the talents of an orator are more suitable to the latter.

M. le Beau has given us the following short view of the nature of his subject. 'The work I undertake is the history of the old age of the Roman empire: it was at first vigorous, and the decline of the state was not sensibly perceived till under the descendants of Theodosius. From that time to its entire fall, is a space of more than a thousand years. The power of the Romans had the same consistence as their works. It required many ages and repeated blows to shake and overthrow it; and when I consider on one side the weakness of the emperors, on the other, the efforts of so many nations who successively encroach upon the empire, and on the broken parts of it establish all the kingdoms of Europe on this side the Rhine and the Danube, I think

think I see an old palace, which still supports itself by its bulk, and the firmness of its structure, but is left unrepaired, and strangers by degrees demolish, and at length destroy it, to make their advantage of its ruins.'

The first volume of his work, which is now offered to the public in an English version, contains the reign of Constantine; 'an æra in which (to use his language) the Christian religion was rescued from the hands of executioners, to be invested with the imperial purple.' This important reign, he examines with the attention it deserves; and his narration, though minute, is not tedious. Many facts which were doubtful he has been able to ascertain; and to a period, which has hitherto been involved in obscurity, he has given dignity and lustre.

Having, in a short introduction, prepared his reader for entering with him on the history of Constantine, he gives an account of the birth and descent of that emperor, and of the projects formed by Galerius to destroy him. He then mentions his escape to Constantius, who received with the utmost joy, a son, whom misfortunes had rendered dearer to him. With his father, Constantine passes over into Britain, where the former falling sick, died on the 25th of June, 306. Before his death, Constantius tenderly embraced his son, named him his successor, and recommended him to the soldiers. They proclaimed him emperor; and neither the attempts of Galerius, nor those of Maxentius were effectual to exclude him from that dignity. In this eminent station he was not totally inactive like some of his predecessors, nor like others of them, did he give himself up to cruelty. He had often in his mouth, says our Author, this excellent maxim, 'that it is fortune which makes emperors, but that it is the business of emperors to justify the choice of fortune.' He applied himself, first to regulate the interior state of his dominions, and then considered how to secure the frontiers. After describing the measures which he embraced to effect these purposes, and his success against Maximian with some other circumstances of less importance, our learned historian, comes to mention those reflexions which inclined this prince to christianity, and brought him from the darkness of paganism. In this part of his work, and when he narrates the *apparition of the cross*, his usual judgment and penetration, we should imagine, seem to forsake him, and he discovers a degree of superstition, which one would not have expected in an historian of the present age. Constantine, having determined to acknowledge the true God, hastened to instruct himself. 'He applied, says our Author, to the most holy and enlightened ministers; who, without seeking to spare the delicacy of the prince, began, as the apostles had done, by the mysteries the most capable of revolting human reason, such as

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the divinity of Jesus Christ, his incarnation, and what St. Paul calls, on account of the Gentiles, the foolishness of the cross.' The example of Constantine was followed by his family : and their conversion is the last circumstance which our author records in his first book.

His second book commences with the triumph of the christian religion. ' Almost three centuries, says he, had now past, during which the Christian religion, constantly preached, and as constantly proscribed, gaining ground in the midst of persecution, and deriving new strength from its own losses, had undergone every trial necessary to ascertain its divine original. It had been confirmed by those means which are the surest that men can employ to subvert an institution merely human ; and its establishment was a prodigy, the duration of which had been prolonged by the Supreme Being, that it might be conspicuous to the most distant ages of futurity. When Christianity had no farther need of persecutions to evince its divine original, the persecutors became Christians ; the Emperors submitted to the yoke of the Gospel ; and the miraculous conversion of Constantine may be said to have caused the cessation of a greater miracle in the world. We shall soon see the cross placed upon the heads of the Emperors, and revered by the whole empire ; the church loudly, and without fear, summoning all the nations of the earth ; paganism destroyed, without being persecuted. These great revolutions were the fruits of the victories of Constantine.' The proceedings against Maxentius next employ the attention of our Author. Surra is taken ; the battle of Turin is fought ; and the other places between the Po and the Alps send deputies to Constantine to assure him of their submission. The victorious general then marches to Milan, where having refreshed his troops, he takes the rout of Verona. Aquileia, Modena, and Verona surrender almost at the same time ; and after such a series of successes, the Emperor arrives within sight of Rome. Maxentius, shut up within the walls of this city, abated nothing of his usual debaucheries. But the tranquillity in which he appeared was not real. After offering up victims and interrogating soothsayers, he determined to hazard a battle ; and to deprive his troops of all means of retreat, he drew them up along the banks of the Tiber : The sight of so fine and numerous an army bespoke the decision of an important quarrel. The troops of Constantine were not equal in numbers, but they surpassed in courage, and in attachment to their general. The Pretorians, and the foreign troops made a vigorous resistance, but the Romans and Italians did not hold out long against a prince, whom they wished to acknowledge for their master. The news of Constantine's victory was known instantly at Rome ; and our Author has thus described his

his entry into this city. Leaving the Flaminian way on the left, he crossed the meadows of Nero; passed by the tomb of St. Peter to the Vatican, and entered by the triumphal gate. He was mounted on a car. All the orders of the state, the senators, knights and people, with their wives, children and slaves ran to meet him: their transports knew no distinction of rank: every place resounded with acclamations: they hailed him as their preserver, their deliverer, their father: it seemed as if all Rome had before been but a vast prison, the gates of which were thrown open by Constantine. Every one strove to approach his car, which could scarce find a passage through the crowd. No triumph had ever been so brilliant. Here, says an Orator of that time, were not to be seen the spoils of the vanquished, representations of towns taken by storm: but the nobility, rescued from affronts and alarms, the people released from the most cruel oppressions; Rome, become free, and retrieving her former condition, furnished the conqueror with a more glorious retinue; in which cheerfulness was without alloy, and compassion did not damp the general joy. And if, to make a triumph complete, it were necessary to see captives laden with fetters, they figured to themselves avarice, tyranny, cruelty and excess chained to his car. All these horrors seemed still to breathe in the features of Maxentius, whose head, carried aloft behind the conqueror, was the object of all the insults of the people. 'Twas customary for the triumphal train to proceed to the capitol to return thanks, and to offer victims to Jupiter: Constantine, who entertained juster notions of the author of his victory, omitted this pagan ceremony. He went directly to mount Palatine, where he chose his residence, in the palace which Maxentius had abandoned three days before. He immediately sent the head of the tyrant into Africa: and this province, whose wounds were still bleeding, received this token of its deliverance with the same joy that Rome had done: and voluntarily submitted to a prince from whom it hoped to receive more humane treatment.'

Having described the festivals, the rejoicings and honours which were paid to Constantine on the occasion of his success, our Historian proceeds to give us an account of the moderation with which he bore his prosperity, and of the advantages which the people derived from it. 'During a residence, says he, of little more than two months at Rome, he repaired the injuries of a six years tyranny. Every thing seemed to breathe afresh, and to resume new life. By virtue of an edict published throughout his empire, those who had been deprived, re-entered into the possession of their estates; the innocent exiles re-visited their country; the prisoners, whose only crime had been to fall under the displeasure of the tyrant, recovered their

liberty;

liberty; the military people who had been dismissed from service on account of religion, were at their option either to resume their former rank, or to enjoy an honourable retreat. Fathers no longer lamented the beauty of their daughters, nor husbands that of their wives: the virtue of the Prince secured the honour of families. An easy access, his patience in hearing, his benignity in answering, and the serenity of his aspect, excited in every breast the same sensation as the appearance of a fine day after a tempestuous night. He restored its ancient authority to the senate; he several times spoke in that august assembly: which became still more so by the attention paid to it by the sovereign. To add to its lustre, he introduced into it the most distinguished persons in all the provinces, and as it were the quintessence and flower of the whole empire. He knew how to recal the people to the rules of duty by a mild and insensible authority, which banished licentiousness without retrenching liberty, and appeared to be armed with no other force but reason, and the example of the sovereign.'

To this general idea of the administration of Constantine, M. le Beau has added a detail of his munificence, and of the manner in which he embellished and repaired the different cities of Italy. He then explains the establishment of the Indictions; an institution, which has been the occasion of much dispute among men of learning. Proceeding in his subject, he examines the conduct of Constantine in regard to Christianity. This politic Emperor was cautious of irritating the minds of the people by rigorous edicts; he knew that the punishment of those who persisted in the worship of idols, would produce an abhorrence of Christianity; and that mild measures would advance his purpose more effectually. His example, his favour, his benignity made more Christians than torments had made Apostates, under the persecuting princes. The people began insensibly to be ashamed of those gods which they made; and the Christian religion insinuated itself even into the senate, the strongest bulwark of paganism. The very candid account which our Historian has given of the progress of Christianity, and of the honours paid to it by Constantine, is succeeded by a description and explanation of the laws which this Emperor enacted concerning the collection of taxes, and the administration of justice. His attention to the advancement and dignity of the church did not make him lose sight of the civil government. The war between Licinius and Maximin, which was terminated by the death of the latter is then explained by our author; the adventures of Valeria, Prisca, and Candidianus are recorded by him; and he concludes his second book with an account of the origin of the schism of the Donatists.

Such are the matters, which our learned and accurate Historian has made the subject of the two first books of his history, To enter at present upon an examination of the remaining books in the volume before us, would lead us to swell this article beyond the bounds which we prescribe to ourselves; and we must therefore beg leave to refer what we have to say concerning them, and concerning the merits of the translation, till our Review for the next month.

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ART. VI. *Memoirs of Russia, Historical, Political, and Military from the Year 1727, to 1744.. A period comprehending many remarkable Events: in particular the Wars of Russia with Turkey and Sweden: with a Supplement containing a Summary Account of the State of the Military, the Marine, the Commerce, &c. of that great Empire: Translated from the Original Manuscript of General Manstein, an Officer of distinction in the Russian Service: never before Published: Illustrated with Maps and Plans. 4to. 18s. boards. Becket. 1770.*

THESE memoirs were sent to Mr. David Hume, from Berlin by the Earl Marshal, with a desire that they should be published in England. They were originally composed in the French language, as this ingenious Writer informs us, in the advertisement which he has prefixed to them. But, as it was thought, that an edition in English would be more agreeable to the British reader, they make their appearance in the present translation. The Baron de Manstein, who is the author of them, was a German by birth, and, having served in the Russian army, was an eye-witness to most of the incidents he relates. His work, though it does not appear to be written with elegance, or with much political discernment, is extremely candid and impartial. If we find in it no great views, and none of those masterly reflections, which shine, with such dignity, in the pages of a Hume and a Robertson, we are yet presented with many curious particulars, which are not to be found in any other publication on the Russian empire. Few of the historians, who have spoken of this country, have resided in it; and gazettes and news-papers were the chief materials on which they founded their narratives. The information, on the contrary, which is communicated by Baron de Manstein, may be considered as authentic: and this circumstance constitutes the chief value of his memoirs. It may be proper likewise to remark, that he discovers a very exact and extensive knowledge of military affairs. He marshals his troops, and fights his battles with great skill. The account which he has given of the magnificence of the court of Petersburg in the year 1739, may not be unentertaining to the bulk of our Readers; and when we have added to it the character which he

has given of the Russians, they will be enabled to determine for themselves, concerning his manner and capacity.

‘The duke of Courland, says he, was a great lover of pomp and show : this was enough to inspire the Empress with a desire to have her court the most brilliant of all Europe. Considerable sums were sacrificed to this intention of the empress, which was not, for all that, so soon fulfilled. The richest coat would be sometimes worn, together with the vilest uncombed wig ; or you might see a beautiful piece of stuff spoiled by some botcher of a taylor ; or if there was nothing amiss in the dress, the equipage would be deficient. A man richly dressed would come to court in a miserable coach, drawn by the wretchedest hacks. The same want of taste reigned in the furniture and neatness of their houses. On one side, you might see gold and silver plate in heaps, on the other a shocking dirtiness.

‘The dress of the ladies corresponded with that of the men ; for one well-dressed woman, you might see ten frightfully disfigured ; yet is the fair sex in Russia generally handsome ; that is to say, they have good faces enough, but very few have fine shapes.

‘This incongruity of Russian finery and show was almost universal ; there were few houses, indeed, especially in the first years of the reform, where every thing was of a piece. Little by little others imitated the example of those who had taste. But not even the court, nor Biron, succeeded at the first in getting every thing into that order and arrangement which are seen elsewhere. This was the work of years. Yet must it be owned, that, at length, every thing grew to be well regulated, except that the magnificence ran into excess, and cost the court immense sums. It is incredible how much money went out of the empire upon this account. A Courtier that did not lay out above two or three thousand rubles, or from four to six hundred pounds a year in his dress, made no great figure. One might very well apply here the saying of a Saxon officer to the late king of Poland, advising him to widen the gates of the town to let in the whole villages that the gentlemen carried on their backs. In Russia, all those who had the honour to serve the court, hurt their fortunes by overdressing, the salaries not being sufficient to afford the making such a figure. It was enough for a Dealer in the commodities of luxury and fashion to remain two or three years at Petersburg, to gain a competency for the rest of his life, even though he should have begun the world there with goods upon credit.’

The following character of the Russians, is to be found in our Author's Supplement to his memoirs ; where, we cannot but observe, there are many interesting circumstances, in regard to the

the revenue, number of inhabitants, trade, and government of Russia.

‘ To conclude these memoirs, says he, I shall add a few words on the genius of the nation in general. Some writers have advanced, that before the reign of Peter I. the Russians, collectively and separately considered, were all perfectly stupid and mere brutes; but this is entirely false, as the contrary may be easily proved.

‘ Those who have formed to themselves this idea, need but read the Russian history of the seventeenth century; in the course of which, the ambition of Godunow, and the cabals of the Poles, had divided the nation in several factions, in a manner that brought it to the brink of ruin. The Swedes were masters of Novogorod, and the Poles of the capital, Moscow itself. Yet, notwithstanding such great disasters, the Russians at length prevailed so far, by the dexterity of their management, as to recover themselves from the yoke imposed on them by two such powerful enemies as Sweden and Poland at that time were. In less than fifty years they reconquered all the provinces, which had been taken from them in the time of their domestic troubles; and this they effected without any foreign minister or general to conduct their affairs. A just reflection on these events, will readily suggest the justice of owning, that undertakings of such importance could not be projected or executed by stupid people.

‘ The Russians, in general, do not want wit or natural good sense. The concern and attention of Peter I. for the civilization of his country never extended to the citizens and peasants; yet, on any one’s having the curiosity to talk to those of this condition, he will find, that in general they have all the needful common sense and judgment; that is to say, in those things that have no concern with the prejudices of their childhood or education, in points relative to their country and religion; that they have a readiness of capacity for comprehending whatever is proposed to them; that they, with great quickness, discover the necessary expedients for arriving at their ends; and that they seize, with abundance of discernment, any favourable occasions that present themselves. In short there is full room for being persuaded, that a Russian citizen or peasant, will, on all occasions, give proof of at least equal sagacity and shrewdness, to what is commonly to be met with among those of that class, in any other country of Europe.

‘ But as there is no entering into satisfactory researches of that kind, without knowing the language of the country, which few strangers give themselves the trouble of learning, the want of that requisite has been one of the causes of the depreciating accounts given of the natives of that country; who, on their



part, have greatly contributed to fix such imputations, by the contempt which, on many occasions, they have shewn for foreigners, and for whatever had the air of a foreign fashion or custom: add to this, that the way of living, and manners of the Russians, in the beginning of this century, differed entirely from those of the other nations of Europe; and that they were perfectly ignorant of all the rules of good-breeding, even of the laws of nations, and of those prerogatives of foreign ministers, which are established in the other courts of Europe.'

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ART. VII. *An Enquiry into the Necessity of Preparation for the Lord's Supper, upon the Authorities of Christ and his Apostles, and the Evidences of Reason and Argument. Wherein that Doctrine is shewn to have no Foundation in the Gospel, to be highly detrimental to the Extension of the wholesome influences of that Rite, and consequently to the good of Christians, designed to obviate the scruples and remove the unnecessary fears, which are daily seen to withhold the bulk of Christians from frequenting that Supper as they ought.* 8vo. 3s. bound. Wilkie. 1770.

**T**HOUGH this Writer opposes a practice, the propriety of which, possibly, some persons will consider it as almost profane to contest, we can assure our Readers, that he writes with a very serious spirit, and appears to be a friend to religion. What he delivers, we are told in the preface, proceeds not from the pride of opinion, but from a conscientious persuasion of its truth. 'I have the honour and happiness, says he, of following in this path, that very great and learned prelate, Dr. Benjamin Hoadley. He gave the world *A Plain account of the Lord's Supper*, in which he left the advocates for the necessity of preparation, as well as for many other equally unwarrantable opinions concerning this *rite*, to find and maintain their doctrines, if they could; and by that *plain account*, those advocates were, as by an *electrical shock*, stunned, driven back, and brought to the ground.—But still the truth, though sufficiently cleared against disputants, wanted establishing in some degree to the satisfaction of scrupulous minds.—With this view the following treatise was prepared.'

The Author farther explains his design in this manner, 'It is not my intention in any thing I have said, or may say, to condemn such instructions as we generally find laid down for our preparation for the Lord's Supper, be they ever so strict and rigorous, any otherwise than as they claim an *obligation* upon us to observe them, and *authoritatively* forbid us to approach to that supper, without first having gone through that course of self-examination which they describe.—The great point which we are here concerned to obviate is the *necessity* of a severe preparation. It is one thing to say it is *useful*, and another thing to say

say it is *absolutely necessary*, and without it *come not to that holy table.*'

In prosecution of his design he considers the nature of the institution, which he concludes to be merely *commemorative*, and farther adds, that Christ, in its first appointment, 'gave no sort of directions to his disciples about it any more than that they should *eat and drink in remembrance of him*; nor prescribed to them any particular qualifications to be attained, or any particular mode of duty to be pursued, in order to the discharging this duty most conformably to the ends of its establishment.'

He proceeds to the account which was given to the Corinthians of this appointment, and infers that the direction there proposed, *let a man examine himself*, 'cannot be taken as a general rule or direction at large, independent of any thing that had been spoken of before, but must have an immediate reference to the particular cause and ground of that abuse for the curing and preventing of which it was apparently given.'

Beside all this, he says, 'There is abundant reason to satisfy ourselves from reason and argument that no such preparation is necessary. The participation of the Lord's Supper is but one individual duty, amongst the many others which are binding upon christians by the laws of the gospel; and a duty to which there are no higher circumstances or characters of importance, efficacy, dignity and awe peculiarly annexed, than are inherent in all the other offices of religion and piety that have the sanction of divine law.'

After other reflections of this kind, he endeavours to strengthen his argument from a prevailing practice, 'We may observe, it is said, that the Lord's Supper is in fact frequently received by those who must be supposed to understand its nature and design the best of any men, without any formal preparation for it. Do we not daily see the clergy take it upon sudden emergencies?—Either preparation is necessary for the *worthily* receiving it, or it is not. If it is necessary, then the clergyman, as well as the layman, must do wrong when he receives it upon sudden emergencies; and if it is not necessary, then it cannot be wrong in the layman to take it upon a sudden emergency, any more than the clergyman, nor needs the former to wait for the formality of a preparation any more than the latter. For in matters of general obligation, *that* can never be pronounced a crime in one man, which is deemed an act of propriety in another.'

It should however be remarked here, that there is no reasoning in support of truth from general or particular custom, though it may be natural in the present case to think of the practice here mentioned. We do not find that, at this time of day,

## 42. *Enquiry into the Necessity of Preparation for the Lord's Supper.*

day, the very strict and rigorous preparation, which this writer seems principally to oppose, is commonly and greatly insisted on: some *Booksellers* indeed, earnestly solicitous, no doubt, for our spiritual welfare, do frequently take care before the great festivals, to advertize *A Week's Preparation, &c.* but otherwise, we apprehend, men's sentiments upon these subjects have greatly abated of the severity which formerly prevailed.

It will never be thought that the Monthly Reviewers are advocates for enthusiasm and superstition in any of its degrees, yet we cannot but observe, from the account given in this book, and also in other treatises which are judged the most rational upon the subject, that there is a particular distinction, between the institution here insisted upon, and the other parts of public worship: our author, who is wisely solicitous to remove every obstruction to a compliance with an appointment, which, he says, is in itself so plain, easy and inviting, does at the same time declare against its being attended by persons of a dissolute life, or such who habitually and openly violate the moral laws of the gospel; yet we imagine, though he places this *rite* upon a level with other religious duties, he would not be for excluding such of his fellow-creatures from the other parts of public worship or exercises of piety, because he would hope they might possibly prove the means of their being reclaimed; and what he farther offers concerning the nature of the institution as being declaratory, not only of our faith, but of the *most serious purpose in religion*, does seem to imply a more express and positive obligation, than a common attendance upon the other parts of worship is generally supposed to include. It is not our province to decide upon the point, nor do we make any pretensions to it; but reflections of this kind have arisen in our minds, while employed in reading this and other essays of the same tendency.

This Writer, whoever he is, delivers his sentiments with great candor, and with freedom; at the same time he appears a true member of our established church, assenting to some of its doctrines, so far as he has here occasion to mention them, in what is supposed to be their *orthodox* meaning. He, for the most part, considers the subject in a rational and sensible manner, yet we think, that sometimes his observations are not entirely consistent, as for instance, p. 25. having acknowledged that endeavours after greater purity and goodness, will be very suitable to this particular act of duty, he adds, 'it will make the observance of this institution, which, when it is observed in a serious and sincere remembrance of Christ, is *meritorious*, to be still *more meritorious*;' we were surprized at this expression; and, in another place, he himself speaks very differently and justly,

justly, when he says, 'It never was, and in the nature of things it should seem that it never could be, made in any religious dispensation, the absolute condition of divine acceptance, or the *meritorious* cause of obtaining a remission of sins.'

In like manner, though he commonly represents it fairly and intelligibly, yet in one place he call it, in the language of our church, celebrating his *solemn mysteries*, and says, by faith we partake *verily and indeed* of his body and blood, not by the transubstantiation of the outward elements, but by the spiritual infusion of himself and that *indwelling* power within us, which accompanies our participation of these elements.'

Thus also, though he pleads so much and so properly against the preparation which has been frequently insisted upon, yet it appears from *his* account, that *some* recollection and serious thought beforehand is requisite, as indeed, must be the case, unless the institution is to be regarded, purely as a charm, or a mere superstitious observance; of which he has certainly no idea, as we may judge from the following rational sentiments, with which he concludes :

'If we would wish, says he, to understand and practise this duty truly, and to rid ourselves both of mistaken notions and disquieting scruples about it, let us not seek to be *wise above what is written*; let us look for our accounts of it from what Christ and his Apostles have delivered concerning it, not from the authority and casuistry of men: what *they* have said and written about it will perplex no man, will disquiet no man, will forbid no man to engage in it, but on the contrary will persuade and invite every man, who can but lay his hand upon his heart and ask himself honestly, if he is a sincere believer in *Jesus*, and wishes and will strive to the best of his power to obtain salvation through his mediation. And let us not think, that we, in our piety, or our superstition, can possibly give any honour to his institution, by any circumstances or characters of it, with which he himself has not declared his intention to invest it; neither let us conceive *that* to be a low and unworthy character of it, in which, whatever it is, he himself thought fit to communicate, and leave it to the world.'

We almost wonder that a Writer, who generally reasons so justly, takes no notice of those circumstances of distance, and forbidding solemnity with which this rite is still celebrated in our church, which tend to make superstitious impressions, and represent it very differently from the plain and simple manner in which it appears in the New Testament; as every person may immediately perceive, upon reading the account of it which is there given,

ART. VIII. *The Life of Dr. Secker, late Lord Archbishop of Canterbury.* Continued from our last Month's Review, p. 467.

HAVING already accompanied this very eminent Divine as far as the first stage of his episcopal dignities, the bishopric of Bristol, we now proceed to take a view of his deportment in that high station; after which we shall attend his lordship to his farther promotion, the see of Oxford, and finally, to the summit of ecclesiastical greatness,—as far as it is attainable in this protestant country.

The honours to which Dr. Secker was thus raised in the prime of life, did not in the least abate his diligence and attention to business; for which, indeed, there was now more occasion than ever. His learned Biographers, Mess. Porteus and Stinton, now relate the manner in which he set about the visitation of his diocese, and the ceremony of Confirmation, which he performed in a great number of places; he also preached in several churches, sometimes twice a day. The affairs of his parish of St. James's being likewise in great disorder, he took extraordinary pains to regulate and adjust every thing, particularly the management of the poor; and thus became of signal service to his parishioners, even in a temporal view. But, say our Authors, 'it was their spiritual welfare which engaged, as it ought to do, his chief attention. As far as the circumstances of the times, and the populousness of that part of the metropolis allowed, he omitted not even those private admonitions and personal applications which are often attended with the happiest effects.—He allowed out of his own income a salary for reading early and late prayers, which had formerly been paid out of the offertory money. He held a confirmation once every year, and examined the candidates several weeks before in the vestry, and gave them religious tracts, which he also distributed, at other times, very liberally, to those that needed them. He drew up for the use of his parishioners that admirable course of *Lectures on the Church Catechism* \* which have [hath] been lately published, and not only read them once every week on the usual days, but also every Sunday evening, either at the church or one of the chapels belonging to it.'

The sermons which at the same time, we are told, he set himself to compose, 'were truly excellent and original. His faculties were now in their full vigour, and he had an audience to speak before that rendered the utmost exertion of them necessary. He did not, however, seek to gratify the higher part by amusing them with refined speculations, or ingenious essays, unintelligible to the lower part, and unprofitable to

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\* See Review, vol. xl. p. 129.

both; but he laid before them all, with equal freedom and plainness, the great christian duties belonging to their respective stations, and reproved the follies and vices of every rank among them without distinction or palliation. He studied human nature thoroughly in all its various forms, and knew what sort of arguments would have most weight with each class of men. He brought the subject home to their bosoms, and did not seem to be merely saying useful things in their presence, but addressing himself personally to every one of them. Few ever possessed, in a higher degree, the rare talent of touching on the most delicate subjects with the nicest propriety and decorum, of saying the most familiar things without being low, the plainest without being feeble, the boldest without giving offence. He could descend with such singular ease and felicity into the minutest concerns of common life, could lay open, with so much address, the various workings, artifices, and evasions of the human mind, that his audience often thought their own particular cases alluded to, and heard with surprize their private sentiments and feelings, their ways of reasoning and principles of acting, exactly stated and described. His preaching was, at the same time, highly rational, and truly evangelical. He explained with perspicuity, he asserted with dignity, the peculiar characteristic doctrines of the gospel. He inculcated the utility, the necessity of them, not merely as speculative truths, but as actual instruments of moral goodness, tending to purify the hearts and regulate the lives of men; and thus, by God's gracious appointment, as well as by the inseparable connection between true faith and right practice, leading them to salvation.

These important truths he taught with the authority, the tenderness, the familiarity, of a parent instructing his children. Though he neither possessed nor affected the artificial eloquence of an orator who wants to amuse or to mislead, yet he had that of an honest man who wants to convince, of a Christian preacher who wants to reform and to save those that hear him. Solid argument, manly sense, useful directions, short, nervous, striking sentences, awakening questions, frequent and pertinent applications of scripture; all these following each other in quick succession, and coming evidently from the speaker's heart, enforced by his elocution, his figure\*, his action, and above

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\* In the latter part of this account of his Grace, the following description is given of his person: 'He was tall, and comely; in the early part of his life slender, and rather consumptive; but as he advanced in years his constitution gained strength, and his size increased, yet never to a degree of corpulency that was disproportionate or troublesome.'

'The dignity of his form corresponded with the greatness of his mind, and inspired at all times respect and awe; but peculiarly so when

all by the corresponding sanctity of his example, stamped conviction on the minds of his hearers, and sent them home with impressions not easy to be effaced. It will readily be imagined that with these powers he quickly became one of the most admired and popular preachers of his time.'—Our Authors have judiciously added a remark, that it is not to be expected that Dr. Secker's sermons 'will now afford the same pleasure, or produce the same effects, in the closet that they did from the pulpit, accompanied as they then were with all the advantages of his delivery : ' yet the learned Biographers apprehend it will plainly appear, ' that the applause they met with was founded no less on the matter they contained, than the manner in which they were spoken.

In 1737, he succeeded to the see of Oxford, on the promotion of Dr. Potter to that of Canterbury, then vacant by the death of Archbishop Wake.

He was in such a degree of favour with the late Prince of Wales, that when the unfortunate breach happened between the King and his Royal Highness, Bishop Secker, whose influence with the prince was supposed much greater than it really proved to be, was sent, by his majesty's direction, with a message to his royal highness ; which not producing the effects expected from it, the Bishop had the misfortune to incur his Majesty's displeasure.—For this reason, and because he sometimes acted with those who opposed the court, the king did not speak to him for a great number of years.

We have here the following anecdote relating to his Lordship and the celebrated Sarah duchess of Marlborough. In October 1744, she was buried at Blenheim, by Bishop Secker, whom she had appointed one of her executors. For this choice, it is observed, she could have no other reason than the high opinion she entertained, in common with the rest of the world, of his understanding and integrity ; for he never paid the least court to her, either by private adulation, or by accommodating his public conduct to her Grace's political sentiments. On his

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when he was engaged in any of the more solemn functions of religion ; into which he entered with such devout earnestness and warmth, with so just a consciousness of the place he was in, and the business he was about, as seemed to raise him above himself, and added new life and spirit to the natural gracefulness of his appearance.

' His countenance was open, ingenuous, and expressive of every thing right. It varied easily with his spirits and his feelings, so as to be a faithful interpreter of his mind, which was incapable of the least dissimulation. It could speak dejection, and, on occasion, anger, very strongly : but when it meant to shew pleasure or approbation, it softened into a most gracious smile, and diffused over all his features the most benevolent and reviving complacency that can be imagined.'

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being made bishop of Oxford, she paid him some common civilities of neighbourhood, and desired, by Lord Cornbury, to see him. When he had visited her a few times, she requested him to be one of her executors, and read to him the clause in her will relating to them, in which she had given each of them 2000 l. and indemnified them from any mistakes which they might honestly make. Before he gave his consent he consulted Lord-chancellor Hardwicke upon it, who advised him to accept the trust:—but as he always spoke his mind to her very freely, how much soever it differed from hers, he blamed her for leaving so much of her estate to persons not related to her, and particularly for giving any thing to himself, who, he told her, was as rich as her Grace. These remonstrances she did not seem to take well, and never said any thing more to him about her will. He therefore concluded that she had struck him out from being one of her executors; but it proved otherwise: she gave each of them an additional 500 l.—The other executors, if we are not mistaken, were the earl of Marchmont, Beversham Filmer, Esq; and Dr. Stephens.

‘ Some time before this the nation began to be alarmed with the appearances of a rebellion. About the middle of February 1743-4, the King sent a message to parliament, acquainting them that the Pretender’s son was meditating an invasion of this kingdom from the coast of France. The bishop of Oxford took the earliest opportunity, after this declaration, of signaling his affection to the government, and exciting that of others, by composing a sermon on the occasion, which he preached at St. James’s church on the 26th of the same month. A motion was made in the House of Lords to attain the Pretender’s son. It met with some opposition, but was strenuously supported by the friends of the constitution, and among others by Bishop Secker, who made a spirited extempore speech in its favour. When the rebellion actually broke out in 1745, he sent immediately a circular letter upon it to his clergy, and drew up and promoted an address from them to the king. On his return to London in October, he again preached the above-mentioned sermon at his church, and both his chapels, with some alterations and improvements, and, leaving it to be printed, went down to a county-meeting at Oxford, and back again in a few days to St. James’s, when he presented his sermon to the king. It was much read and admired, and has been ranked, by the best judges, among the first of the many excellent ones that were published on that occasion\*.’

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\* It is now in the volume of sermons printed by himself, when bishop of Oxford, in 1758.



In the spring of 1748, Mrs. Secker died of the gout in her stomach. She was a woman of great sense and merit, but of a weak and sickly constitution. The Bishop's affection and tenderness for her is here particularly noted: but we must proceed.

In 1750, he was installed dean of St. Paul's, for which he gave in exchange the rectory of St. James's and his prebend of Dunham.—‘It was no wonder, says our Authors, that, after presiding over so extensive and populous a parish, for upwards of 17 years, he should willingly consent to be released from a burthen, which began now to grow too great for his strength.—When he preached his farewell sermon the whole audience melted into tears: he was followed with the prayers and good wishes of those whom every honest man would be most ambitious to please; and there are numbers still living, who retain a strong and grateful remembrance of his incessant and tender sollicitude for their welfare. ‘Having now more leisure both to prosecute his own studies, and to encourage those of others, he gave Dr. Church considerable assistance in his *First and Second Vindication of the miraculous Powers* †, &c. against Dr. Middleton; and he was of equal use to him in his *Analysis of Lord Bolingbroke's Works* ‡.—About the same time began the late Archdeacon Sharp's controversy with the followers of Mr. Hutcheson, which was carried on to the end of the year 1755.’—Bishop Secker, we are told, read over all Dr. Sharp's papers, amounting to three volumes, 8vo. and corrected and improved them throughout.

But the ease which this late change of situation gave him was soon disturbed by a heavy and unexpected stroke, the loss of his three friends, Bishops Butler, Benson, and Berkeley, who were all cut off within the space of one year. Of these eminent men, who were thus joined in death, as they had been throughout life, and with whom Bishop Secker was most intimately connected from his earliest years, two are so well known to the world by their immortal writings, and the just applause of contemporary authors, that they need no other memorial; but the name of Benson, being written only on the hearts of those that knew him, it appeared to our Authors to deserve particular notice in this memoir: and, accordingly, they have given a brief sketch of his life and character, for which we refer our Readers to the work itself.

Our Authors next give an account of the part which Dr. Secker bore, in the House of Lords, in respect to the famous repeal of the Jew bill; for which the duke of Newcastle moved,

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† See Review, vols. ii. and iv.

‡ See Review, vol. xii. p. 325.

moved, and was seconded by the bishop, in a speech which, we are told, was remarkably well received.

‘ During the whole time that he was dean of St. Paul’s, he attended divine service constantly in that cathedral twice every day, whether in residence or not; and, in concert with the other three Residentiaries, established the custom of always preaching their own turns in the afternoon, or exchanging with each other only.

‘ The fund appropriated to the repairs of the church, having by neglect and wrong management, fallen into much confusion, he took great pains in examining the accounts, reducing payments, making a proper division of expence between the dean and chapter on one side, and the three trustees on the other;—by which means the fund was put on such a footing, that it increased afterward considerably, and promised to be sufficient for the purposes it was designed to answer. In the following year he was engaged in another very troublesome transaction, making an agreement with the inhabitants of *St. Faith’s* parish, concerning their share in St. Paul’s church-yard; and he left behind him a great number of papers relative to both these points.’—

In the summer months he resided constantly at his episcopal house at *Cuddesden*, near Oxford. Our authors give an ample account of the manner in which he usually passed his time there; his agreeable intercourse with the members of that learned University; his prudent conduct in the memorable contest for representatives of the county, in 1754; and his several excellent charges to his clergy.

Though his conduct, in all respects, was such as could not fail of attracting the notice and esteem of all who wished well to the cause of learning and religion, in whose thoughts he had long been marked out for the highest honours of his profession; yet, as our authors observe, he continued in the see of Oxford upwards of 20 years: going on, that whole time, in the same even course of duty, and enjoying with the highest relish, those leisure hours which his retirement at *Cuddesden* sometimes afforded him, for the prosecution of his favourite studies.

‘ At length, however, his distinguished merit prevailed over all the political obstacles to his advancement; and placed him, without any efforts or application of his own, in that important station which he had shewn himself so well qualified to adorn.’ On the death of Archbishop Hutton he was promoted to the see of Canterbury; and was confirmed at Bow church, April 21, 1758;—on which occasion our authors observe, that in accepting this high and burdensome station, Dr. Secker acted on that principle which influenced him through life; that he sacrificed his own ease and comfort to considerations of public

utility; that the mere secular advantages of grandeur were objects below his ambition; and were, as he knew and felt, but poor compensations for the anxiety and difficulties attending them.——‘He had never once, through his whole life, asked preferment for himself, nor shewn any unbecoming eagerness for it; and the use he made of his newly acquired dignity very clearly shewed, that rank, and wealth, and power, had in no other light any charms for him, than as they enlarged the sphere of his active and industrious benevolence.’

From the time that he was made dean of St. Paul’s, we find, that his late majesty used to speak to him at his levee occasionally, but with no particular marks of distinction; but after he became archbishop, the king treated him with much kindness, and, on one occasion, was pleased to assure him, very particularly, that he was perfectly satisfied with the whole of his conduct in that station. ‘And, surely,’ it is here added, ‘his majesty, as well as his people, had good reason to be so; for never did any one support the rank, or discharge the various duties, of a metropolitan, with more true dignity, wisdom, and moderation, than Archbishop Secker. He considered himself as the natural guardian, not only of that church over which he presided, but of learning, virtue, and religion at large; and from the eminence on which he was placed, looked round with a watchful eye on every thing that concerned them, embracing readily all fit opportunities to promote their interests, and opposing, as far as he was able, all attempts to injure them.’

He sought out, and encouraged, men of real genius or extensive knowledge—he expended 300*l.* in arranging and improving the manuscript library at Lambeth; and observing with concern, that the library of printed books in that palace, had received no additions since the time of Archbishop Tennyson, he made it his business to collect books in all languages from most parts of Europe at a very great expence, with a view of supplying that chasm; which he accordingly did, by leaving them to the library at his death: and thereby rendered that collection one of the noblest and most useful in the kingdom.

All designs and institutions which tended to advance good morals and true religion, he patronized with zeal and generosity: he contributed largely to the maintainance of schools for the poor; to rebuilding or repairing parsonage houses, and places of worship; and gave no less than 600*l.* towards erecting a chapel in the parish of Lambeth. To the society for promoting christian knowledge he was a liberal benefactor; and to that for propagating the gospel in foreign parts, of which he was the president, he paid much attention; was constant at all the meetings of its members, even sometimes when his health

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would but ill permit, and superintended their deliberations with consummate prudence and temper. 'He was sincerely desirous, say our authors, to improve to the utmost that excellent institution, and to diffuse the knowledge and belief of Christianity as wide as the revenues of the society and the extreme difficulty of establishing schools and missions among the Indians, and of making any effectual and durable impressions of religion on their uncivilized minds, would admit.' But Dr. Mayhew, of Boston in New England, having, in an angry \* pamphlet, accused the society of not sufficiently answering these good purposes, and of departing widely from the spirit of their charter; with many injurious reflections interspersed on the church of England, and the design of appointing bishops in America; his Grace, on all these accounts, thought himself called upon to confute his invectives: which he did in a short anonymous piece entitled, *An Answer to Dr. Mayhew's Observations on the Charter and Conduct of the Society for propagating the Gospel*. [See Rev. Vol. xxx. p. 284.] Our authors give an account of the progress of this controversy, of the advantage the prelate had over the Presbyterian, and of the share Mr. Apthorpe †, another of Dr. Mayhew's antagonists, had in the dispute: they have also observed, in vindication of the scheme for introducing bishops into America, that 'posterity will stand amazed when they are told that, on this account, the archbishop's memory has been pursued in pamphlets and news-papers, with such unrelenting rancour, such wantonness of abuse, as he would scarce ‡ have deserved, had he attempted to eradicate CHRISTIANITY out of America, and to introduce MAHOMETANISM in its room: whereas, the plain truth is, that all he wished for, was nothing more than what the very best friends to religious freedom ever have wished for, a compleat toleration for the Church of England in that country. What an idea must it give of his Grace's character to have such a circumstance singled out by his bitterest revilers as the most exceptionable part of it!

'But though the archbishop was a sincere and avowed friend to that measure, yet it was by no means the only or the principal object of his concern in regard to the colonies. The advancement of true piety and learning, the conversion of the Indians and Negroes, as far as it was practicable, the establishment of proper schools, the distribution of useful books, the good conduct of the missionaries, the preservation of peace and harmony among the different religious communities in those

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\* See Review, Vol. xxx. page 45.

† See Review, Vol. xxxii. page 472.

‡ We have printed some words in this sentence *emphatically*, the plainer to point out the *strength* of this remark, which shews the *extensive* candor of the gentlemen who make it.

parts of the British Empire; these things had a very large share in his thoughts, and in the correspondence which he constantly kept up with a few of the ablest and worthiest men in the American provinces. The letters which he wrote to them, on these and such like subjects, are highly expressive of his pastoral character; and represent in a very pleasing light his truly benevolent disposition, his condescension to persons of the lowest station, his indefatigable application to every affair that came before him, his zeal to promote the interests of religion in general, and the church of England in particular; not by warm and violent counsels, but by methods of tenderness and brotherly kindness toward those who embraced a different interest. Of these things the *Americans* will ever retain a grateful remembrance; and have, in their letters to this country, expressed their sense of his kind intention to them in the strongest and most affectionate terms.\*

It has often been said that Archbishop Secker had the principal share in procuring the late Mr. Annet's prosecution, for writing his *Free Enquirer*; and the fact has also been denied by some friends of his Grace's: whether the following paragraph alludes to that transaction in particular, or to the archbishop's general conduct in affairs of that kind, is best known to our authors themselves. We shall give the passage, as it stands in their work, viz.

\* Whenever any publications came to his knowledge that were manifestly calculated to corrupt good morals, or subvert the foundations of Christianity, he did his utmost to stop the circulation of them: yet the wretched authors themselves he was so far from wishing to treat with any undue rigour, that he has more than once extended his bounty to them in distress. And when their writings could not properly be suppressed (as was too often the case) by lawful authority, he engaged men of abilities to answer \* them, and rewarded them for their trouble. His attention was every where. Even the falsehoods and misrepresentation of writers in the news-papers, on religious or ecclesiastical subjects, he generally took care to have contradicted; and when they seemed likely to injure, in any material degree, the cause of virtue and religion, or the reputation of eminent and worthy men, he would sometimes take the trouble of answering them himself. One instance of this kind, which does him honour, and deserves mention, was his defence of Bishop *Butler*, who, in a pamphlet published in 1767, was accused of having died a *Papist*. This strange slander, founded on the

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\* Dr. Porteus, one of the Editors of the present publication, answered, from the pulpit, the noted *History of the Man after God's own Heart*; but whether that was before or since he was made chaplain to the Archbishop, we do not recollect.

weakest pretences, and most trivial circumstances that can be imagined, no one was better qualified to confute than the archbishop; as well from his long and intimate knowledge of Bishop Butler, as from the information given him at the time, by those who attended his lordship in his last illness, and were with him when he died. Accordingly, by an article in a newspaper signed *Misopseudes*, his Grace challenged the author of that pamphlet to produce his authority for what he had advanced; and in a second article defended the bishop against him; and in a third, all with the same signature, confuted another writer, who, under the name of a *real Protestant*, still maintained that ridiculous calumny. His antagonists were effectually subdued, and superiority to them was publicly acknowledged by a sensible and candid man who signed himself, and who really was, a *Dissenting Minister*.—Surely, as it is well observed by our worthy biographers, ‘it is a very unwise piece of policy, in those who profess themselves enemies to popery, to take so much pains to bring the respectable names within its pale; and to give it the merit of having gained over those who were the brightest ornaments and firmest supports of the Protestant cause!’—

‘The conduct which he observed towards the several divisions and denominations of Christians in this kingdom, was such as shewed his way of thinking to be truly liberal and catholic. The dangerous spirit of popery, indeed, he thought, should always be kept under proper legal restraints, on account of its natural opposition not only to the religious but the civil rights of mankind. He therefore observed its movements with care, and exhorted his clergy to do the same, especially those who were situated in the midst of Roman Catholic families; against whose influence they were charged to be upon their guard, and were furnished with proper books, or instructions for that purpose. He took all fit opportunities of combating the errors of the church of Rome in his own writings \*; and the best answers that were published to some of the late bold apologies for popery, were written at his instance, and under his direction.—

‘With the *Dissenters* his Grace was sincerely desirous of cultivating a good understanding.—He considered them in general, as a conscientious and valuable class of men.—With some of the most eminent of them, Watts, Doddridge, Leland, Chandler, Lardner, he maintained an intercourse of friendship or civility. By the most candid and considerate part of them he

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\* See particularly his sermons on the rebellion in 1745; on the Protestant working schools in *Ireland*; on the 5th of November; and a great number of occasional passages to the same purpose, in various parts of his lectures, sermons, and other works.

was highly revered and esteemed; and to such among them as needed help, he shewed no less kindness and liberality than to those of his own communion.

‘Nor was his concern for the protestant cause confined to his own country. He was well known as the great patron and protector of it in various parts of Europe; from whence he had frequent applications for assistance, which never failed of being favourably received. To several foreign Protestants he allowed pensions, to others he gave occasional relief, and to some of their universities was an annual benefactor.’—

‘In public affairs his Grace acted the part of an honest citizen, and a worthy member of the British legislature. From his first entrance into the House of Peers, his parliamentary conduct was uniformly upright and noble: He kept equally clear from the extremes of factious petulance and servile dependence; never wantonly thwarting administration, from motives of party zeal, or private pique, or personal attachment, or a passion for popularity; nor yet going every length with every minister, from views of interest or ambition. He admired and lov’d the constitution of his country, and wished to preserve it unalter’d and unimpair’d. So long as a due regard to this was maintained, he thought it his duty to support the measures of government, but whenever they were evidently inconsistent with the public welfare, he opposed them with freedom and firmness. Yet his opposition was always tempered with the utmost fidelity, respect, and decency, to the excellent prince upon the throne; and the most candid allowances for the unavoidable errors and infirmities even of the very best ministers, and the peculiarly difficult situation of those who govern a free and high spirited people. He seldom spoke in parliament, except where the interests of religion and virtue seemed to require it; but whenever he did, he spoke with propriety and strength, and was heard with attention and deference. Though he never attach’d himself blindly to any set of men, yet his chief political connexions were with the late D. of Newcastle, and L. Ch. Hardwicke. To these he principally owed his advancement, and he had the good fortune to live long enough to shew his gratitude to them or their descendants.’—

‘During more than ten years that Dr. Secker enjoyed the see of Canterbury, he resided constantly at his archiepiscopal house at Lambeth.—A few months before his death, the dreadful pains he felt had compelled him to think of trying the Bath waters; but that design was stopped by the fatal accident which put an end to his life.

‘His Grace had been for many years subject to the gout, which, in the latter part of his life, returned with more frequency and violence, and did not go off in a regular manner,  
but

but left the parts affected for a long time very weak, and was succeeded by pains in different parts of the body. About a year and a half before he died, after a fit of the gout, he was attack'd with a pain in the arm, near the shoulder, which having continued about 12 months, a similar pain seized the upper and outer part of the opposite thigh, and the arm soon became easier. This was much more grievous than the former, as it quickly disabled him from walking, and kept him in almost continual torment, except when he was in a reclining position. During this time he had two or three fits of the gout; but neither the gout nor the medicines alleviated these pains, which, with the want of exercise, brought him into a general bad habit of body.

On Saturday July 30, 1768, he was seized, as he sat at dinner, with a sickness at his stomach. He recovered before night, but the next evening, while his physicians were attending, and his servants raising him on his couch, he suddenly cried out that his thigh-bone was broken. The shock was so violent, that the servants perceived the couch to shake under him, and the pain so acute and unexpected, that it overcame the firmness he so remarkably possessed. He lay for some time in great agonies; but when the surgeons arrived and discovered with certainty that the bone was broken, he was perfectly resigned, and never afterwards asked a question about the event. A fever soon ensued; on Tuesday he became lethargic, and continued so till about five o'clock on Wednesday afternoon, when he expired with great calmness, in the 75th year of his age.

On examination, the thigh-bone was found to be carious about 4 inches in length, and at nearly the same distance from its head. The disease took its rise from the internal part of the bone, and had so entirely destroyed its substance, that nothing remained at the part where it was broken but a portion of its outward integument; and even this had many perforations, one of which was large enough to admit two fingers, and was filled with a fungous substance arising from within the bone. There was no appearance of matter about the caries, and the surrounding parts were in a sound state. It was apparent that the torture which he underwent during the gradual corrosion of this bone, must have been inexpressibly great. Out of tenderness to his family he seldom made any complaints to them, but to his physicians he frequently declared his pains were so excruciating, that unless some relief could be procured, he thought it would be impossible for human nature to support them long. Yet he bore them for upwards of six months with astonishing patience and fortitude; sat up generally the greater part of the day, admitted his particular friends to see him, mixed with his family



at the usual hours, sometimes with his usual cheerfulness; and, except some very slight defects of memory, retained all his faculties and senses in their full vigour, till within a few days of his death. He was buried, pursuant to his own directions, in a covered passage, leading from a private door of the palace to the north door of Lambeth church; and he forbade any monument or epitaph to be placed over him!

By his will he appointed the reverend Dr. Daniel Burton, canon of Christ church, and Mrs. Catherine Talbot \*, already mentioned in the course of these memoirs, his executors; and left 13,000 l. to the Drs. Porteus and Stinton, his chaplains, in trust; to pay the interest thereof to Mrs. Talbot and her daughter, during their joint lives, or the life of the survivor; and after the decease of both those ladies; then 11,000 of the said 13,000 l. are to be transferred to charitable purposes: among which are 1,000 to the society for the propagation of the gospel, and 1,000 to the same society, for a bishop or bishops in the king's dominions in America.

The remainder of this valuable piece of biography is employed in delineating, at full length, the picture, both personal and mental, of this eminent metropolitan; in which an idea of the original is given, the most advantageous that can well be conceived of mortal man; we doubt not, however, that Dr. Secker really deserved all the honours that are here paid to his memory. To some, no doubt, as our authors themselves observe, in their conclusion, the portrait here drawn of him will appear a very flattering one; but it will, say they, be much easier to call than prove it such. 'Nothing, they aver, has been advanced but what is founded on the most authentic evidence, nor has any circumstance been designedly strained beyond the truth. And if his Grace did really live and act in such manner that the most faithful delineation of his conduct must necessarily have the air of a panegyric, the fault is not in the copy, but in the original.'

Our authors finally conclude with the following reflection on the attacks that have been made on this great man's character, notwithstanding its uncommon desert:

'After this plain representation of facts, it cannot be thought necessary to enter into a particular examination of the various falsehoods which his Grace's enemies have so industriously circulated, in order to fix, if possible, some stain upon his repu-

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\* This lady, we are informed, was author of the little tract on the religious improvement of the seven days of the week, mentioned in our last Month's Catalogue. This excellent person did not long survive the Archbishop. She died on the 9th of January last, in the 49th year of her age.

tation. It would be very unreasonable to expect that he, of all others, so high in rank, and so active in the discharge of his duty, should, amidst the present rage of defamation, escape without his full share of censure; and it would be very weak to apprehend the least ill consequences from it. There is so little doubt from what quarter those invectives come, and to what causes they are owing, that they do not appear to have made the slightest impression on any unprejudiced mind, and for want of ground to support them, are sinking hourly into oblivion. If a life spent like Archbishop Secker's, and a spirit such as breathes through every page of his writings, are not a sufficient confutation of all such idle calumnies, it is in vain to think that any thing else can be so. All that his friends have to do, is to wait a little while, with patience and temper. Time never fails to do ample justice to such characters as his; which, if left to themselves, will always rise by their own force, above the utmost efforts made to depress them, and acquire fresh lustre, every day, in the eyes of all considerate and dispassionate men!

We shall give an account of the *Sermons* in our next.

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ART. IX. *The Ten Annual Accounts of the Collation of Hebrew MSS. of the Old Testament; begun in 1760, and completed in 1769; By Benjamin Kennicott, D. D. F. R. S. Member of the Royal Society of Sciences at Goettingen; the Theodore Palatine Academy, at Mannheim; the Royal Academy of inscriptions, &c. at Paris; Keeper of the Radcliff Library, and Fellow of Exeter College, in Oxford. 8vo. 2s. 6d. Rivington, &c. 1770.*

**W**E have here an account of a work which does great honour to the erudition and industry of those who have been immediately employed in its execution, and also to those who, with so much liberality and public spirit, have contributed to its support. Dr. Kennicott has wisely thought himself obliged annually to lay before the subscribers a short history of the progress made in this undertaking, and also of the state of the subscription, and this has been always attended (according to the method proposed by the *delegates of the press* in the university of Oxford) with a certificate in favour of the collation, and of the diligence and care with which it was conducted, signed by Dr. Hunt, the royal professor of Hebrew. Dr. Kennicott having now accomplished his great enterprise, prefixes to an account of the last year, those of the nine preceding years; and here presents them all together to the public.

In his introduction we are informed, that, for some years after he had learned the Hebrew language, he continued strongly prejudiced in favour of the *integrity* of our *Hebrew text*: taking it for granted, he says, that if the printed copies of the Hebrew bible

bible at all differed from the originals of Moses and the prophets, the variations were very few and quite inconsiderable. 'But,' he adds, in defiance of these prejudices, I became convinced, in the year 1748, that our Hebrew text had suffered from transcribers, at least as much as the copies of other ancient writings; and that there are now such corruptions in this sacred volume, as affect the sense greatly in many instances. The particular chapter which extorted from me this conviction, and which was benevolently recommended to my perusal (for this very purpose) by the reverend Dr. Lowth, now Lord Bishop of Oxford, is the 23d chapter of the second book of *Samuel*.'

In consequence of this conviction a dissertation on this chapter was published in 1753: it was accompanied with an account of seventy Hebrew MSS, which Dr. Kennicott had then discovered, specifying also several instances of their various readings, which he found to be numerous and important.

In the beginning of 1760, our author published a *second dissertation on the printed Hebrew text*, having then seen 110 MSS. of the whole, or parts, of the Hebrew bible. The additional discoveries hereby made, engaged several eminent persons, and particularly the late Archbishop of Canterbury, strenuously to persuade him to apply to this business of collating the MSS. Dr. Kennicott consented and immediately entered upon the employment; to assist and encourage which, a subscription was then opened, and has been ever since annually continued, in a noble and munificent manner, answerable to an undertaking so truly valuable and worthy of support. But lest any persons should infer more from it than was really intended, and that the author may not be supposed to have promised what was out of his power to perform, (*i. e.* to collate all the MSS. of the Hebrew bible in Europe) he thinks it necessary to state, that the plan was 'precisely this—to collate all the MSS. of the Hebrew bible in Great Britain and Ireland (all such as should be discovered, and the use of which could be obtained if desired;) and, whilst this work was carrying on (which it was supposed might require at least ten years) that collations of as many of the best foreign MSS. should be procured, as time and expence would allow.' Such was the proposal; as to the manner in which it has been conducted; how far properly, or the contrary—'this, we are told, has been already (as far as nine years) submitted to the subscribers: and the whole is here presented to them, and submitted also to all others, who shall peruse the *ten annual accounts*, which follow in their order.'

From these accounts it appears, that this great work, has not only been properly and honourably countenanced by his Majesty, and by numbers among the great and the learned at home, but has also met with very considerable favour and encouragement abroad,

abroad, many collations of Hebrew MSS. having been communicated with great freedom and attention from most of the foreign countries in Europe, and that in several instances with peculiar marks of respect, both to the design itself and to those engaged in its prosecution.

Africa has also furnished her quota, and Asia has, or it is expected will, contribute some assistance, and even America seems likely to afford its aid, for the Doctor this year acquaints us with an information lately sent him by the reverend Dr. Cooper, president of King's College, New York, in America, which is, that a worthy and benevolent old gentleman, of the Jewish persuasion, living in that city, is in possession of a MS. of very great antiquity, containing the whole Hebrew bible, which he would probably send to England, if it was properly requested, and which, we are told, has accordingly been done.

As many, perhaps most of our readers, have one way or another seen some or all of the nine annual accounts which have been regularly published at their proper times, it will not be requisite for us to add further particulars about them, but only to take notice of the tenth with which the author closes his design; that is, so far closes it as to have accomplished, and rather exceeded, what he at first engaged for to the public; for it appears that there are some farther collations expected from abroad, and also some additions and improvements which he intends to pursue himself, and with the assistance of others, in order to render the work as complete and perfect as possible. When we say that the author has rather exceeded his first engagements to the public, we refer to what he himself tells us, that this work has been 'greatly extended beyond the first idea of it,—not only by the addition of several other MSS.—but also by the addition of *six* printed editions of the *whole* Old Testament; and of *six* printed editions of very large *parts* of it; for in these *twelve* editions are contained near *one hundred and sixty thousand* verses.' In regard to these *old printed editions*, it had been before observed, that they differ greatly from the later ones, and agree most with the oldest and best MSS. 'The very numerous and interesting variations, it is added, in so many *printed editions*, especially the oldest, as it was a kind of evidence totally unexpected, so was it the more welcome, for appearing when a collation of the MSS. was far advanced. The work had before, while resting on the many differences in the MSS. been recommended only on the point of *expediency*; but when supported also by the many differences in the *printed* copies, was, as it demanded to be, urged and pressed more strongly, as a matter of *necessity*.'

Dr. Kennicott endeavours to invalidate and confute several objections which have been raised against his design, after which

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he lays before his subscribers some particulars by which the concluding year has been distinguished. The first article he specifies, as an article of singular honour, is, that *the subscription*, so far from sinking towards the close of this long work, was in the year 1768 larger than at any time before, and in the concluding year it has risen above the year preceding: and this augmentation, we are informed, is principally owing to the munificence of *the Prince of Orange*.

After some other particulars of this kind, a brief account is given of what has been, or will very shortly be, performed in this undertaking; that the reader may judge how far he has fulfilled the proposal which was first made, and which has been given above. 'The number of Hebrew MSS. preserved in our own kingdom, which have been collated on this occasion, amounts to 140. The number of *foreign* collations, received already, or likely to be received soon, amounts to 113. And the collations of the *whole*, or *parts*, of the *printed* Hebrew bible, are 12. Consequently the total of collations for the benefit of this work, is 265; probably more by above 100, than have as yet been made of any other ancient book, even of the *New Testament*—though the *Old Testament* is nearly three times larger than the *New*; the verses in the former being 23185, and in the latter being only 7959. And it will not perhaps be forgotten, that notwithstanding this great difference in the size of these volumes of the *Old* and *New Testament*, and the still greater difference in collating the *Greek* MSS. by *whole words*; and the Hebrew MSS. by *single letters*; yet did the *New Testament* employ the very learned and very laborious Dr. *Mill* (here at Oxford likewise) not *ten* years only, but thirty.' 'But, continues Dr. Kennicott, though the collation, thus undertaken, be now finished; there must be an interval of *some years*, before this work can be prepared for the press, and of some more years before it can be published.

All that I can say at present, with regard to the time which this preparation will require, is, that I am certain only of these two things.—First; that (when the difficulty of fixing upon *the most proper method* shall have been got over) the selecting, connecting, adapting, transcribing, and re-transcribing such an infinity of materials, will (if possible) exceed in fatigue the past collation.—Secondly; that, if I should fix a period (which indeed is not in my power) even *that* would subject me to as rigid a slavery, as I have already experienced from fixing a former term: and this at an advanced time of life, and under a broken state of health; both which require much more exercise, and less intensive application, than I have for the last twenty years allowed myself. But, as my *patrons* may in some measure judge, from the preceding state of things, what expence still attends my work abroad, in the way of collation; and what

expence may be necessary for the purchase of some MSS. from Asia, where they cannot be collated: since they see also the voluntary but expensive engagement I have entered into for the further examination of the European MSS. and since they will certainly conclude, that this work cannot be prepared by me for the press, without several assistants; it must be, and is here, humbly submitted to the greater and more illustrious among my patrons, upon what plan of support and encouragement I am now to proceed.

To this he adds an account of the whole amount of the subscription, which is upwards of nine thousand pounds, and endeavours to defend himself against the *supposed* whispers of detraction, which would insinuate how comfortable a thing a trust of this kind must be in the hands of any man, who had in great measure the secret disposal of it. From the account here given, it appears, to use his own words, that 'instead of near 5000l.—which in the opinion of some of my chief patrons, ought to have been reserved to myself—and which if I had meant to be my own pay-master, and not consulted the honour of my work, I might have secured—I find myself possessed of about 500l. in virtue of this subscription: after *ten years* spent in recommending such a work to others, and another *ten years* spent by myself in the execution of it.' Of this 500l. as far as we can learn, the greatest part, if not the whole, is likely to be consumed in completing some farther articles for the collation, about which proper persons are now employed.

As this is a work of great learning, labour, and importance, we have been more particular in our account. Many may have no other method of being acquainted with it; and the more it is known and understood, the more likely is it to be supported and encouraged.

## M O N T H L Y C A T A L O G U E,

For J U L Y, 1770.

### M E D I C A L.

Art. 10. *Letters to the Ladies, on the Preservation of Health and Beauty.* By a Physician. Small 8vo. 2s. 6d. Robinson and Roberts. 1770.

**T**HE first letter containing a kind of romantic account of our Author's particular qualifications for the task he has undertaken, we shall lay it before our Readers.

'So great is the influence of the female sex over the hearts of mankind, and of such importance the perfection of the fair, both natural and moral, to the happiness of society, that every endeavour to promote their accomplishments ought to be regarded as a work of public utility. In what relates to the more essential part of your conduct, Ladies, you have already been ingeniously and pathetically addressed,

dressed, in a course of sermons the most animated that ever were wrote; and of which the elegance and purity must attract the approbation of all readers of sentiment and taste. But the great instauration of your attainments is yet but half finished. The corporeal may be improved, as well as the mental part: and, I presume, you are so sensible of the charms of exterior embellishment, that I need not use any argument to induce you to the practice of whatever has a tendency thereto. I propose, therefore, to prosecute this subject in a series of letters, wherein I shall inform you not only of the most approved expedients for the preservation and improvement of beauty, together with the inconveniences resulting from the improper methods used for that end; but shall also instruct you in the cure of several complaints to which a life of pleasure and fashionable gaiety render you particularly subject. Upon this plan, my epistles may be considered as a very proper supplement to the ingenious productions above-mentioned: and if the author, who has gone before me, has furnished you with such noble precepts as may make you all-glorious within, I shall, in my capacity, teach you by what methods to become all-glorious without. How far I am qualified for this arduous undertaking, will best appear from the testimony of those who shall follow the rules I inculcate; and by such a determination I willingly submit to be tried. In the mean time, it may not be improper to inform you of the extraordinary opportunities I have enjoyed of acquiring a proficiency in the cosmetic art.

' When I had just completed my academical education, an opportunity offered of travelling with a young gentleman of great fortune, in quality both of physician and companion. Mr. ———, being of an amorous and roving disposition, and under the care of the most indulgent guardians, it was determined that, besides making the grand tour, we should travel into Turkey; and, if we found it practicable, continue our route even as far as Circassia, to have the pleasure of beholding a race of women so much celebrated over the world for their extraordinary beauty. The idea of so delightful a proposal flattered my youthful imagination no less than that of my friend, and with a genteel retinue we set off on the pleasant expedition, the happiest of mankind. Five complete years did we roam over the various regions of the Ottoman empire. When it was known to what profession I belonged, which, foreseeing the prospect it opened of gratifying my natural curiosity, I industriously propagated, I was continually requested by the mussulmen to give advice for some of the ladies in their harems, where, under the pretext of my companion being also a son of Esculapius, I often procured him to be admitted into consultation. The familiarity which was allowed us by the women on these occasions, soon improved into so close a friendship, that they have often counterfeited an indisposition, in order that the two foreign physicians might be called to their assistance.

' We had not been long at Constantinople when our reputation for curing female complaints became so great, that by order of the grand signior, we were sent for to the seraglio, where never man before had been admitted, except the sultan himself. Our success on this important occasion was fully answerable to the great opinion entertained of our abilities; and we had the honour of curing, at our first

first visit, four ladies of the seraglio, of a calenture, which I never observed to prevail but where the women are shut up by themselves. It was a species of the disorder which is termed by physicians the *furor uterinus*. For some months, during which we remained in that great metropolis, we had in the seraglio about three hundred and forty patients, all mistresses to the sultan, and ladies of the most exquisite beauty. In short, we were so much harassed, that we resolved to leave the capital a little sooner than we intended, and prosecute our journey to Circassia. Before our departure, we were admitted to an audience of the grand signior, who thanked us in the politest manner for the signal services we had performed in the seraglio, and presented each of us with his picture set with diamonds, together with several other jewels of immense value. As a farther testimony of his favour, he ordered that an escort of twelve janissaries should constantly attend us during our stay in the Turkish dominions. We returned his sublime highness our most respectful acknowledgments, and took leave for a time of the Ottoman court. In two months we arrived in Circassia, where our fame had already reached, by a caravan which had come some weeks before to select fifty of the most beautiful virgins for the use of the grand signior. Having also several letters of recommendation from the ladies of the seraglio, most of whom were of that country, we were every where treated with the greatest cordiality and respect. To do justice to the exquisite beauty of the Circassian women the description would appear hyperbolical; and I can only say, that it surpasses the most luxuriant imagination. We remained in this terrestrial paradise for the space of a twelvemonth, when we again returned by the way of Constantinople. The beautiful objects with which we had now been so conversant, had afforded me an opportunity of observing the various methods which they used for preserving those perfections which nature had so liberally bestowed upon them; and there is certainly no part of the world where the cosmetic art is either so well known, or so carefully practised, as in Turkey and Circassia. For which reason, during the whole time of our residence in these countries, I was particularly inquisitive into all the secrets of the toilet, which has often subjected me to a great deal of pleasant railery. "You, who are a physician, would the ladies say, smiling, have you confined your studies entirely to the art of preserving health, and wholly neglected that of preserving beauty? We find that you admire that perfection, and how then should you think it not worth cultivating? Are the women of your country endowed with unfading charms; or, don't they bathe; don't they wash, and use all the methods of adorning themselves, which you see practised amongst us? But we shall teach you the cosmetic art, not only by example but precept. We shall furnish you with the most valuable receipts from the Persian manuscript, that when you return to your own country, the ladies of your haram may continue to inspire you with that passion which nature has formed you to gratify." Immediately on my return to Britain, I resolved on the publication of all that I had collected of that nature in the course of my travels, which I now inscribe to the British ladies. I pretend not, however, to be the first who has wrote  
upon



upon this subject. It was attempted upwards of two thousand years ago. Heraclides of Tarentum dedicated a treatise on cosmetics to Antiochus, with whom he had fallen in love. Moshion and Mercurialis wrote on the blemishes of the complexion. Artemisia, queen of Caria, who, for her tenderness towards her husband Mausolus, will ever remain the admiration of future ages, also cultivated this subject. Aspasia, the beautiful Persian lady, who captivated the hearts of two kings, has left to the fair sex a collection of precepts for the preservation of health and beauty, of which we find several fragments in the works of Aëtius. We have likewise a book on the same subject, entitled *Cleopatrae Græcorum Libri*, attributed to Cleopatra the celebrated queen of Egypt, from which Galen has borrowed many compositions. Therefore, if I have not the merit of being the first who has wrote upon the subject, I have in my favour a circumstance that is often decisive of an Author's merit, which is that of being the latest.'

How laughable, to consider these letters as a proper supplement to the *Sermons to young Women*!

The subjects of these letters are, freckles, pimples, the lips, teeth, hair, shape, fashion, cleanliness, feet and corns, embonpoint, leanness and fatness, diseases, luxury, exercise, cards, theatrical entertainments, balls, conclusion.

The letter on freckles is thus concluded: 'But I shall insist no longer on this subject, lest I should incur the misfortune of those who have gazed too intensely on the spots in the sun.'

The letter on the dignified subject of corns, opens very heroically: 'Warm with enthusiasm in the cause of health and beauty, I might now indulge an adventurous flight, but I hunt not for blemishes where all is perfection, and what modesty has concealed, even imagination shall not explore. I am now, therefore, ladies, to come to your pretty feet, and should I even kiss your toes, would not the homage be more natural to beauty than to an old ecclesiastic?'

What a gallant, pert, loose, flowery Gentleman it is!

Art. 11. *Remarks upon the Mortality of the Horned Cattle, containing Directions for extirpating the Infection, or, at least, for obstructing its Progress.* Translated from the Low Dutch of Salomon de Monchy, M. D. City Physician at Rotterdam, and Fellow of the Holland Society of Sciences at Harlem. 8vo. 1s. Cadell. 1770.

These Remarks are extracted from the 11th volume of the Harlem Transactions.

The result of Dr. de Monchy's enquiries, is this; 'that what deserves the name of a preservative beyond any thing hitherto known, and from which, in a country or province, where the mortality has appeared, incomparably more advantage may be expected, than from all experiments for discovering a cure for the distemper, is, that as soon as the first approaches of the sickness are discovered, in milch cows, by the lankness of their bellies, and decrease of their milk, and in young beasts by their drowsiness and a cough, immediately to separate all such cattle from the sound ones, and to slaughter them as soon as possible.'

This is certainly a very good, but not a new piece of advice.

Art.

Art. 12. *A Treatise of Poisons, vegetable, animal, and mineral, with their Cure.* By John Cooke, M. D. 1. mo. 1 s. Dilly. 1770.

If any of our Readers should be pleased with the following passage, we can assure them that here are many others equally excellent and entertaining:

—To consider *Opium* here. and its various preparations, only as a poison, having already treated of it elsewhere among my many occasional medical writings in *Magazines*, and other public papers, as a medicine; which detached pieces (as to their success, and whose hands they fall into, I know not) put me therefore in mind of the *Cumæan* Sibyl in Virgil, who used to write her prophecies on leaves of trees, and then trusted them to the wings of the wind, fortuitously to be dispersed about: which made *Aeneas* request her, with the following petition, and has caused me to commit this, and my other piece on *Children's Diseases*, to pamphlets, that they may be always ready at hand for those that want them:

— *foliis tantum ne carmina manda*  
*Ne turbata volent rapidis ludibria ventis:*  
*Ipsa canas ero.* —

The plain English of this motley and disjointed passage, we apprehend to be this; that Dr. Cooke, male sibyl, or medical conjurer, at Leigh in Essex, having long indulged an itch for scribbling in news papers and magazines, has at length determined to publish nothing but perfect and complete pamphlets.

Art. 13. *A candid and impartial State of the Evidence of a very great Probability*, that there is discovered, by Mons. *Le Fèvre*, a regular Physician, residing and practising at Leige in Germany, a *Specific* for the *Gout*. Containing the Motives which induced the Author to listen to the Pretensions of the *Liege Medicine*; with an Account of its Operations and Effects in his own Case. To which is added, a Narrative of the Cases of several other Patients, &c. &c. By Edmund Marshall, M. A. Vicar of Charing in Kent. 8vo. 1 s. 6 d. Canterbury printed, for the Author, and sold by Griffin in London. 1770.

*Sub judice lis est.*

## NOVELS.

Art. 14. *The Memoirs of Miss Arabella Bolton*, containing a genuine Account of her Seduction, and the barbarous Treatment she afterwards received from the Hon. Colonel L——ll, the present supposed M——r for the County of Middlesex. Vol. II. 12mo. 2 s. 6 d. Fell.

See our account of the first volume, Rev. March, 1770, p. 251.

Art. 15. *Theodora, a Novel.* By the Right Honourable Lady Dorothea Dubois. 12mo. 2 Vols. 6s. Printed for the Author, and sold by Nicoll, &c.

An advertisement prefixed to these Memoirs, effectually precludes all criticism and censure. 'As I am impelled,' says the unhappy Writer, 'by more pressing motives than a vain desire of applause, to subject these volumes to public inspection, I trust I shall meet with that indulgence to which my sex, and unhappy circumstances, may unam-

Rev. July 1770.

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*bitiously entitle me.*—The story is founded on the strange, romantic, but true and well-known incidents of the Anglesey family, of which the Writer is an unfortunate branch; and who, being in necessitous circumstances, has industriously endeavoured to mend them, in some small degree, by telling and embellishing her hapless tale. This is not the first time of her soliciting the attention of the public; which she has occasionally done, not in prose only, but also in verse:—but poor Lady Dorothea is not a very correct writer. She has, however, laudably endeavoured to render her work (to use the words of her previous advertisement) ‘useful, as well as entertaining, by placing Virtue in her loveliest dress, and marking Vice with every feature of deformity. For, she adds, notwithstanding my distresses, and the partiality I might naturally be allowed to have for my Theodora, I would much rather consign it to oblivion, than be the means (as some female Authors have been) of flushing the *Cheek of Innocence*, or contaminating the mind of youth.’—And, therefore, we heartily wish her success. N. B. The story is not yet brought to a conclusion.

Art. 10. *The Scotchman; or, the World as it goes: a Novel.* By the Chevalier Treysac de Vergy, Counsellor in the Parliament of Paris, and Editor of *The Lovers*. 12mo. 2 Vols. 5 s. sewed. Brough.

We were led, by the title of these volumes, to expect a satire on the *Scotch*; and, upon our casually opening the first of them, the following passage confirmed us in that idea. Young M’Intosh (about to gang to the southward to seek his fortune) is thus instructed by his father: ‘I have told you the powers of gold, and not spoke of those of a noble assurance: as you are a Scotchman, I thought it needless. Fortune which gave riches to England, endowed us with a natural unblushing physiognomy, and a philosophical insensibility for affronts, the impatient haughtiness of the English cannot endure. *Honour* being their idol, and *Fortune* ours, we easily creep into the first places of their government, and by obeying implicitly, right or wrong, the ministerial mandates, possess the advantages they were born to enjoy\*.

But if ever this fashionable strain of national abuse made any part of the Chevalier’s plan, in respect of his present performance, he seems very early to have lost sight of it, by deviating all at once into his old lascivious path, which appears to be his natural and favourite walk of authorship; so that his rascally hero, M’Intosh, is as much an English, Irish, German, or French rascal, as a North British one.—We do not perceive that any known character is aimed at in this performance. M’Intosh is represented as an agreeable, over-reaching, deceitful scoundrel, like fifty other agreeable deceitful scoundrels that we meet with in the fertile fields of modern romance.—A third volume is to finish the work.

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\* This passage affords room for some very obvious remarks, in which, however, we shall not forestall our intelligent Readers.

**Art. 17.** *The History of Charles Wentworth, Esq; in a Series of Letters.* Interpersed with a Variety of important Reflections, calculated to improve MORALITY, and promote the ECONOMY of HUMAN LIFE. 12mo. 3 Vols. 7s. 6d. bound. Becket.

There is more of good sense, and of nature, in this novel than we find in fifty of such productions as are continually obtruded upon the public, under this denomination; yet there are in it some things to which we have strong objections, particularly in the extraordinary account here given of Mr. Gordon, the Scotch Deist, who is said to live in a state of nature among the Indians in Guiana. On the whole, this is a very uncommon production. Part of the history, the Editor tells us, is founded in *truth*; and we are inclined to believe him: but he professes to have mentioned this, 'only to excuse some circumstances which would have been considered as faults in a plan wholly fictitious.' The letters, he adds, are more replete with sentiments than incidents, and with amiable than vicious characters. To some, says he, 'these circumstances may appear imperfections; to me they appear in a different light:' and we are entirely of his opinion; for, as he farther observes, 'Novels that merely entertain, merit no encouragement, because they divert the mind from more useful objects.'

From several circumstances which occur in this work, as well as from the similitude of manner in the writing, there seems no room to doubt but that this is the work of the ingenious Mr. Bancroft, who lately favoured the public with the *Natural History of Guiana*, of which we gave an account in the 40th volume of our Review.

P O E T I C A L.

**Art. 18.** *A Collection of Hymns adapted to public Worship.* 12mo. 3s. Bristol, printed by Pine, and sold in London, by Buckland, &c.

The writers from whom most of these Hymns are collected, are Addison, Watts, Doddridge, Merrick, the Author of the two volumes of *Poems on Subjects chiefly devotional*, and others. There are, also, as many *original* compositions as make nearly a fourth part of the volume, which contains not less than 412 of these devotional pieces of poetry. To the whole is prefixed a recommendatory preface, signed JOHN ASH, CALEB EVANS, and dated at Bristol, Sept. 27; 1767.

**Art. 19.** *An Elegy on the much lamented Death of William Beckford, Esq; late Lord-Mayor of, and Representative in Parliament for, the City of London.* 4to. 1s. Kearsley.  
Breathes alike the spirit of POETRY and of LIBERTY.

P O L I T I C A L.

**Art. 20.** *The Patriots of Jerusalem petitioning Artaxerxes for Redress of Grievances; a Parody: Inscribed to the Supporters of the Bill of Rights.* By the Author of *Balaam and his Ass*. 8vo. 1s. Griffin.

The opposition made by Sanballat and his associates, to the administration of Nehemiah, has furnished this dealer in parody, cramp language, and hard words, with another † vehicle for his wit and satire against the Patriots of the present age and nation. He is a

† See his *Balaam and his Ass*; Review for March, page 246.

most profound writer, and his work is more soporific than a dull afternoon-sermon in hot weather.

#### MATHEMATICS.

- Art. 21. *The Mathematical Principles of Geography.* Containing I. An Account of the various Properties and Affections of the *Earth* and *Sea*; with a Description of the several Parts thereof; and a Table of the Latitude and Longitude of Places. II. The Use of the artificial and terrestrial *Globe*, in solving Problems. III. The Principles of spherical and spheroidal *Sailing*; with the Solution of the several Cases in Numbers, by the common Tables, according to the spheroidal Figure of the Earth. 8vo. 7 s. bound. Nourse. 1770.

This is the work of the very able Mr. Emerson, and makes a part of his *Course of Mathematics, &c.* The former volumes of which we have mentioned as they have issued from the press. See particularly Rev. Vols. 37, 40, 41, and 42.

#### BOTANY.

- Art. 22. *Outlines of the natural History of Great Britain and Ireland.* Containing a systematic Arrangement, and concise Description of all the Animals, Vegetables, and Fossils, which have hitherto been discovered in these Kingdoms. By John Berkenhout, M. D. In three Volumes. Vol. II. comprehending the *Vegetable Kingdom.* 8vo. 5 s. Boards. Elmsley. 1770.

In our Review for May 1769, p. 428. we gave some account of the first volume of this useful work, which contained the *Animal kingdom.* The ingenious Author observes, in his preface to the present volume, that the 'young Botanist is not to consider this book as a sufficient system of English botany, but rather as an index to that branch of natural history; as a pocket-companion in his botanical researches.'—The *third* volume, containing the *fossile kingdom*, he informs us, 'will be published as soon as possible.'

#### COLONIES.

- Art. 23. *A fair Account of the late unhappy Disturbance at Boston in New England;* extracted from the Depositions that have been made concerning it by Persons of all Parties. With an Appendix containing some Affidavits, and other Evidences relating to this Affair, not mentioned in the *Narrative* of it that has been published at Boston. 8vo. 1 s. 6 d. White.

In our Review for May, p. 415, we mentioned the '*Narrative of the horrid Massacre in Boston,*' printed by Order of the Town. The present account takes the other side of the question, and is intended to shew, that the *appellation* of *horrid massacre* is 'a very gross abuse of language, and highly injurious to the unhappy officer and soldiers who were concerned in this affair.' To speak of the resistance made by *twelve* soldiers against more than *an hundred* people (armed with bludgeons and sticks) in defence of a post which it was their duty to defend,—in the same terms in which we should mention such premeditated acts of such general destruction as the slaughter of the Protestants of France in 1572, and of the Protestants of Ireland in 1641, —this appears to our Author (and surely not without reason) to be a very unfair and unwarrantable procedure.—He is a zealous advocate

cate for the soldiers (as well as for those who sent them to Boston) and endeavours to prove that their firing upon their assailants was, if not wholly unavoidable, at least highly excuseable; that they were provoked to it by the most unsufferable insults; that the people were entirely the aggressors in the quarrel, and that on them the blame ought to be laid for all the mischief that happened, in consequence of their seditious and outrageous behaviour. He supports his representations by the affidavits of 29 persons; most of whom, however, it will be observed, by every attentive reader, are officers in the army.

## MISCELLANEOUS.

Art. 24. *Remarks on some Strictures lately published, entitled, Observations upon the Statute Tit. XIV. De Vestitu et Habitu Scholastico: with a brief State of the Controversy which gave occasion to them.* 8vo. Oxford. 1770.

This is a well written pamphlet on a peculiar subject, and a subject which at first view may appear very unimportant: for what in itself alone can seem less material, than the form of a student's cap, or whether it should be worn with a tuft or without? But the preservation of order, regularity and subordination, which in some societies may be connected with these, otherwise trifling, observances, are points of very great moment. In this view the author considers the subject, and gives the following account of the occasion of his publication. 'In Lent term last, the Servitors of Christ Church contrary to express statute and immemorial usage appeared in the academical habit of Foundationers. The Foundationers of several colleges, who had hitherto conformed to their statutetable habit, were justly offended at this singular innovation; and, having lost the distinction which the statute had given them, naturally looked out for a new one in the habit of a Batchelor. These sudden alterations attracted the notice of the magistrate: the Hebdomadal meeting took them into consideration, and recommended it to the Vice Chancellor and Proctors, to put the statute in execution, and reduce both orders to their proper habit. A few days after some members of the Hebdomadal meeting proposed a different measure, which, after mature deliberation, was carried against the sense of the senior part of the Board by a small majority. The substance of this resolution was communicated to the public in a printed paper.' But we are told that several members of Convocation objected to the regulations proposed, and applied to the Proctors to repress the innovations which the printed paper prescribed: the Proctors reported this to the Hebdomadal meeting, who observed upon it, 'that the printed paper referred to is not considered as having the force of a statute.' A *Moneo* or *Programma* was therefore issued declaring the sense of the statute *de vestitu et habitu scholastico*, and requiring obedience to it. Notwithstanding this, it is said, that on the last day of Lent term, an Undergraduate Foundationer appeared in the proscholium of the divinity school as a candidate for a Batchelor's degree in an irregular habit, which he was known to have worn ever since the publication of the programma. The house thought proper to repel him from his degree: this transaction is supposed to have given occasion to the observations which the writer proceeds to consider. Having thus given an account of the subject of this

pamphlet, we shall only add that it is, we think, written with spirit, with good sense and candor.

Art. 25. *Reasons for an Amendment of the Statute of 28 Henry VIII.*

c. 11. § 3. which gives to the Successor in Ecclesiastical Benefices, all the Profits from the Day of the Vacancy: In a Letter to a Friend, from a Country Clergyman. 8vo. 1s. Payne. 1770.

The particular subject of complaint here exhibited is, that if a country clergyman dies near the time of harvest, tho' he should himself have discharged the duty of the parish ten months out of the twelve, the expected profits at this time fall, not to his family or immediate representatives, but to his successor in the living: this is the determination of the act of parliament mentioned in the title, which continues in force at the present day. This writer pleads strongly for an amendment of the bill in question, from the rules of justice and equity, and from motives of humanity and compassion, since it often happens that the widow or family are in very distressed circumstances, and have perhaps been involved in great expences through the lingering illness of him whom they have lost, and *that*, it may be, just at the time when they were hoping for the seasonable recruit, which by the above injunction is snatched from them. He argues, that at the time when the bill was first enjoined, the clergy were obliged to celibacy, which rendered the hardship much lighter, and besides, possessed several emoluments, the sources of which, he says, are now wisely and necessarily cut off. A faint attempt was made, we are told, at the beginning of this century to effect an alteration, by securing a proportionable share of the annual profits of livings to the executors of incumbents, according to the time of their possession: but the scheme, it is added, was unfortunately dropped almost as soon as proposed: and the want of success was attributed to Dr. Prideaux, his pamphlet being then first published in vindication of the present law. There appears much truth and justice in what our Author advances upon the subject, but may it not happen, that a clergyman, whose removal at so unfavourable a time deprives his family of that welcome assistance which they had in prospect, did himself experience the comfort and benefit of the provision complained of when he first took possession of the living. But we will by no means insist upon this as a sufficient plea in favour of the act, whatever there is in it oppressive or unkind we heartily wish may be removed, as we do, that the whole system of the laws both civil and ecclesiastical might undergo a strict review, and not remain in that state of confusion and ambiguity which must often occasion perplexity and distress to the subject.

Art. 26. *Xenophon's History of the Affairs of Greece.* By the Translator of Thucydides. 4to. 10s. 6d. boards. White. 1770.

The Translator of this valuable piece of Xenophon, tells us, in his preface, that he 'looks upon himself as now discharging a debt to the public.' The favourable reception, he adds, of his translation of Thucydides, was urged, [with gratitude he mentions it] by the late Earl Granville, as an obligation upon him to copy, in the English language, what Xenophon had written originally in Greek, in regard to the Peloponnesian war; viz. the continuation of it till

the naval power of the Athenians was demolished, and the city of Athens surrendered to her foes. But, he continues, 'as the state of Lacedæmon, elated with the consequential enlargement of her power, exerted it in too haughty and imperious a manner, the resentment of the other states was raised, and a war ensued, in which Sparta was well nigh ruined, and the sovereignty of Greece transferred. The battle of Mantinea, in which the Thebans by losing Epaminondas lost their all, closed this eager struggle for supremacy in Greece, and left its several states a commodious prey to Philip of Macædon.—In this piece of Xenophon, the history of Greece is continued from the time \* Thucydides breaks off, down to that famous battle, including the space of near fifty years.'

The Doctor justly observes, that 'never had Historian who left his work unfinished, so illustrious a continuator as Thucydides found in Xenophon. They were both men of excellent sense; both lived in the times, and had competent knowledge of the facts they describe. They were both Athenians, had been generals, and were both in exile when they wrote their histories, but a man more accomplished in all respects than Xenophon, will not easily be found. He was the greatest hero, and at the same time the genteelst writer of his age. Instructed and formed by Socrates, he exemplified his useful philosophy in the whole conduct of his life; and it will be hard to decide which are most excellent in their kind, his historical or his philosophical writings. The style of both hath that sweetness, that ease, that perspicuity, and that simplicity, which remain envied and unequalled, and must give all his Translators no small anxiety about their own success.'

After the warm commendation given of Dr. Smith's translation of Thucydides, Rev. vol. viii. p. 170. it is with concern that we find ourselves unable to speak in the like commendatory terms of the present performance; which, so far as we have compared it with the original, seems to be tolerably faithful; but the language abounds with the solecisms of conversation, and frequently falls beneath the dignity of history.—'Midias boggled about opening the gates,'—and 'Dercyllides made all fast, and clapped on his own seal:—'with many more, equally vulgar; which we are sorry to see fall from the pen of a gentleman who has long been in possession of a considerable share of reputation in the learned world.

Art. 27. *A Circumstantial Narrative* of a late remarkable Trial,

To which are added the Letters produced upon the Occasion. 8vo, 1s. Love.

The D. of C. and L. Gr— have been of late, great friends to the press; though their productions are no credit to it.

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\* \* The Translator, in the life of Thucydides, p. 17, hath said;—'There is a chasm between where the history of Thucydides breaketh off, and the Grecian history of Xenophon beginneth.'—He said this on the authority of Archbishop Usher, but hath seen abundant reason since to be dissident of the fact. The *Annales Xenophontei* of the learned Dodwell seem to prove, from variety of arguments, a close connexion between them. The chronology is therefore set in the margins according to his elaborate and clear adjustment of the time.'



Art. 28. *The Trial of his R. H. the D. of C. July 5, 1770, for Crim. Con. with Lady G.—Including all the Letters, &c.* 8vo. 1 s. 6d. Walker.

“Laws were made for every degree.”

#### BEGGARS OPERA.

Art. 29. *A full and complete History of his R. H. the D. of C. and Lady G. from their first Acquaintance to the final Determination of the Cause at the instance of Ld. G. in the Court of King's Bench, for Crim. Con. &c. &c.* 12mo. 2 Vols. 5 s. sewed. Brough.

“—And chronicle small beer.”

Art. 30. *The Genuine Copies of Letters which passed between his R. H. the D. of C. and Lady G. Her Ladyship's Letters to the hon. Miss V. and the anonymous Letters signed Jack Sprat, part of which were never before published. To which is prefixed a clear and circumstantial Account of the Trial, &c.* 1 s. Wheble.

“Clodio, the scorn and wonder of our days.”

Art. 31. *Foote's Prologue Detected; with a Miniature Prose Epilogue of his Manner in speaking. By Philo-Technicus Miso-Mimides.* 8vo. 1 s. Williams.

The Detector undertakes to prove the occasional prologue spoken by Mr. Foote, at the opening the Hay-market Theatre, this present summer, to be ‘very dull, nonsensical, and indecent;’ but, whatever faults are in the text, they are palpably outdone in the comment.

Art. 32. *An Essay on Laughter, wherein are displayed, its Natural and Moral Causes, with the Arts of exciting it.* 12mo, London. Davies. 1770.\*

This little essay attempts to exhibit a philosophical account of laughter. The Author supposes himself to have been present at a conversation, where Des-Touches, Fontenelle, and Montesquieu delivered their opinions on this subject. In the speech, which he has made for Des-Touches, he has endeavoured to imitate the graceful purity and copiousness of that writer; in what he has said for Fontenelle, he would shew himself, artful and ingenious; and in what he has put into the mouth of Montesquieu, he affects the beautifully-diversified manner of that great man. But we must not say, that he has done justice to these illustrious authors. He is no wanting, however, in vivacity, and may be read with some degree of pleasure. The conclusion, which he means to establish, is, that self-love is the principle of laughter.

Art. 33. *Essays upon Natural History, and other Miscellaneous Subjects.* By George Edwards, Fellow of the Royal Society, and of the Society of Antiquaries, London. To which is added, a Catalogue in generical Order, of the Birds, Beasts, Fishes, Insects, Plants, &c. contained in Mr. Edwards's Natural History, 8vo. 4 s. 6d. boards. Robson. 1770.

This worthy man, we may truly say, merits great respect and applause from the public, for the industry and attention he has em-

\* The title page takes no notice of this piece being a translation from the French; which however, appears from the Translator's preface.

ployed upon his natural history, and the excellent manner in which he has executed that variety of figures with which he has presented us. It is well known that he is *no copyer*, all his drawings being made from the creatures themselves, living or dead, and the same is to be said of the fruits, plants, flowers, &c. of which he gives an account; that he may justly speak of his history, as having 'this peculiar advantage over works of that nature, to be original in its figures, as well as descriptions.' The greatest part of the essays, which are offered in the present volume, have already appeared before the public, in his *natural history*; but, the author adds, it was in a detached, unconnected form, and at an expence perhaps rather too great for many who delight in natural history.

It was therefore, we are told, to accommodate such, and to assist the curious in their researches, or any future writer upon this subject, that the Editor has been induced to this publication. Many will, we doubt not, read with pleasure the several accounts here collected, together with the reflections that are made upon them, which discover the piety and benevolence of the author, at the same time that the whole are calculated to entertain and improve the minds of his readers.

We cannot particularly point out what additions are here made to his work, but the following relation (extracted from Mr. Robinson's *Natural History of Westmoreland, &c.*) with Mr. Edwards's observations upon it, may furnish out some amusement to curious persons, and to many it may be entirely new.

'Mr. Robinson says', "that birds are natural planters of all sorts of wood and trees: they disseminate the kernels upon the earth, which, like nurseries brings them forth 'till they grow up to their natural strength and perfection. About twenty-five years ago, he adds, coming from Rose-castle early in the morning, I observed great number of crows very busy at their work, upon a declining ground, of a mossy surface: I went out of my way on purpose to view their labour; and I found they were planting a grove of oaks. The manner of their planting was thus: they first made little holes in the earth with their bills, going about and about till the hole was deep enough, and then they dropped in the acorn, and covered it with earth and moss: the young plantation is now growing up to a thick grove of oaks, fit for use, and of height for the crows to build their nests in. I told it to the owner of the ground, who observed them to spring up, and took care to secure their growth and rising. The season was at the latter end of autumn, when all seeds were fully ripe."

Mr. Robinson, it is observed by our Author, seems to think, that providence had given the crows this instinct solely for the propagation of trees; but I imagine, says Mr. Edwards, it was given them principally for their own preservation, by hiding provision in time of plenty, in order to supply them in a time of scarcity; for it is observed, in tame pyes and daws kept about houses, that they

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\* *Natural history of Westmoreland and Cumberland, part II. page*

will hide their meat when they have plenty, and fetch it from their hiding places when they want it: so that such an instinct in these birds may answer a double purpose, both their own support in times of need, and the propagation of the trees they plant; for, wherever they hide a great number of nuts or grain in the earth, we cannot suppose they find them all again, but that as many will remain in the plat of ground they make use of, as can well grow by one another.'

### RELIGIOUS and CONTROVERSIAL.

Art. 34. *Saint Paul at Athens*: by Kenrick Prescott, D. D. Master of Catherine-hall, Cambridge. 8vo. 2s. sewed. Bathurst. 1770.

In this treatise the behaviour of Saint Paul at Athens is examined, and his zeal, his eloquence, and his knowledge are much insisted upon. The critical parts of it are not destitute of merit, but we must observe, that Dr. Prescott does not write in the most agreeable or engaging manner, and that there is nothing, perhaps, very important in his reasonings or conclusions. St. Paul, we should think, has not been very fortunate in his panegyrist.

Art. 35. *A Review of Ecclesiastical History*, so far as it concerns the Progress, Declensions, and Revivals of Evangelical Doctrine and Practice; with a brief Account of the Spirit and Methods by which Vital and Experimental Religion have been opposed in all Ages of the Church. By John Newton, Curate of Olney, Bucks. 8vo. 5s. bound. Dilly. 1770.

It is become a frequent piece of policy with authors, or booksellers, or both, to advertise a work (which they propose to themselves to extend, and continue, in detached parts) in such a manner as to conceal from the readers of those advertisements, their real and covert design. They announce the publication of the book, in terms that seem to speak it a finished performance, and thereby, no doubt, they sometimes take in an unwary purchaser, who can ill afford to bear the expence into which he is thus trick'd, but to which he must submit, or sit down contented with the first loss, for which he has no other compensation than an odd volume, worth, perhaps, no more than it will fetch at the trunk-maker's.—It is one part of the Reviewer's duty to detect this dishonest procedure, and to warn the public against such illiberal deception—the present article affords an instance of this species of artifice.

Mr. Newton's Review of Ecclesiastical History is speciously advertised "in one volume octavo, price bound 5s." Now who that reads such advertisement, would imagine any other than that the work was begun and ended within the limits of one 8vo. volume? Some wary Curate, however, of 40l. per ann. (and who cannot afford to lay out much money in books) though far from suspecting his pious brother the Curate of Olney, may possibly think there is no harm in being a little cautious, and therefore he chuses to see the book itself before he buys it. He repairs, accordingly, to the bookseller's, looks at the title-page, sees nothing in it of vol. i. as is usual where all is fair and right; turns to the end, where an *Index* and *Errata* stare him in the face; then pays his crown, and goes home, rejoicing that he

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has got a pretty snug compendium of the Ecclesiastical History of "all Ages of the Church," at so reasonable a rate. But, arrived at his closet, behold our mortified purchaser, with lengthened face, perusing the preface, and discovering the fallacy;—a *first volume* only,—to be followed by—no mortal knows how many more,—'if the Great God, who has the sovereign disposal of all his creatures, shall be pleased to afford me a competent measure of health and ability for the service.' Pref. p. xix.—"Indeed, brother Curate, or Mr. Publisher, one of you has played me a scurvy trick; but I shall be aware of you for the future!" and away goes the book to the Philobiblist's in Piccadilly, to be exchanged for Clarke on the Attributes, or Hoadly's Terms of Acceptance.

Perhaps, however, this artifice may have been thought a very innocent one, by the party concerned; for the author seems to intimate, that, should his plan never be completed, the purchasers of the present volume will, nevertheless, have a very good bargain; as, says he, 'what I now offer to the public—may suffice to show how little just ground there is for the insinuations and invectives which have been so plentifully thrown out against the preachers and professors of those doctrines which were once esteemed the life and glory of the Protestant name: we suppose he means those tenets that are generally comprehended under the terms *orthodoxy*, and *calvinism*. But as to the insinuations and invectives which are sometimes thrown out, by wicked and prophane persons, against some of the clergy, on *secular* accounts, it will be well if Mr. N's notable scheme of publication contributes much toward working the good effect which he speaks of.

With respect to the merit of this work, as an Ecclesiastical History, we have only to say, that the author is by no means destitute of learning, although he writes much in the strain of those Divines who are in so much request with the Methodists, &c. and to readers of that stamp, his book will, no doubt, be very acceptable and edifying,—provided he does not make it too voluminous and expensive.

Art. 36. *Critical Remarks upon an Excellent Treatise lately published, entitled, "A System of Ecclesiastical History and Morality."* 8vo. 3d. Bladon, &c.

These remarks *seem* to relate, without expressly professing to do so, to a book in 8vo, entitled as above, written by George Adams, M. A. and mentioned in our Review for July 1768. They are, by some, thought to have been written by Mr. Adams himself; but by whomsoever they were written, they will scarce be intelligible to any but those who have an opportunity of comparing and connecting them with the book itself: which is not the case with us, at present.

Art. 37. *The Religion of Antichrist: or, Notes on the Book of the Revelation of John; and other Prophecies; respecting the Rise, Reign, Religion, and Ruin of the Man of Sin.* 8vo. 2s. Chater. 1770.

We apprehend the author of this pamphlet to be one of a new denomination of Christians who have lately appeared under the name of *Sandemanians*. It has somewhat of their manner, and of that spirit

spirit which severely condemns the pride of the rest of mankind, and has reminded us of the philosopher, who boasted of his trampling upon *Plato's* pride; though we think the present performance somewhat less chargeable in this respect than some others which have come from this set of writers.

The subject which is here brought under consideration is very curious, and extremely difficult; though it must be acknowledged that there is a great and surprizing resemblance between some past events to which particular predictions have by learned men been applied, and the descriptions which are given in this mysterious book. The explications offered in the work before us are generally conformable to what has been said by one or other of the different writers who have engaged in the same employment, and from whom they appear indeed to have been principally collected: what seems to be rather peculiar to this author is his application of the term *Antichrist*, which he regards as denoting not meerly the papal power, or any separate party, but a corrupt spirit among Christians in general, though he particularly applies this with very great, but we would hope not with a fully justifiable severity, to the Christian Clergy.

After offering an explanation of some *figures* which are used in the book of the Revelations, he thus proceeds: 'The application of some of these figures, and the prophecy which contains them, to the kingdom of the Clergy, will doubtless be offensive to the friends of that kingdom. But as the author does not pretend to be of that number, but on the contrary professes to rejoice in its present deep consumption, and to pray for its complete destruction; therefore he can see no room or occasion for any apology in behalf of the following pages; until the offensive things are proved to be unscriptural. By the kingdom of the Clergy is not meant *meerly* the power of the Pope, of the conclave, or of a general council: no, nor *meerly* the honour, authority and influence of any *national* Clergy: but it includes all that power which any sort of Clergy have assumed over the persons, properties, or consciences of men; and of this as much may be found in the lowest class of Dissenters, as their circumstances will admit. To object to this, to any purpose, it must be shewn, that the character drawn for *Antichrist* in the New Testament ought not to be applied to them, or if it be granted that that character may be so applied, it must be shewn that the censure exceeds the scripture limits.

'That there are and have been Clergymen in the Roman and in every Protestant Church, who in their social characters, separate from their clerical claims, have been ornaments to society, and an honour to humanity, is no objection to this application of the prophecy; which relates not to personal characters, but to the nature and spirit of their religious connection. As a man may be a very good neighbour, and in other respects an useful member of society, while yet he is a rebel against his King, so a Clergyman may have many amiable qualifications, and yet be a member of Antichrist. And yet, as it is not commonly thought that any order of men have been used to wear their character the worst side outwards, it may seem that the general conduct of the Clergy in all ages as a body of men in civil society, will warrant our saying of them the severest things that

that words can express. It is therefore enough for our vindication, if it be granted, that, Clergymen, *as such*, are really as bad as they have always by their deeds appeared to be.'

After many reflections on the opposition between the bias of human nature which leads men to grasp at temporal dignities and pleasures, and the spirit of Christianity, he concludes, 'that it is not the religion of Jesus, however it may be dignified with his name, which admits of such professors in it who are setting their affections on the riches, honours or pleasures of this world; and still more obvious, says he, is this conclusion against such men, who make their pretence to Christianity the very means of obtaining these. For we may be very positive to assert, that real Christianity cannot be seen in the world in any other form than as Christ and his apostles left it.—A man, who knows nothing about what has passed in the Christian world, if he reads the New Testament with any attention, cannot fail to see that the Christian religion must be greatly corrupted, before it can be the prevailing vogue, or the path to ease and honour in any nation upon earth. A certain learned dignitary of the Church of England has made the following curious discovery, and is himself an instance of the truth of his own observation. "A further reason (says he) for the abatement of the influences of the supporting spirit of grace is the peace and security of the Church. There was a time when the powers of this world were combined together for its destruction.—*But now the profession of the Christian faith is attended with ease and honour*; and the conviction which the weight of human testimony and the conclusions of human reason afford us of its truth, is abundantly sufficient to support us in our religious perseverance." So; adds this writer, the Bishop of Gloucester tells his experience.—His Lordship might have reflected that some of the very best members of his own Church did not find their profession attended with ease and honour in Queen Mary's days, which was long after something that was called Christianity had obtained all the ease and honour that a national establishment could give it; and consequently long after those consolations, which supported the first sufferers, were, according to his account, withdrawn. Nor is it possible to escape the fanaticism which the Bishop is so zealous against, without supposing that, since the primitive times, men have never suffered for Christianity, but *that* was always the right side, which was attended with ease and honour. A plain man would be ready to wonder how this alliance between Church and State came to be brought about, and to suspect that it is not the same religion as the Author of Christianity had in view, when he spake so much of suffering for it.—What seems most strange is, that while the New Testament speaks so much about the future fortunes of the profession and professors of Christ's name, we should yet find no word there about this friendly alliance, and its advantages; but rather very much against expecting it.—On these accounts, a man who takes the religion that he commonly sees professed and practised in this country, or in any other part of what is called the Christian world, to be real Christianity, must be straitened to find any  
more

more use for the greatest part of the New Testament, than for an old Almanac.—We must either give up the New Testament, or conclude that the profession of the religion it teaches is greatly corrupted. And this conclusion will be the more determinate, if we observe the predictions of the New Testament, which contain the plainest warnings of such corruption, and of the *ease* and *honour* with which it should be attended.—We may clearly see that the love of this world was predicted to be the spring of an apostacy from the faith, and that men would use the Christian profession to advance their living and station in this world. And whenever we see a religion called by the Christian name, whose leaders are either in possession or pursuit of ease and honour, we may suspect that it is the religion which Christ and his apostles gave so frequent warnings of. At least we must say, it has this to recommend it to worldly men, that it is free from that inconvenient, offensive thing, the cross of Christ, and has no occasion for the primitive self-denial, nor for the supporting spirit of grace. And if this profession should appear to be consistent with, and subservient to the course of this world, as above described, we shall be in no hazard of a mistake in calling it the religion of the man of sin.

Our Author then proceeds, under these views, to illustrate St. Paul's account of the *man of sin*, and afterwards to consider the *Revelations* of St. John. We shall leave our readers to make their own reflections on the specimens of the work, which we have laid before them: they will no doubt think with us that matters are here strained too far, as is generally done by this kind of writers; they may also probably think that there is *some* truth in the account which is here given; and so far as there is truth, let it be acceptable, and prevail, from any and from every quarter.

A *dissertation* by another hand is added, on the sign of the prophet Jonah, founded upon the words which Christ addressed to the Scribes and Pharisees. The Writer attempts to discover several instances in which Jonah was a *sign*; but though the reflections he makes are such as might be usefully considered by himself, there is by no means sufficient authority to prove that these things were really intended. The words of Christ shew with sufficient clearness what was his meaning. We expected to have met with some observations on the difficulty which rises from the expression of his being three days and three nights in the heart of the earth; but nothing of this kind appears; it has been however obviated by more judicious and learned writers.

Art. 38. *Three Sermons* preached in Swallow-street Chapel.

The first, January 10, 1776, at the admission of the Rev. Dr. John Trotter to the pastoral charge of the Scots congregation which meets in that place; by the Rev. Wm. Langford, D. D. The second on the Lord's day morning immediately following; by the Rev. Thomas Davidson, M. A: and the last in the afternoon of that day; by the Rev. John Trotter, D. D. 8vo. 1 s. Dilly.

We have nothing particular to say of these discourses, which were published, we find, at the desire of the congregation to which they were

were preached. To some readers they are likely to prove acceptable and serviceable.

Art. 39. *Sermons written by a Lady, the Translatress of four self-ſt Tales from Marmontel.* 12mo. 2 s. 6 d. sewed. Dodsley.

To see a lady haranguing an audience from the pulpit would be a sight perhaps rather too singular to please; but surely a lady may, without the least imputation or indelicacy, exhibit exhortations and rules of morality and piety from the press; and if she chuses it, why may she not be permitted to throw them into the form of sermons? Possibly the very found of *sermons written by a lady*, may draw the attention of several, who would not by any other means be engaged to hearken to lectures of religion and virtue.

The Authoress tells us, in her preface, that a promise which was once made, betwixt jest and earnest, by a clergyman, that he would preach any sermon which she should write, first led her to this kind of composition: after which attempt she proceeded till the seven were finished; which are now laid before the public, agreeably to the advice of a friend, who we find imagined they might bring some pecuniary advantage to herself. They are written upon the following subjects, covetousness, revenge, the vanity of life, mirth, and cheerfulness, detraction, the duty of children to their parents, and the last upon education. The lady hopes that the young may be induced to peruse them, and may learn from them some useful lessons; and adds, 'as a farther apology, let me observe that political disputes now employ the tongues and pens of almost all degrees of men, so that they have no time to think of any thing else. The rage of public virtue is so great, that private virtue is almost forgotten. When patriotism and loyalty engage all the wits of the age, it is no wonder that a woman should take the lower department, and venture to write moral essays. The candid will remember, that it is the work of a woman, and will not be very severe in their criticism.'

Art. 40. *A Discourse on the true Nature of the Christian Religion*, as it stands supported on Scripture Authority, in Opposition to the Doctrines of Arians and Methodists. 4to. 1 s. No Bookseller's Name. Sold by Wilkie. 1770.

This writer, whoever he is, seems to have a desire to do good, though possibly he will get but little money by his publication. The first part of his pamphlet consists chiefly of a great number of texts of scripture, by which he proposes to establish his readers in the belief of the divinity of our Saviour. In the second part he insists that true religion and true morality are inseparable; where are many good reflections and exhortations, founded in like manner upon a great variety of texts of scripture. He laments that it is the prevailing method of the present times to overlook and pass by the plain doctrines of Christianity, which are given to make us wise unto salvation, for the sake of those which are obscure and difficult. He laments likewise, (and with too great justice) the difficulty which persons in lower stations of life find to get a livelihood in the world, without submitting to customs and practices which are inconsistent with conscience and duty; and closes the whole with long quotations from scripture. Should he be mistaken, or differ from us in some points, yet we think he means so well, that we can heartily wish his great end may



may be answered:—His discourse wears the form of a sermon; but whether it was ever preached, does not appear.

## S E R M O N S.

I. *Before the Guardians of the Asylum, at the Chapel, on the Queen's Birth Day, May 10, 1770.* By Gregory Sharpe, LL. D. Master of the Temple, and Chaplain in Ordinary to his Majesty. To which is added, an Account of this Charity, from the Institution to the present Time. 1 s. Doddsley.

II. *The Establishment of the Church of England defended upon the Principles of religious Liberty.* At the triennial Visitation of the Bishop of London, at Chelmsford, May 22, 1770. By Nathaniel Forster, M. A. Rector of All Saints, Colchester, and Tolleshunt-Knight's, Essex. 4to. 1 s. Wilkie.

The very sensible Author of this sermon endeavours to shew, 'that religious Liberty is not only consistent with an establishment of religion, but will also, if such establishment be founded upon rational and liberal principles, be most effectually guarded and supported by it; that the religious establishment of our own country is, in fact, founded upon these principles; and that it is, by a singular effort of wise policy, happily calculated to promote the peace and order of society, while it protects and maintains inviolate the personal rights of every individual.'

III. *A Sermon to Tradesmen.* 12mo. 6 d. Cadell, &c. 1770.

This is an agreeable sensible performance, well adapted for the benefit of private persons, and for the general service of society. We will venture to recommend it (and it is but short) to the attentive perusal of all our Readers, particularly to those who are engaged in a trading and mercantile life. The present state of things among us greatly requires that such reflections and exhortations as these should be earnestly offered to and urged upon us. 'The frequent bankruptcies, as the Author observes, in this country, are truly alarming. Some wholesome severities seem necessary to check the progress of this increasing evil. It calls for the vigorous and speedy interposition of the legislative power. That disgrace which, in better times, was affixed to a failure in business, deterred men, in some degree, from measures tending to so disreputable an event. This restraint is now no more. Bankruptcy is so common that it is scarcely thought any diminution of character. And we often see persons, whose effects bore but a small proportion to the claims of their creditors, immediately appearing as modish and expensive as ever.—It is not easy to observe some men's effrontery without feeling the emotions of indignation.'

\* \* *The second Letter to the Reviewers, on the subject of Agur's Prayer* is under consideration.

B. N.'s Letter of the 10th of July, containing, like the rest of his favours, nothing but unsupported accusations, is unworthy of any farther notice than this brief acknowledgment that it has been received. If the Writer can make good his charge of *Partiality* and *Misrepresentation* against the Monthly Reviewers, why does he not lay the matter before the Public?

*The History of the Peace of Belgrade* has been delayed by an accident; but it is proposed to give an account of it in our next.

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T H E

# MONTHLY REVIEW,

For A U G U S T, 1770.



ART. I. *Warton's Theocritus*, &c. continued. See Review for July.

**A** GREEDLY to our promise, we shall now present our Readers with a translation of Mr. Warton's learned and curious dissertation on the Bucolic poetry.

An enquiry into the origin of the Bucolic poetry, says Mr. W. among the Greeks, is difficult, and the path obscure; neither do the monuments of ancient literature deliver any thing certain in that respect, or the comments and conjectures of modern writers afford sufficient light to go by. Of a matter so dubious, so remote from all certainty, I shall give the account which seems to me most probable; and if I appear to have left the old road, and taken one entirely new, the investigation of truth must be admitted my sole motive: far from me be the imputation of looking with contempt on the authority of antiquity, and the judgment of men famed for erudition.

If we view all the species of poetry with attention, we shall find that each of them arose from slender beginnings. No high distinction of ingenuity, or depth of design, seems to have marked the first authors and inventors; nor did they propose to themselves any thing very great. They struck out some first principles, they laid some foundations; but the structures erected on them were nothing like what we have in the present excellence and perfection. In short, their greatest performances were rather the effects of some chance or accident, than of much thought and care. Who would believe that the majestic excellence of Tragedy, with all her weight of business and importance of persons, with her power to excite our passions and carry away our hearts, could have risen out of a rude and ill-formed song in praise of Bacchus? In like manner, I do not suppose that the first authors of Bucolic verses ever dreamt of the definition which we now have of that kind of poetry, much

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less did they design to exhibit an image of the pastoral life abounding in all delights. Indeed, I cannot easily admit the opinion of those who assert that pastoral poetry took its rise in the first ages of the world, when mankind were generally employed in the care of flocks and herds, and lived in the fields, in the perfection of ease and leisure. For, if this be granted them, whence comes it to pass that in so long a space of time, namely, from those primeval and golden days, so few pastoral writers have been found? Whence was it, that this most ancient species of poetry was so little exercised, so slenderly improved? That so late as the times of Ptolemy Philadelphus, under the hands of Theocritus, it attained its perfection, and arrived at its maturity? For the present, therefore, we shall wave this fiction concerning the golden age (intending to consider it more fully afterwards) and with it we shall dismiss the fables and little histories that are handed about concerning the origin of the Bucolic poetry: histories, whose truth is the more to be suspected and called in question, because they differ so much from each other. My opinion of the matter is, that the Bucolic poetry took its rise from the ancient Comedy, while the latter was in its simple and uncultivated state; or rather that it was a part or species of it. It clearly appears, that Comedy had its origin in those free games which were celebrated by the inhabitants of the country, on their festivals, after they had finished their labours. On these occasions they indulged themselves in verses of a rude, and, as it were, extemporaneous kind. These verses were in time succeeded by the stage and set plays. In those festive times the common people, loosed from labour, and dissolved in pleasure, in all the spirit of licentiousness attacked each other with mutual scandal and reproach. The clear and well-known evidence of Horace appears to this point:

*Agricolæ prisci, fortes, parvoque beati,  
Condita post frumenta, levantes tempore festo  
Corpus et ipsum animum, spe finis dura ferentem,  
Cum sociis operum, pueris et conjuge fida,  
Tellurem porco, Sylvanum lacte piabant,  
Floribus et vino genium memorem brevis ævi.  
Pescennina per hunc inventa licentia morem,  
Versibus alternis opprobria rustica fudit.*

The authority of Tibullus, too, is to be considered:

*Agricola assiduo primum lassatus aratro,  
Cantavit certo rustica verba pede;  
Et satur arenti primum est modulatus avena  
Carmen, ut ornatos duceret ante deos.*

\* And

And what should hinder them from introducing shepherds, among others, to these games, since they too have their dwelling in the country, and are not less inclined to play, to scurrility and repartee? Or from what other cause do you imagine Pastoral could derive that dramatic form, that amoebean manner of speaking, which is peculiarly adapted to it? Should it not, moreover, be observed, that (according to Epicharmus) Comedy was said to be invented by the Sicilians, among whom, we are likewise informed, that the Bucolic poetry was first found? For hence we may conclude, that there is some sort of relation, or connexion at least, between things which take their rise in one common country.

To strengthen the probability of this opinion, I shall adduce some passages from the writings of Theocritus himself. In the beginning of the third Idyllium the shepherd Tityrus uses the word *κωμασθω*, which denotes a kind of pastoral dance along with song, and is peculiar to theatrical action. The Poet seems to have had the same in view in the following verse:

Πα μοι ται δαφναι φερε, Θεσυλι, πα δε τα φιλτρα;

for the very structure of it points out a sort of song called *ανθεμα*, which usually accompanied the dance—

Πα μοι τα ροδα; πα μοι τα ια; πα μοι τα καλα σελινα;

nay, the term *εγκολιασμος* itself signifies a kind of song and dance. Whence it appears, that there is here to be understood some action and exhibition. Beside, in the Idyllium just mentioned, which hath as much of the Bucolic genius as any one whatever, the manner of entering on the scene, so necessary in Comedy, is accurately observed. The scene is laid before the cave of Amaryllis. The shepherd, before he begins to act, commits his sheep to the care of Tityrus. So in the ancient Comedy, the actors, when they come to the opening of the scene, lay down the things which they happen to have in their hands, and order the *ακολουθοι* to take them away. Thus it is in the *Ειρηνη* of Aristophanes; and afterwards in Terence's *Andria*,

*Vos hæc intro auferte, abite.*—

The last and most important observation is, that in the scurrilous and indecent expressions which frequently occur in the Bucolics of Theocritus, we may discover some obscure traces of that *Fescennina licentia*, with which the ancient Comedy, and the *Mimi* in particular, so much abounded.

The sum of what we have advanced, and desire to establish, is this. In the infancy of Comedy, the persons were rustics, prone to throw out mutual reproaches. Among the rest, shepherds were sometimes introduced upon the stage, and Pasto-

als were acted. In process of time, mean characters were entirely banished from the theatre, and characters somewhat better made use of. Pastoral dialogues, however, remained; and, whether they were acted or not, they preserved some vestiges of their ancient exhibition, and were in time established as a species of writing. Sometimes, after they had lost their place upon the stage, they took the form of mere narration, when the old dramatic cast appeared less expedient. By degrees all manner of barbarism was driven out of this walk, as well as from that of Comedy. The poets observed the delights and graces which the country had to boast; and it was discovered that by clear description and happy imagery, a poem perfectly in character might be composed. Hence a most agreeable kind of verse, representing the actions and manners of pastoral life.

Possibly it may be asked, if this account of the origin of the Bucolic poetry be true, how comes it to pass that in the authors of antiquity we have not the slightest mention of the exhibiting and acting of Pastorals; that there remains no description of their stage, their mask, their actors, and other things necessary on such occasions? The principal reason I would assign, is this: their scene was very homely and unpolished; and, after the ancient Comedy assumed a new form, shepherds, with others of the same stamp, were soon either entirely excluded from the stage, or the people, at least, were every day less and less inclined to call for their exhibitions. But if the representation of pastorals continued longer, they had only a subordinate admission to the theatre, between the acts, I mean, in the manner of the *Mimi*: or, possibly, they found admission on the stage with another species of the drama, as we shall observe by and by.

Nor are the critics of modern times altogether silent concerning the Pastoral stage. Vossius, though he does not support his assertion with any ancient testimony, says expressly, "*Scenam, in quam a poetis bucolicis pastores agentes inducerentur, arboribus constructam fuisse.*" The very learned Daniel Heinsius seems also to have understood that there was a Pastoral stage, though he has not affirmed it in so many words: "*Oportuit certe quicumque actor hæc saltaret mirum in modum lascivire gesticulatione.*" And in another place, speaking of the beginning of the third Idyllium—"*Quæ omnia cum vehementissimo ἡμῶν κίνησι et gesticulatione, pedumque motu pronunciantur.*" And a little after, "*In quibus omnibus respirat et interquiescit actor. Necessè est itaque orationem totam, quia representationi conformata est, &c.*" I shall add here a passage from Vitruvius concerning the form and construction of the Pastoral stage, though I do it chiefly for the sake of subjoining the comment of Perrotius. "*Genera autem scenarum sunt tria; unum quod dicitur tragicum, alterum comicum, tertium*

*tertium satyricum. Horum autem ornatus sunt inter se dissimiles, disparique ratione: quod tragicae deformantur columnis, fastigiis et signis, reliquisque regalibus rebus; comicae autem aedificiorum privatorum et marianorum habent speciem, &c. Satyrica vero ornantur arboribus, speluncis, montibus, reliquisque agrestibus rebus, in topiarii operis speciem deformatis.*" The remark of Perrotius is this: "*Possem reddere scenam satyricam, scenam pastoralem; et verosimiliter ea ipsa est de qua vult hic loqui Vitruvius.*" Hence, beside the hints given above, you see the reason why the ancients have not described a stage for the Pastoral drama; namely, because that of Satyr gave it a place on hers.

You see this hypothesis of ours, if admitted, annihilates that opinion concerning the golden age, which has been so long and so universally received. It may be proper, however, to consider what gave rise to that notion, and at the same time to shew how false and groundless it is. It is the custom of the Bucolic writers to represent the most pleasing and beautiful images of things. With them all manner of fruits are in the most luxuriant abundance: their pastures are the most flourishing, and their lambs in the most thriving condition. Whatever delights can arise from caves, rivers, and woods, come in to adorn their scenes. In the mean time human kind are exhibited as happy beyond the lot of humanity, enjoying ease and peace in the portion of superior beings; amidst all the conveniencies and blessings of the richest country, burdened with no care except that of their sheep; their entertainments love, poetry, and music; their life undisturbed with crimes, and unspotted with injustice: circumstances these of superior happiness, which can scarce be supposed to have existed in any time or place. These, therefore, the grammarians, and Donatus at the head of them, not being able to account for otherwise, referred, without any trouble, to some fabulous or fortunate period, which they called the golden age. While, in this manner, they cut a knot not very difficult to untie, they seem to have been little acquainted with the powers, the nature, and intention of poetry in general, and of the Bucolic in particular. It is well known that all poetry consists in imitation. The design of the Bucolic poetry is to imitate the discourse and the actions of shepherds. But as she prosecutes these things in order to excite pleasure, she thinks it not her business to express the very or the real Truth, which sometimes might prove disagreeable and disgusting to the reader. She therefore invents (if I may be allowed to say so) a kind of ideal truth, which is not so different from the real, but that rural scenes and objects are ever kept in sight. In the mean time the Muse paints them, not as they are, but as she desires them to be. What was excellent and beautiful in nature, by a wonderful art of imitation she renders still more

beautiful and perfect; and her principal care is, to collect what is scattered and far divided, and place it in one point of view: so in the following description,

*Spelunca, vivique lacus, et frigida Tempe,  
Mugitusque boum, mollesque sub arbore somni.*

In short, the Pastoral muse suppresses and conceals whatever is mean and disgusting, employs her pencil on the most pleasing objects, and, by her enchanting touches, gives them an additional beauty, and heightens their charms. Hence those delightful images, those exquisite scenes of happiness, which we so much envy in the Pastoral life! Of this masterly selection consists the Arcadia, the golden age, of which we have so many fabulous descriptions. It is, indeed, the nature of poetry in general, in this respect, to represent something of a more perfect æra; for from her glowing hand persons appear more illustrious, events greater, objects and actions better than they are in reality.

The learned and judicious Trapp, whom I must always mention with honour, not sufficiently attentive to this circumstance, in his Dissertation on Pastoral Poetry, falls into these erroneous sentiments. “*Pastorale poema nostris ætatis scriptoribus minus convenit; propter mutatam prorsus a primis mundi sæculis rerum et vitæ humanæ conditionem. Cum enim, extra plebem miseram atque inhonestam nulli nunc sint pastores, nimis dura et coacta videtur prosopopœia; vel pastoribus qui nunc sunt elegantiam aut eruditionem quantumvis exiguam affingere, vel divites aut doctos sub pastorum specie inducere. De facto hæc omnia veritati esse contraria universis notissimum est, ideoque nullus fictioni restat locus; ac proinde ipsum hujus poematis fundamentum tolli videtur, prout nostris temporibus accommodatur.*” For though we grant that the state of things, and the condition of human life, are entirely changed from what they were in the first ages of the world, and that there are now no shepherds existing but of the poorest and most unpolished of the people; yet if we consider what the use and design of poetry is, namely, to exhibit things, not as they are but as they ought to be, the Prosopopœia will not appear so forced and hard. I confess, indeed, that there are in Pastoral poetry many things contrary to truth, or at least very unlike it. But can we conclude from thence that there is no room for fiction? In like manner, in Tragedy, there are representations contrary to or unlike truth and fact; yet this does not make the drama disagree with nature and propriety. If nothing were allowed to fiction in Tragedy, what man in his senses would write it? For surely we do not find in real life heroes in buskins, who talk in a magnificent manner in verse. In one word, both in this and the other species, poets imitate an archetyp

Chetype or pattern, not such as they see but such as they could wish to see.

The next thing is to consider the *Dramatis Personæ*, to whom the parts in the ancient Bucolic poetry of the Greeks were given. They were either *Bubulci*, *Upiliones*, or *Caprarii*; the first had the care of oxen, the second of sheep, and the third of goats. This distinction, which has not hitherto been generally understood, ought to be carefully remarked and attended to in the reading of Theocritus, the prince of Pastoral poets. The first in rank were the *Bubulci*. From them indeed, of old, Pastorals got the general name of Bucolics. They appear, moreover, to have been greatly superior to those of the other classes in point of wealth. In the twenty-seventh Idyllium of Theocritus, Daphnis recommends himself to his mistress by his very reputable business of a *Bubulcus*:

Ταν πινυταν Ἐλεην Πάρις ἤρασε βωκολος ἄλλος.  
Μαλλον ἐμ' ἢ δ' Ἐλενα τον βωκολον ἐσι φιλεῖσα.

Afterwards he promises to give her in dower, not only his herds, but woods and pastures too:

Πασαν ταν ἀγελαν, παντ' ἀλσεα καὶ νομον ἔξεις.

Then his mistress, who was only a goatherd, says, she will go and see these superior articles in the possession of her *Bubulcus*:

Αἶγες ἐμαὶ βόσκειδε· τὰ βωκολῶ ἐργα νοσῶ.

In the twentieth Idyllium, the man wonders at his being disdained by a young woman of the city, and expresses his indignation that his suit should be rejected because he is a *Bubulcus*:

Εὐνίκα δὲ μόνα τον βωκολον ἐκ ἐφίλασεν.

Hence also the following expostulation in another place,

————— Κ' ἔποτ' ἀκούεις  
Ὅς καλὸς Διόνυσος ἐν ἀγχεσὶ πόρτιν ἐλαυνεῖ.  
Οὐκ ἐγὼ δ' ὅτι Κυπρίῃς ἐπ' ἀνερὶ μνηατο βούτα.  
\* \* \* \* \*  
Εὐδυμίων δὲ τίς ἦν; Οὐ βωκολος; ὅντε Σελευα  
Βουκολεόντα φίλασεν —————  
\* \* \* \* \*  
Καὶ τυ, ῥεα, κλαίεις τον βωκολον. Οὐκὶ δὲ καὶ τυ,  
Ὡ χρωίδα, δια παιδα βουνομον αὐτος ἐπ' ἀγχοῦ;

There is also greater dignity in the verse of the *Bubulci*. In the eighth Idyllium, Daphnis begins Αἰοδᾶν βωκολικαν: which the Greek scholiast calls Ωδὴν βωκολοῖς ἀρμάψαν; a sort of verse that was suitable to the better rank and more decent condition of the *Bubulcus*. In the ninth too, Daphnis is desired to sing the Bucolic song [βωκολιασδεῖν] as something of a superior nature;



nature; and to begin first in right of his station. The *Uplio*, or Shepherd, had the second place: the same, who, in the forementioned *Idyllium*, allowed Daphnis the privilege of beginning first. The shepherds boasted of no extensive possessions, but lived happy in unambitious poverty. The *Caprarii*, or Goat-herds, were of a still lower order. That their dress was mean, and their persons not very cleanly, may be gathered from the habit of Lycidas, in the seventh *Idyllium*. In the first Priapus objects to Daphnis, that by not governing himself in his love, he imitated the dissolute manners of a goat-herd, and no longer deserved the name of a *Bubulcus* :

Βωτας μὲν ἔλεγεν, νυν δ' αἰπολῶ ἀνδρὶ εἰκάς.

The shepherd Polyphemus falls under the same reproach :

Βάλλει τοι, Πολυφάμε, τὸ ποιμνιον ἢ Γαλατεία  
Μαλοισιν, δυσερῶτα τοῦ αἰπολοῦ ἀνδρὰ καλεῦσα.

The poverty of the *Caprarii* is evident. It is particularly remarked by Theocritus, where he introduces Lacon laughing at Comatas, because his master Eumaras had not even a goat's skin to sleep upon :

Οὐδὲ γὰρ Εὐμαρά τῷ δεσποτῇ ἦς τοι ἐνευδεν.

Beside, the *Caprarii* were of a far more illiberal turn, and their manners much less cultivated. They were always prepared to squabble, and their discourse was ever obscene and scurrilous. We have a remarkable instance of this, in the fifth *Idyllium* of Theocritus. Longus the Sophist herein imitates Theocritus : for, to shew us the simple and unpolished state in which this race of men lived, he represents a vile seducer declaring, that he hoped to delude Daphnis with ease, and draw him to his wishes, because he was a goatherd.

“ Ἐπιθεῖναι διεγνώ τῷ Δαφνιδί, καὶ πείσειν μετὰ ῥαδίῳ, ὡς αἰπολοῦ.” So in the same Author, the country people express their fears that the infants lately found by a poor man would be brought up GOATHERDS, though their present cloathing shewed they had a right to better fortune.

The three characters in Pastoral life thus settled and separately described, I will add some other marks and distinctions, whence not only new light, but also new graces, will be afforded to several passages in Theocritus. In the eighth *Idyllium*, the great beauty of the poem consists in the diversity of character between the Neatherd and the Shepherd. Daphnis feeds oxen, and Menalcas sheep; and the allusions of both respect their proper business. The one never invades the other's province. To prove this more particularly, would be to write out the whole *Idyllium*. Yet it is worth while to consider with what

what beauty and propriety the Neatherd draws his comparisons from his employment—"Sweet is the heifer's voice, and sweet her breath, &c." Afterwards Menalcas says, "The teats of the sheep are all distended with milk, and the whole flock grows fat, when visited by his beautiful mistress." Daphnis replies, "When his Milo leaves him, both his cows, and the person who feeds them, pine away." At last the Goatherd, who is to judge of their performances, still entirely in character, gives the victor the goat without horns, near the kids, which the white dog bayed. In the ninth Idyllium, Daphnis the Neatherd boasts of his handsome bed of skins of white heifers, whom the south wind had blown down from a rock, where they were cropping the arbutus. To this Menalcas opposes his fleeces, the produce of his flock, which lay in great abundance at his head and feet in the cave. These different characters in rural life had also their different deities. The Goatherds worshipped Pan, as their preceptor in the art of singing or playing on the pipe. On the other hand, the Neatherds and Shepherds were the disciples of Apollo and the Muses. In the first Idyllium, the shepherd Thyrsis invites the Goatherd to his Pastoral feat, and desires him to play upon the pipe. The Goatherd answers, He could not do this at noon, while Pan, whom he revered as his god, was sleeping; but Thyrsis might do it, because he did not lie under the same religious obligations. The Shepherd accordingly invokes the Muses, and intreats them to be propitious to his lay. Thus too he concludes his song—

Σπεισω ταις Μωσαις. Ω χαιρετε πολλακι Μωσαι.

The shepherd Thyrsis, moreover, promises a he-goat to Pan, and a she-goat to the Goatherd, the votary of Pan. In return, the Goatherd assigns the Muses a sheep, and Thyrsis, the servant of the Muses, a lamb from the fold. In the fifth Idyllium, the shepherd Lacon says,

Και γαρ ἐμ' ὡ πολλῶν φιλεῖ μεγα.—

As to what Comatas had asserted in the preceding distich, that he was dearer to the Muses than Daphnis himself, it plainly proceeded from the vanity of the Goatherd. It deserves likewise to be remarked, that the Shepherds and Bubulci swore by the sorrows of Daphnis, as Lacon does in the same Idyllium: while Comatas, agreeably to the Goatherds oath, imprecates on himself the punishment of Melanthius in Homer. In the beginnings of the Idyllia, Theocritus commonly marks the condition and degree of the speakers, and gives us notice, at the entrance of the drama, of what persons it would consist. Nevertheless, this distinction vanished by degrees, and at length gave place to the general name and idea of Shepherd; when the Poets ceased to

write Pastorals from real life. It is not to be found even in the poems of Moschus and Bion. Theocritus, therefore, seems to have left us the only pattern of the general Bucolic poetry. At the same time it is easy to imagine, that the ancient Bucolics must have derived much variety and grace from this opposition of characters. Hence a great and most agreeable diversity of manners, speeches, poetry, and music. Virgil is entirely destitute of this praise. All the modern Pastorals are equally deficient in this respect, and consequently tire the reader with a perpetual similarity, or rather sameness, of character.

Nor do we think it proper to pass by what is said concerning the Bucolic measure, though we do not chuse to dwell upon it. In the composition of his verse, Theocritus seems to have studied to have the fourth foot a Dactyl; so that when the two final feet are taken from it, it becomes the tragic Tetrameter. Thus,

Ἄδῃ τι τὸ ψιθυρισμῶ καὶ ἄπιτος—

Ἄ ποτι ταῖς παγαῖσι μελίσσεται—

All the verses of the first Idyllium, except twenty-seven, are of this construction; and all of the second, except nine. From this circumstance Heinsius concludes that this kind of measure is purely Bucolic; because in our Author's other works, his Ptolemy for instance, and his Charites, the verse runs in a very different manner. The opinion of Valckenarius, who was so able a judge, on this point, is the same, as we find in his learned epistle to Roverus. "The Dactyl verse ought to be called Bucolic, if, when the two last feet are cut off, there remains a Tetrameter, closed with a Dactyl, which terminates part of the line, and consequently is Alcmænic." To which we may add, that the Bucolic verse is most esteemed, and certainly will run most happily, if the first word is a Dactyl, and makes a complete foot.

As to the Greek Bucolic poets whose works are come down to us, I pass by Bion and Moschus, though very elegant and agreeable writers of Pastoral, and hasten to Theocritus, who (as we have already observed) first excelled in this way. I am persuaded that we cannot come to a truer judgment of this poet, than by briefly comparing him with Virgil. Now, I cannot but think Theocritus eminently happy, in selecting and applying those circumstances or adjuncts, which, though slight in themselves, and for that reason passed over by other writers, paint the object more distinctly, and set it in a clearer light. Many delightful and perfectly Pastoral traits of this kind, occur in Theocritus, which Virgil, with his fastidious taste, did not venture to transfer into the Latin poetry. Possibly, indeed, the nice ears of the Romans would not have borne them.

There

There is nothing which Theocritus suppresses or dissembles, as poets of more polite ages do; on the contrary, he describes every thing minutely. Hence it is that we find Virgil dry and jejune, while Theocritus, on the same subject, is full, copious, various. The Roman, in his imitations, has given a neatness to some images of the Sicilian, whose original beauty consisted in their want of neatness. He gave a polish to that which ought not to have been polished. In Virgil there is perhaps more correctness, precision, and elegance, than in Theocritus: but Theocritus excels in the variety and strength of imagery, and often in beauty too. Quintilian had in his eye the more cultivated taste of the Romans, and some Pastorals of Virgil of the more refined sort, when he passed that invidious, or, however, unequitable judgment on Theocritus. "The rustic and pastoral muse [of the Sicilian] is afraid to shew her face, not only at court, but even in the city." In truth, Virgil's muse, in his Pastorals, is not dressed in the genuine but in an affected fashion; he supports, as it were, a borrowed character; while Theocritus appears in his own. The one exhibits the manners of rural life in his own country; the other adopts the manners of a foreign country. Virgil describes Pastoral affairs by imitation, Theocritus from the life. For though Virgil had, in Italy, shepherds before his eyes, whose picture he might have drawn, yet the Pastoral life was in much greater esteem and perfection in Sicily. The care of their herds and flocks was matter of more attention in that country, because the fertility of the soil, so suitable to the breeding of cattle, made it a very important consideration. Hence, to Theocritus, a native of Sicily, Pastoral images were more frequent and more strong. Hence those numerous, and, I may say, natural allusions, with which we are so much delighted in that Poet: for they were drawn from the very objects which he daily saw and knew, and with which he was most familiarly acquainted. Let us see, by an example or two, how unhappily Virgil has introduced Sicilian manners into the character of Roman shepherds.

‘ In Theocritus the Cyclops sings thus—

Και γαρ θνην εκ ειδος εχω κακον, ως με λεγοντε,  
Η γαρ πρην ες ποντου εσεβλεπον, ης δε γαληνη.  
Και καλα μεν τε γενεια, καλα δ' εμιν α μια κωρα.

Virgil makes Corydon speak in the same manner—

*Nec sum adeo informis; nuper me in littore vidi  
Cum placidum ventis flaret mare.*—

But though this agrees with the Cyclops, it wants propriety with respect to Corydon. Corydon, a common mortal, should have made use of a fountain or river for a looking-glass. On

the other hand, in Theocritus, every thing is accommodated to the person, the situation, the character. The gigantic Cyclops very properly takes the sea for his looking-glass; and the rather, because he passed much of his time on the shore. Again, when Corydon says, he has milk in great abundance, both in summer and winter; this is nothing extraordinary for a shepherd, who availed himself of all the conveniencies of a regular domestic life: but the savage life which Polyphemus led, required that he should have such things provided for some considerable time. As to Corydon's boast of his snow-white flocks, of his thousand lambs wandering on the Sicilian mountains, and his skill in rural music, these things I think far more suitable to the Cyclops; for his Pastoral wealth was much better known, the ability with which he touched the pipe more remarkable, and his Pastoral character more eminent. Of such an obscure shepherd as Virgil's Corydon, we were never taught to believe the same. In like manner, Virgil applies *the rough eye-brow* of Polyphemus, much less happily, to another shepherd.

In the Idyllium already cited, the Cyclops says—

Ηραδην μὲν ἐγῶγε, κοῖρα, τεύ, ἀνικα πρῶτον  
 Ἦνδ' εἶμα συν μητρὶ, θελοῖς ὑακινθῖνα φύλλα  
 Ἐξ ὀρεὸς δρεψάδαι· ἐγὼ δ' ὁδὸν ηἰγμονεύον.

Virgil turns it thus—

*Sepibus in nostris parvam te rosida mala,  
 Dux ego vester eram, vidi cum matre legentem.*

Scaliger, who, though much conversant in the writings of the ancients, never relishes any thing of antiquity, makes this remark upon the passage—"Nonne melius mala, quam folia hyacinthi? Petuntur enim magis hyacinthi flores quam folia. Et in montibus infrequentior hyacinthus." Yet I know not whether *the leaves of the hyacinth* do not convey a more rural idea than *apples*. There seems also to be something of an agreeable simplicity in seeking *the leaves*, rather than *the flowers*, of the hyacinth: and the searching for them on the wild mountains, forms a more rural image than the looking for apples in the hedges. Nor did Virgil succeed better when he attempted his Cup from Theocritus. The vessel which Theocritus describes was not in use in Virgil's age or country, and therefore he might not understand what kind of vessel it was. What else could be the reason for his changing the large capacious bowl, whence the Sicilian shepherds used to swill in milk, wine, or other liquors, into two cups for the table? Besides, he has loaded the vessels thus contracted with a disproportionate quantity of sculpture. This error he fell into from a desire to imitate the beauties of Theocritus; and perhaps his imitation

would have been a just one, if he had considered what sort of vessel the Sicilian bard described.

To express my sentiments in one word—Theocritus is like some large and fertile pasture, abounding with salubrious herbs and beautiful flowers, and watered with rich streams: Virgil is like a garden laid out in elegant beds, where there is great plenty of flowers, disposed with more art, and cultivated with greater care, but flowers which were originally transplanted from that larger pasture.

Such is the dissertation on the Bucolic poetry, in which if too much is advanced upon conjecture, it must be allowed that there is considerable learning and ingenuity. We purpose to close our account of this learned work with strictures on the notes.

[To be concluded in our next.]

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ART. II. *Northern Antiquities: or a Description of the Manners, Customs, Religion and Laws of the ancient Danes, and other northern Nations; including those of our own Saxon Ancestors. With a Translation of the Edda, or System of Runic Mythology, and other Pieces, from the ancient Islandic Tongue. Translated from Mons. Mallet's Introduction à l'Histoire de Dannemarck, &c. With additional Notes by the English Translator, and Goranson's Latin Version of the Edda.* 8vo. 2 Vols. Carnan and Co. 12s. 1770.

**M.** Mallet's Account of northern antiquities is a work of great labour and very considerable utility. The Translator, who is himself well versed in that kind of learning, has executed his undertaking, not only with fidelity, but with elegance: and in his preface he has given us proofs that the Teutonic and Celtic nations were *ab origine* two distinct people, though M. Mallet had considered them as one. Upon the whole, we have it only to lament that learning made its progress into the north at so late a period; the consequence of which was, that its most ancient writers, where they laboured under a want of materials, supplied the defect from imagination.

The account we have of the religion of the northern nations, before it departed from its ancient purity, is given in these terms:

'It taught the being of a supreme God, master of the universe, to whom all things were submissive and obedient. Such, according to Tacitus, was the supreme God of the Germans. The ancient Icelandic mythology calls him the author of every thing that existeth; the eternal, the ancient, the living and awful Being, the searcher into concealed things, the Being that never changeth. It attributed to their deity an infinite power, a boundless knowledge, an incorruptible justice. It forbade them to represent this divinity under any corporeal form. They were not even to think of con-

fining

snaring him within the inclosure of walls, but were taught that it was only within woods and consecrated forests, that they could serve him properly. There he seemed to reign in silence, and to make himself felt by the respect which he inspired. It was an injurious extravagance to attribute to this deity a human figure, to erect statues to him, to suppose him of any sex, or to represent him by images. From this supreme God were sprung (as it were emanations of his divinity) an infinite number of subaltern deities and genii, of which every part of the visible world was the seat and temple. These intelligences did not barely reside in each part of nature; they directed its operations, it was the organ or instrument of their love or liberality to mankind. Each element was under the guidance of some Being peculiar to it. The earth, the water, the fire, the air, the sun, moon, and stars had each their respective divinity. The trees, forests, rivers, mountains, rocks, winds, thunder and tempests had the same: and merited on that score a religious worship, which, at first, could not be directed to the visible object, but to the intelligence with which it was animated. The motive of this worship was the fear of a deity irritated by the sins of men, but who, at the same time, was merciful, and capable of being appeased by prayer and repentance. They looked up to him as to the active principle, which, by uniting with the earth or passive principle, had produced men, animals, plants, and all visible beings; they even believed that he was the only agent in nature, who preserves the several beings, and disposes of all events. To serve this divinity with sacrifices and prayers, to do no wrong to others, and to be brave and intrepid themselves, were all the moral consequences they derived from these doctrines. Lastly, the belief of a future state cemented and completed the whole building. Cruel tortures were there reserved for such as despised these three fundamental precepts of morality, and joys without number and without end awaited every religious, just, and valiant man.

This religion is supposed not to have lost its original simplicity in Scandinavia till the coming of Odin. From his time till the propagation of Christianity in that country, the exterior worship is thus described:

‘They offered to Thor, during the feast of *IVUL*, fat oxen and horses; to Frigga the largest hog they could get; to Odin horses, dogs, and falcons, sometimes cocks, and a fat bull. When they had once laid it down as a principle that the effusion of the blood of these animals appeased the anger of the gods, and that their justice turned aside upon the victims those strokes which were destined for men; their great care then was for nothing more than to conciliate their favour by so easy a method. It is the nature of violent desires and excessive fear to know no bounds, and therefore when they would ask for any favour which they ardently wished for, or would deprecate some public calamity which they feared, the blood of animals was not deemed a price sufficient, but they began to shed that of men. It is probable that this barbarous practice was formerly almost universal, and that it is of a very remote antiquity: it was not entirely abolished among the northern nations till towards the ninth century, because before that time they had not received the light of the gospel,

pel, and were ignorant of those arts which had softened the ferocity of the Romans and Greeks whilst they were still pagans.

The appointed time for these sacrifices was always determined by another superstitious opinion which made the northern nations regard the number THREE as sacred and particularly dear to the gods. Thus in every ninth month they renewed this bloody ceremony, which was to last nine days, and every day they offered up nine living victims whether men or animals. But the most solemn sacrifices were those which were offered at Upsal in Sweden every ninth year. Then the king, the senate, and all the citizens of any distinction, were obliged to appear in person, and to bring offerings, which were placed in the great temple described above. Those who could not come themselves, sent their presents by others, or paid the value in money to priests whose business it was to receive the offerings. Strangers flocked there in crowds from all parts: and none were excluded except those whose honour had suffered some stain, and especially such as had been accused of cowardice. Then they chose among the captives in time of war, and among the slaves in time of peace, nine persons to be sacrificed: the choice was partly regulated by the opinion of the by-standers, and partly by lot. The wretches upon whom the lot fell, were treated with such honours by all the assembly, they were so overwhelmed with caresses for the present, and with promises for the life to come, that they sometimes congratulated themselves on their destiny. But they did not always sacrifice such mean persons: in great calamities, in a pressing famine for example, if the people thought they had some pretext to impute the cause of it to their king, they even sacrificed him without hesitation, as the highest price with which they could purchase the divine favour. In this manner the first king of Vermland was burnt in honour of Odin to put an end to a great dearth; as we read in the history of Norway. The kings, in their turn, did not spare the blood of their subjects; and many of them even shed that of their children. Hacon king of Norway, offered his son in sacrifice to obtain of Odin the victory over his enemy Harold. Aune king of Sweden devoted to Odin the blood of his nine sons, to prevail on that god to prolong his life. The ancient history of the North abounds in similar examples. These abominable sacrifices were accompanied with various ceremonies. When the victim was chosen, they conducted him towards the altar where the sacred fire was kept burning night and day: it was surrounded with all sorts of iron and brazen vessels: among them one was distinguished from the rest by its superior size; in this they received the blood of the victims. When they offered up animals, they speedily killed them at the foot of the altar; then they opened their entrails to draw auguries from them, as among the Romans: afterwards they dressed the flesh to be served up in the feast prepared for the assembly. Even horse-flesh was not rejected, and the grandees often eat of it as well as the people. But when they were disposed to sacrifice men, those whom they pitched upon were laid upon a great stone, where they were instantly either strangled or knocked on the head. Sometimes they let out the blood; for no presage was more respected than that which they drew from the greater or less degree of impetuosity with which the blood gushed forth. Hence the priests inferred what success would

attend



attend the enterprize which was the object of their sacrifice. They also opened the body to read in the entrails, and especially in the heart, the will of the gods, and the good or ill fortune that was impending. The bodies were afterwards burnt, or suspended in a sacred grove near the temple. Part of the blood was sprinkled upon the people, part of it upon the sacred grove; with the same they also bedewed the images of the gods, the altars, the benches and walls of the temple both within and without.

Sometimes these sacrifices were performed in another manner. There was a deep well in the neighbourhood of the temple: the chosen person was thrown headlong in; commonly in honour of Goya, or the Earth. If he went at once to the bottom, the victim had proved agreeable to the goddess, and she had received it: if it swam a long time upon the surface, she refused it, and it was hung up in a sacred forest. Near the temple of Upsal, there was a grove of this sort, of which every tree and every leaf was regarded as the most sacred thing in the world. This, which was named Odin's Grove, was full of the bodies of men and animals who had been sacrificed. They afterwards took them down to burn them in honour of Thor, or the Sun; and they had no doubt that the holocaust had proved agreeable, when the smoke ascended very high. In whatever manner they immolated men, the priest always took care in consecrating the victim to pronounce certain words, as, "I devote thee to Odin." "I send thee to Odin." Or, "I devote thee for a good harvest; for the return of a fruitful season." The ceremony concluded with feasting, in which they displayed all the magnificence known in those times. They drank immoderately; the kings and chief lords drank first healths in honour of the gods: every one drank afterwards, making some vow or prayer to the god whom they named. Hence came that custom among the first Christians in Germany and the north, of drinking to the health of our Saviour, the apostles, and the saints; a custom which the church was often obliged to tolerate. The licentiousness of these feasts at length increased to such a pitch, as to become mere bacchanalian meetings, where, to the sound of barbarous music, amidst shouts, dancing and indecent gestures, so many unseemly actions were committed, that the wisest men refused to assist at them.

Under the article of government, the reasons why the northern nations preserved their liberty so entire, deserves to be remarked:

This was owing to their climate and manner of life, which gave them such strength of body and mind as rendered them capable of long and painful labours, of great and daring exploits. "Accordingly we have since found liberty to prevail in North America; but not in the South." For the bodily strength of the northern warriors kept up in them that courage, that opinion of their own valour, that impatience of affronts and injuries, which makes men hate all arbitrary government, and despise those who submit to it. Being less sensible of pain than the more southern nations, less easily moved by the bait of pleasure, less susceptible of those passions which shake the soul too violently, and weaken it by making it dependent on another's will, they were the less a prey to ambition, which flatters and intimidates by turns, in order to gain the ascendant: their imagination more constant than lively, their conception more steady than quick,

quick, naturally resisting novelties, kept them from falling into those snares, out of which they would not have known how to escape.

‘ They were free, because they inhabited an uncultivated country, rude forests and mountains ; and liberty is the sole treasure of an indigent people ; for a poor country excites no avidity, and he who possesses little, defends it easily. They were free, because they were ignorant of those pleasures, often so dearly bought, which render the protection of a powerful master necessary. They were free, because hunters and shepherds, who wander about in woods through inclination or necessity, are not so easily oppressed as the timorous inhabitants of inclosed towns, who are there chained down to the fate of their houses : and because a wandering people, if deprived of their liberty in one place, easily find it in another, as well as their subsistence. Lastly, they were free, because knowing not the use of money, there could not be employed against them that instrument of slavery and corruption, which enables the ambitious to collect and distribute at will the signs of riches.

‘ Further, that spirit of liberty arising from their climate, and from their rustic and military life, had received new strength from the opinions it had produced ; as a sucker which shoots forth from the root of a tree, strengthens by embracing it. In effect, these people esteeming beyond all things the right of revenging an affront, the glory of despising death, and perishing sword in hand, were always ready to attack tyranny in the first who dared to attempt it, and in whatever formidable shape it appeared.

‘ By these means was liberty preserved among the inhabitants of Germany and the North as it were in the bud, ready to blossom and expand through all Europe, there to flourish in their several colonies. This powerful principle exerted the more strength in proportion as it was the more pressed, and the whole power of Rome having been unable to destroy it, it made that yield in its turn from the time it began to be enfeebled till it was entirely overturned. Indeed there was scarce a moment wherein the two opposite powers preserved an even balance. As soon as ever that of Rome ceased to be superior, it was destroyed. Its celebrated name, that name which had been so long its support, was only a signal of vengeance, which served as it were to rally and assemble at the same instant all the northern nations : and immediately all these people breaking forth as it were by agreement, overturned this unhappy empire, and formed out of its ruins limited monarchies ; states not less known before by name, than by their form of government.’

The account here given us of the state of population in those countries, is new and curious :

‘ We have already observed, that the inhabitants of Germany and the north were accustomed every spring to hold a general assembly, at which every freeman appeared completely armed, and ready to go upon any expedition. At this meeting they considered in what quarter they should make war ; they examined what causes of complaint had been received from the several neighbouring nations, their power or their riches, the easiness with which they might be overcome, the prospect of booty, or the necessity of avenging some injury. When

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they had determined on the war, and settled the plan of the campaign, they immediately began their march, furnished each of them with a proper quantity of provisions; and almost every grown man in the country made haste to join the army thus tumultuously assembled. We are not to wonder after this, that there should issue from the north swarms of soldiers, as formidable for their numbers as their valour; and we ought not hastily to conclude from hence, that Scandinavia formerly contained more people than it does at present. I know what is related of the incredible multitudes of men, which that country is said to have poured forth; but on the other hand, who does not know how much nations and historians have been, in all ages, inclined to exaggeration in this respect; some being desirous to enhance the power of their country, and others, when it has been conquered, being willing to save its credit by making it yield only to superior numbers; but the greatest part have been guilty of enlargement from no other motive than a blind love of the marvellous, authorised by the difficulty of pronouncing with certainty on a subject in which men often commit great mistakes even after long researches. Besides this, it is very probable that many particular circumstances of those famous expeditions made by the Scandinavians, have contributed to countenance that name of *vagina gentium*, which an historian gives their country. For when these emigrations were made by sea, the promptitude and celerity with which they could carry their ravages from one coast to another, might easily multiply armies in the eyes of the people they attacked, and who heard many different irruptions spoken of almost at the same time. If, on the contrary, they issued forth by land, they found every where on their march nations as greedy of fame and plunder as themselves, who joining with them, afterwards pass for people of the same original with the first swarm which put itself in motion. It should also be considered, that these emigrations did not all of them take place at the same time; and that after a nation was thus exhausted, it probably remained inactive until it had been able to recruit its numbers. The vast extent of Scandinavia being in those times divided among many different people who were little known, and only described by some one general name, as that of Goths, for instance, or Normans, ' (that is, Northern men)' it could not exactly be ascertained from what country each troop originally came, and still less to what degree of depopulation each country was reduced after losing so great a quantity of its inhabitants. But what in my opinion best accounts for those numerous and frequent inundations of northern people, is that we have reason to believe entire nations of them engaged in enterprises of this sort: even the women and children sometimes marched in the rear of the armies, when a whole people, either by inconstancy, by indigence, or the attraction of a milder climate, resolved to change their place of abode. Projects of this kind, it is true, appear very strange to us at present; but it is no less true that our ancestors the 'Goths and' Celts oft engaged in them. In the time of Cæsar, the Helvetians, that is, the ancient inhabitants of Switzerland, desirous to establish themselves in Gaul, burnt their houses with their own hands, together with such of their effects as were not portable, and followed by their wives and children, set out with a resolution

of

of never more returning home. What a multitude might not one expect such a nation to form? And yet Cæsar remarks that according to the musters of the Helvetians themselves, found in their camp, they did not exceed three hundred and sixty thousand in all, including old men, women and children: a number without dispute small, compared with that of the inhabitants of the same country at present. The expedition of the Cimbri had also been an entire transplantation of that people; for it appears by the request they made to the Romans, that their view was to obtain new lands to settle in. They, as well as the Helvetians, took with them their wives and children: and accordingly Cimbria (at present Sleswick and Jutland) continued after this emigration so depopulated, that at the end of two whole centuries, viz. in the time of Tacitus, it had not been able to recover itself, as we have already remarked from this historian, who had been himself in Germany.

‘The expedition of the Anglo-Saxons furnishes us with proofs no less convincing than those I have mentioned. The first Angles, who passed into Britain under the conduct of Hengist and Horsa, were a mere handful of men. The ancient Saxon chronicle informs us, that they had only three vessels, and it should seem that their number could not well exceed a thousand. Some other swarms having afterwards followed their example, their country was reduced to a mere desert, and continued destitute of inhabitants for more than two centuries; being still in this state in the time of Bede, from whom the author of the Saxon chronicle borrowed this fact. Let any one judge after this, whether it was always out of the superfluity of its inhabitants, as hath been frequently asserted, that the North poured forth its torrents on the countries they overwhelmed. For my part I have not been able to discover any proofs that their emigrations ever proceeded from want of room at home: on the contrary, I find enough to convince me that their country could easily have received an additional number of inhabitants. When Alboin formed the project of leading the Lombards into Italy, he demanded auxiliaries from the Saxons, his allies. Twenty thousand Saxons, with their wives and children, accompanied the Lombards into Italy; and the kings of France sent colonies of Swabians to occupy the country which the Saxons had left desert. Thus we see the Saxons, who are thought to have been one of the most numerous people of Germany, could not send forth this feeble swarm without depopulating their own country: but this is not all. The twenty thousand Saxons disagreeing with the Lombards, quitted Italy, and returned back (undiminished in number) into their own country, which they found possessed by the Swabians above-mentioned. This presently gave rise to a war, notwithstanding all the remonstrances of the Swabians, who, as an ancient historian assures us, demonstrated to the Saxons, that both nations might easily share the country among them, and live all of them in it very commodiously. I make no doubt but there were throughout all Saxony, as well as Scandinavia, vast tracts of land which lay in their original uncultivated state, having never been grubbed up and cleared. Let any one read the description which Adam of Bremen gives of Denmark in the eleventh

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century,

century, and he will be convinced that the coasts alone were peopled, but that the interior parts formed only one vast forest.

‘From what has been said, therefore, I think one may safely conclude, that as all were soldiers among the ancient Scandinavians, they could easily fill all Europe with the noise of their arms, and ravage for a long time different parts of it, although the sum total of the inhabitants should have been much less than it is at present. If it was otherwise, we must acknowledge, that this extreme population can be very ill reconciled, either with what history informs us of the manners, customs, and principles of the ancient Scandinavians, or with the soundest notions of policy with respect to what makes the true prosperity of a people. For we cannot allow them such a superiority over us in the number of the inhabitants, without granting them at the same time a proportionable excellence in their customs, manners, civil regulations, and constitution of government, as so many efficacious causes of the good or bad state of all societies, and consequently of their greater or less degree of population. But who can persuade himself, that those savage times when men sowed and reaped but little; when they had no other choice but that of the destructive profession of arms, or of a drowsy indolence no less destructive; when every petty nation was torn to pieces either by private revenge and factions within, or by war with their neighbours from without; when they had no other subsistence but rapine, and no other ramparts but wide frontiers laid waste; who, I say, can believe such a state as this to be more favourable to the propagation of the human species, that that wherein men’s goods and persons are in full security; wherein the fields are covered with labourers, and their cities rich and numerous flourish in tranquillity; wherein the people are left to breathe during long intervals of peace, and there is never more than a small part of the inhabitants to whom war is destructive; and lastly, wherein commerce, manufactures, and the arts offer so many resources, and second so well that natural propensity to increase and multiply, which nothing but the fear of indigence can check and restrain.’

In the 2d vol. we are presented with a translation of the *Edda*, or Runic mythology, at large. But it has been so apparently accommodated by the writer to the Christian system; and where it differs from that, is so filled with childish fancies, that we can make no extract from it. The good missionaries, in their zeal, made for the poor pagans, what is the most difficult thing in the world to make.—They made—even a trinity.

As for the specimens of the ancient poetry of the North, they are but trifling. We find in them neither the spirit nor imagination, which are so visible in the translations that Mr. Macpherson has given us from the Erse.

From the proverbs we have selected the following, as some of the best:

“He who travelleth hath need of wisdom. One may do at home whatever one will; but he who is ignorant of good manners,

ners, will only draw contempt upon himself, when he comes to sit down with men well instructed."

"There is nothing more useleis to the sons of the age, than to drink too much ale. The bird of oblivion sings before those who inebriate themselves, and steals away their souls."

"Let not a man seek to know his destiny, if he would sleep secure and quiet."

"The sleeping wolf gains not the prey; neither the drowsy man the victory."

"They invite me up and down to feasts, if I have need only of a light breakfast: my faithful friend is he who will give me one loaf when he has but two."

"Whilst we live, let us live well: for be a man never so rich, when he lights his fire, death may perhaps enter his door before it be burnt out."

"I know one thing alone that is out of the reach of fate: and that is the judgment which is passed upon the dead."

ART. III. *The History of the Lower Empire.* From the French of M. le Beau. Volume the First concluded. See our last.

**M.** Le Beau, in the course of his work, departs not from the candour and impartiality which a good Historian ought constantly to exercise. Truth was the object of his researches; and he cannot be reproached with giving way to that spirit of system which induces so many authors to be ingeniously in the wrong, while they would ascribe a long series of events to the operation of a particular cause. The information he communicates is every where to be depended upon; and his reflections are solid and judicious.

The third book of his history opens with an account of the first war between Constantine and Licinius. The former intending to bestow the title of Cæsar upon Bassianus, who had married his sister Anastatia, sent one of the great men of his court to Licinius, to obtain his consent. At the same time he communicated to him the design he had formed of resigning to Bassianus the Sovereignty of Italy, which by this means would make a line of separation between the states of the two Emperors. This project was not relished by Licinius. To prevent the execution of it, he employed Senecion, a subtle, crafty man, devoted to his will; and, who being brother to Bassianus, succeeded so far as to inspire him with mistrust, and induce him to rebel against his brother-in-law and benefactor. The treason was discovered, and Bassianus was convicted and punished. Senecion, who was at the bottom of the whole, was at the court of Licinius. Constantine required him to be delivered up; but Licinius was not disposed to comply with his request; and his refusal was considered as a declaration of war.

Such, as we collect from our learned Historian, was the occasion of the difference between these Princes. After relating the particulars of this war, and of the new treaty of partition, which they entered into, he mentions the celebration of the Decennials, the suppression of the Jewish revolt, the judgment pronounced by Constantine in regard to the Donatists, and the many useful laws enacted by that Emperor. But while Constantine was employed in regulating the interior administration of his states, the jealousy of Licinius laid the foundation of another war. Constantine, when acting against the Goths and Sarmatians, had entered Thrace and the lower Mæsia, which belonged to his colleague. This Licinius considered as an infringement of the treaty of partition; and prepared to resent it. This rupture, and its consequences, M. le Beau has explained with a minute exactness.

His fourth book commences with the adventures of Hormisdas, a foreign Prince, who, having escaped from a rigorous confinement, took refuge with Constantine. He then proceeds to explain the conduct of Constantine, when, after the destruction of Licinius and all his rivals, the whole Imperial power was united in his person. 'This happy change, says he, seemed to give new life to all the nations under the Roman dominion. The members of this vast Empire, which had long been divided in interests, often torn in pieces by wars, and become as it were estranged from each other, resumed with joy their ancient connection; and the eastern provinces, hitherto jealous of the happiness of the west, promised themselves more tranquillity under a more equitable government.' About this time, a violent Heresy began to spread itself, and to excite great troubles in Alexandria and throughout Europe. This was Arianism, and our Author has given a very striking account of the rise and progress of it. His character of Arius is well marked, and bears the impression of a masterly hand. Our Readers may not be displeased, that we present it to them; leaving those who are acquainted with the history of the ecclesiastical feuds of this period, to their own reflections upon it; and recommending to them, at the same time, to make due allowances for any prejudice under which the Author may have written, on account of the difference of religious principles.

'The talents of Arius, says he, contributed to give credit to a doctrine, which of itself was conformable to the arrogant imbecillity of human reason. He was the most dangerous enemy the Church had yet seen issuing out of its own bosom to wage war against it. He was born in Cyrenaica; some say at Alexandria. Well versed in human learning, penetrating, violent, subtle, fruitful in resources, ready in elocution, he was looked upon as an invincible disputant. Never was poison better prepared

pared by the mixture of different qualities, some of which he had the art to disguise, while he made a shew of the others. His ambition was concealed under the veil of modesty, and his presumption under a feigned humility. Cunning, and at the same time impetuous, quick in discerning the hearts of men, and skilful in moving the springs of them; full of evasions, formed for intrigue, nothing could appear more simple, more soft, more frank and upright, more distant from all cabal. His person was calculated to promote the imposition: a stature tall and slim, a countenance reserved, pale, and mortified; an obliging carriage, an insinuating and persuasive address; an appearance, which in every particular seemed to breathe nothing but virtue, charity, and zeal for religion.

The greatest disorders were occasioned by Arianism. All Egypt, from the extremity of Thebais to Alexandria, was in a dreadful confusion. Bishops armed against Bishops; and the fury and insolence of the Heretics knew no bounds. It was necessary that the Emperor should interfere in the dispute; and he appeared at the council of Nice, where he distinguished himself by his zeal and his eloquence. After dismissing, for a time, the affairs of the Church, our Historian narrates those tragical events which disgraced the latter years of Constantine. His son Crispus was falsely accused by his mother-in-law, of having an incestuous passion for her, and of having dared to declare it: and Constantine, transported with rage, condemned him to death without trial. Informed of his innocence, and overwhelmed with remorse, the unhappy father incessantly accused himself of an unjust precipitation, and gave himself up to despair. The death of Fausta which followed, and whose too hasty punishment had the appearance of cruelty, with the other executions, which the Emperor, at this time commanded, excited a general horror. Rome became disagreeable to him, and he fled from it to return no more. Having described these events, M. le Beau resumes his account of the affairs of the Church, and he gives us the following short summary of what Constantine did for the Christian religion, and of the state in which he left it. 'The Emperor consulted Christianity on the measures he took for its advancement, and he employed no methods but such as it approved. He distinguished those who professed it, by favours; he took pains to reduce paganism to contempt and oblivion, by shutting up, dishonouring, demolishing the temples, stripping them of their riches, laying open the artifices of the idolatrous Priests, and prohibiting sacrifices, as far as he might without violence, and without endangering the character of father of all his subjects, even of those, who remained in error. Where he could not abolish superstition, he suppressed the disorders at least, which were the consequence of it. He made severe laws to restrain those horrible excesses,



which nature disclaims. He preached Jesus Christ himself by his piety, his example, his conferences with the deputies of Infidel nations, and the letters which he wrote to the Barbarians. Far from paying to the Heathen gods the honour of placing his statue in their temples, as Socrates falsely asserts, he forbade that abuse, according to Eusebius, by an express law. Bishops he held in great veneration; and established them in many places. He rendered the exterior form of worship august and magnificent. He set up in every part the salutary sign of the cross: every gate and every wall of his palaces exhibited that image. His coins no longer bore inscriptions expressive of superstition: he was represented on them with his face lifted up towards heaven, and his hands extended in the posture of a suppliant. But he did not abandon himself to a headlong zeal; he chose to refer to time, circumstances, and above all to the divine grace, the completion of God's work. Temples were still remaining at Rome, Alexandria, Antioch, Gaza, Apamea, and in several other places, where the destruction of them would have been attended with fatal consequences. We have a law, which was posted up at Carthage the day before his death, confirming the privileges of the Priests in Africa. It was reserved to Theodosius to give the final stroke. Humanity and religion itself are indebted to Constantine for not having given martyrs to idolatry.

In his fifth book, our learned Historian, after having collected under one view, whatever relates to the foundation of Constantinople, and the principal changes that the transferring of the seat of Empire to this city, produced in the political system, exhibits a detail of the events which happened from that æra till the death of Constantine. The incursions of the Goths and Sarmatians into the lands of the Romans, and the war with the Persians, are particularly described. The affairs of the Church and some laws regarding episcopal jurisdiction and the civil administration are then explained; and the volume concludes with an account of Constantine's behaviour during his illness, and with his character. The picture which M. le Beau has drawn of this Emperor is extremely just and impartial; and as it may suggest no improper idea of his manner and capacity, we may be allowed to give it a place in this article.

'The whole Empire lamented this great Prince. His conquests, his laws, the superb edifices, with which he had adorned all the provinces, Constantinople itself, the whole of which was one magnificent monument erected to his glory, had gained him the general admiration: his liberality and love for his people had acquired him their affection. He was fond of the city of Rheims, and it is undoubtedly to him and not to his son, that we ought to attribute the building of hot baths there at his own expence: the pompous elogium, which the inscription of these

baths

baths bears, can only be applicable to the father: he had discharged Tripoli in Africa, and Nice in Bythynia from certain burthenfome contributions, to which the preceding Emperors had subjected these cities for more than a century. He had accepted the title of Strategus or Prætor of Athens, a dignity which since Gallicanus was become superior to that of Archon: he caused a large quantity of corn to be distributed there annually; and this donation was established for ever. Rome signalized itself beyond the other cities by the excess of her grief. She reproached herself with having occasioned this Prince many bitter afflictions, and with having forced him to prefer Byzantium; penetrated with regret she accused herself as the guilty cause of the elevation of her modern rival. The baths and markets were shut up; the spectacles and all other public amusements were forbid; the general conversation was upon the loss which they had sustained. The people declared aloud that they would have no other Emperors than the children of Constantine. They demanded with importunity, that the corpse of their Emperor should be sent to them; and their grief augmented when they learned, that it remained at Constantinople. They paid honours to the picture of him, in which he was represented as seated in heaven. Idolatry, ever extravagant, placed him among the number of those gods which he had overthrown, and by a ridiculous confusion, several of his medals bear the title of God with the Monogram of Christ. In the cabinets of antiquarians are preserved others, such as Eusebius describes: Constantine is there seen seated in a car drawn by four horses; he appears to be drawn up to heaven by a hand, which comes out of the clouds.

‘The Church has paid him more real honours. Whilst the Pagans were making him a God, the Christians made him a Saint. His festivals were celebrated in the east with that of Helena, and the service for him, which is very ancient among the Greeks; attributes to him miracles and cures. At Constantinople a monastery was built under the name of Saint Constantine. Extraordinary honours were paid to his tomb and to his statue, which was placed upon a column of porphyry. The fathers of the council of Chalcedon thought they did honour to Marcian, the most religious of Princes, by saluting him with the name of the new Constantine. In the ninth century at Rome, they still recited his name at Mass with that of Theodosius the first, and of the rest of the most respected Princes. In England there were several Churches and altars dedicated to him. In Calabria there is the town of Saint Constantine, four miles from mount Saint Leo. At Prague in Bohemia, his memory was for a long time honoured, and some of his relicks were preserved there. The invocations of Constantine and of Helena have extended even to Muscovy; and the

modern Greeks commonly gave him the title of *equal to the apostles*.

Constantine's failings will not suffer us to subscribe to so hyperbolical an eulogium. The frightful spectacles of so many captives devoured by wild beasts, the death of his son who was innocent, that of his wife whose too precipitate punishment bore the appearance of injustice, sufficiently evince, that the blood of barbarians still flowed in his veins; and that, if he was good and merciful in his character, he became cruel and unmerciful through passion. Perhaps he had sufficient cause to put to death the two Licinii; but posterity has a right to condemn Princes, who have not taken the trouble to justify themselves at their tribunal. He loved the Church; it owes its liberty and splendour to him; but easy to be seduced, he tormented it when he thought to serve it, relying too much upon his own understanding, and reposing with too much credulity upon the good faith of wicked men who surrounded him; he delivered up to persecution prelates, who, with greater reason, deserved to be compared with the apostles. The exile and deposition of the defenders of the faith of Nice, balance at least the glory of having assembled that famous council. Incapable himself of dissimulation, he too easily became the dupe of Heretics and courtiers. Imitator of Titus Antoninus, and Marcus Aurelius, he loved his people, and wished to be beloved by them; but this very fund of goodness, which made him cherish them, rendered them miserable; he spared even those who pillaged them; quick and ardent in prohibiting abuses, slow and backward in punishing them; covetous of glory, and perhaps rather too much in trifles. He is reproached with having been more addicted to raillery than becomes a great Prince. As for the rest, he was chaste, pious, laborious, and indefatigable; a great general, successful in war, and deserving his success by his shining valour, and by the brightness of his genius; a protector of arts, and an encourager of them by his beneficence. If we compare him with Augustus, we shall find, that he ruined idolatry by the same precautions, and the same address which the other employed to destroy liberty. Like Augustus, he laid the foundation of a new Empire; but less skilful, and less politic, he could not give it the same stability: he weakened the body of the state by adding to it, in some measure, a second head in the foundation of Constantinople; and transporting the center of motion and strength too near the eastern extremity, he left without heat, and almost without life, the western parts, which soon became a prey to the Barbarians.

The Pagans were too much his enemies to do him justice. Eutropius says, that in the former part of his reign, he was equal to the most accomplished Princes, and in the latter to the meanest. The younger Victor who makes him to have reigned

more than one and thirty years, pretends that in the first ten years he was a hero, in the twelve succeeding ones a robber, and in the ten last a spendthrift. It is easy to perceive with respect to these two reproaches of Victor's, that the one relates to the riches which Constantine took from idolatry, and the other to those with which he loaded the Church.'

The Translator of the volume before us, seems to have executed his task with a good deal of care. He has given the sense, and in general the spirit of his original; but, we could have wished, that in some places, he had been less ambitious of adopting the French idiom and arrangement.

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ART. IV. *The Marine Practice of Physic and Surgery, including that in the Hot Countries. Particularly useful to all who visit the East and West Indies, or the Coast of Africa. To which are added Pharmacopœia Marina, and some brief Directions to be observed by the Sea-Surgeon in an Engagement, &c.* By William Northcote, Surgeon, many Years in his Majesty's Service, In 2 Vols. 12s. Boards. Becket. 1770.

**T**HIS is in fact a *general Practice of Physic and Surgery*: The first volume contains the Chirurgical, the second the Medical part. The Pharmacopœia is likewise a *general one*, and might as well have been called the *Pharmacopœia Terrena* as the *Pharmacopœia Marina*.

Mr. Northcote however appears to be a surgeon of judgment and experience. We shall transcribe for our Readers a short part of the work which may be more immediately consider'd as his own, viz.

*Some brief directions previous to, and in an engagement, &c.*

'When the enemy is in fight, and you are like to come to an action, as soon as all hands are called to quarters (if your cockpit is not sufficiently large) you must desire the first lieutenant, with the captain's permission, to order the carpenters to lay a platform for your wounded men; if the cables will not be wanted, in one of the cable tires, or otherwise in the after-hold, by clearing all manner of lumber out of the way. On the top of a smooth and even tire cask, let there be deals or planks laid close together, over them an old sail, and upon that some seamen's bedding from the purser's store-room (for which you are to have the captain's order, if he will not otherwise deliver them) ready made up, and laid one by another to place your wounded men on after they are dress'd, that they may lay quiet without being disturbed.

'If the ship be small, and there is no cock-pit, or such as you have not room to perform your operations in, you must, as near the after-hatchway as is convenient, have some cask removed out (if there be not height enough for you to stand upright on the platform)

platform) that you may have a plate of eight, ten, or twelve feet square, to receive and dress your wounded men; and from thence to hand them to their beds! on one side of this place let there be fixed a chest of a proper height (if you have no other convenient seat) to perform your operations upon; and on another just by (or table) lay all your apparatus, such as your capital instruments, needles, ligatures, lint, flour in a bowl, styptic, bandages, splints, compresses, pledgets spread with yellow basilicon; or some other proper digestive; thread, tape, row, pins, new and old linen cloth, a bucket of water to put your sponges in, another empty to receive the blood in your operations; a dry swab or two to dry the platform when necessary; a water-cask full of water near at hand; with one head knocked in, in readiness for dipping out occasionally as it may be wanted. You must also have near you your ung. basil.—gum. elem.—sambucin; ol. lin.—olivar. c.—terebinth; bals. terebinth; tinct. styf.—thæbaic; sp. c. c. per se.—vol. aromat.—lavend. c. Wine, punch, or grog, and vinegar in plenty.

‘A number of large candles should be immediately lighted, as soon as the engagement begins, not forgetting to have your mates and assistants properly instructed in what part they are to act, that every one may know his station, and what he has to do, to prevent confusion in time of action. Here it is necessary to observe, that the surgeon should always take peculiar care to desire the first officer to quarter a sufficient number of hands with him in the cockpit, that he may want no assistance in the day of battle, however bloody the engagement may be.

‘All things being ordered, and placed as above in readiness, and the surgeon’s and purser’s cabin beds made up, to receive the captain, or any of his commission officers, who may chance to be wounded; if you have any sick on board, that cannot stand to their quarters, let them be put down with their hammock and bedding into the hold, fore-cockpit, or sheet cable tier, out of the way before the action begins; but be sure to keep your platform entirely for the wounded men. Let one of your mates or assistants go to them now and then to see how they are; or else order one of the stoutest of the convalescents to come to you at times, if he is able, and acquaint you if any of them are worse, and in case of faintness, to give them a little cordial, which he should have by him for that purpose.

‘When the action is begun, if more than one wounded is brought down at a time always first take care of him who is in the most immediate danger; but otherwise dress them as they come, without distinction: if any is brought down with a limb off, or a violent hæmorrhage, and you happen to be in the midst of an amputation, or other capital operation, and cannot that instant attend, order your mate or assistant (for the present) immediately

immediately to fix a tourniquet on the part, to restrain the flux of blood from being fatal to the patient, and do what else you may think necessary, till you have finished the operation you were about, and laid the patient in bed.

‘ Never encourage those to stay below (after their wounds, &c. are dress’d) who have been but little hurt, but insist on their going up again to their quarters, otherwise threaten to report them when the engagement is over. I have many times known cowardly lubbers come tumbling down the ladder with most violent groans and complaints, though at the same time they have received little or no hurt; and all I could do or say would not prevail on them to make a second trial of their courage, nor go up again till the action was all over. Nay, I have been told (by those quartered at the same gun) that some dastardly-fellows, have actually put their feet, or stood in the way of the carriage on purpose to be hurt, that they might have a plausible pretence for going down to the doctor; which I must own I have great reason to believe, having sometimes met with such contusions in the legs and feet, occasioned (according to their own confession) by the carriage, but at the same time so slight as was scarce worth mentioning; though sometimes very violent, at other times there was scarce any injury or contusion to be perceived, notwithstanding the most grievous complaints of pain and uneasiness.

‘ When you are entering on any capital operation, you should use your utmost endeavours to encourage the patient (if he is sensible) by promising him, in the softest terms, to treat him tenderly, and to finish with the utmost expedition; and indeed you should use expedition, but not hurry: you should not make more haste than the case requires, nor cut less than is necessary, or leave any mischief unremedied; for the neglecting this critical juncture of taking off a limb, frequently reduces the patient to so low a state, and subjects the blood and juices to such an alteration, as must unavoidably render the subsequent operation, if not entirely unsuccessful, at least exceedingly dubious. Therefore, if a wound be of such a desperate nature as to require amputation (which is often the case in sea engagements) it is certainly of consequence to perform the operation immediately as soon as the man is brought down: and in wounds, even where no amputation is required, it is equally adviseable not to defer the care necessary to be taken of them.

‘ In regard to the wounded, you should act in all respects as if you were entirely unaffected by their groans and complaints; but at the same time I would have you behave with such caution, as not to proceed rashly or cruelly, and be particularly careful to avoid unnecessary pain.

‘ When

‘ When the action is all over, you are then to go round your patients, and examine if the wounds have bled any thing considerably since they were dressed; and if the hæmorrhage still continues, remove the dressings very gently and carefully, and apply fresh ones.

‘ It is not improper here to remark that the tourniquets should still remain on those patients, who have had their limbs amputated or shot off; that they may be always in readiness, in case of a fresh hæmorrhage; and in case there be no assistant present when it happens, the patient should be instructed himself how to tighten it, if he feels the wound bleeding, before help can be procured. You are likewise to see that their wounded limbs, &c. lie easy, and as they ought; and that the patients are supported with proper diet and medicines suitable to the symptomatic fever, &c. as mentioned under the various heads in *The Marine Surgeon.*

‘ As soon as possible after the engagement is ended, and your wounded are all taken proper care of, acquaint the captain how many there are wounded, and the nature of their wounds, if they are like to prove mortal, &c. And desire he will please to order cradles forthwith to be made, as many as you think necessary, wherein your wounded men must be placed, with their bedding, in a proper birth by themselves. The cradles are first to be well cleated, and secured to the deck and sides of the ship, placed so, as that you may easily go between to dress the people.

‘ As soon as the ship arrives in a harbour, the sick and wounded must be immediately sent on shore, where their cures will be perfected in a much shorter time than it is possible on board in an insalubrious air, and on such diet only as the ship affords.

‘ It is necessary the surgeon of the ship should give a more particular account of patients sent to an hospital, than is the common practice in the navy, of merely filling up a sick ticket with the general name of a disease, &c. He ought to acquaint the surgeon, or his assistant at the hospital, of the peculiar constitution of the patients, the manner they have been treated from first to last, the symptoms, &c. that have occurred; and whatever other circumstances he should be informed of, in order to enable him to perform a more speedy cure.’

We doubt not but that Mr. Northcote may have repeatedly acquitted himself with great propriety and address on these dreadful occasions.—But! good heavens!—are these the ways of men!—a slaughter-house is a paradise, when compared with such premeditated scenes of pain, horror, and destruction.

Art. V. *The Orations of Æschines and Demosthenes on the Crown.*  
Translated into English, with Notes, by T. Leland, D. D.  
Vol. III. 8vo. 5s. bound. Johnston. 1770.

**ÆSCHINES** and Demosthenes had acted a very distinguished part during that important contest which Athens maintained against the Macedonians. Their eloquence gave them great influence in the popular assemblies of their state; and, having adopted different systems of political conduct, they were animated against each other with the fiercest resentment. The defeat of Chœronea, and the unsuccessful measures proposed by Demosthenes, offered a favourable opportunity for Æschines to attack him. He was reviled accordingly, his errors were aggravated, and he was threatened with inquiries and impeachment. In this situation it was natural for his friends to endeavour to procure some public declaration in his favour, which might silence his accusers. It was usual with the Athenians, when they meant to express their sense of superior merit, to crown the person so distinguished, in some populous assembly, with a chaplet of olive, interwoven with gold. This honour it was thought might be paid to Demosthenes at this particular juncture; and it was agreed, that Ctesiphon, one of the most zealous of his friends, should move the senate to prepare a decree, that a golden crown should be conferred upon him. The senate consented to his motion; but before the matter could be referred to the people for confirmation, Æschines commenced a suit against Ctesiphon, as the first mover of a decree repugnant to the laws. It was on this occasion that the speeches now offered to the public were pronounced; and to their learned and ingenious Translator, we cannot refuse that approbation, which we formerly bestowed upon him\*.

Dr. Leland has endeavoured to attain that noble spirit which characterizes those celebrated pieces of eloquence; and in many places he has succeeded in a great degree. The sentiments of these rival statesmen he has everywhere expressed with accuracy; and where he has failed in point of force, we are to ascribe it in some measure to the inferiority of our language. The notes which he has added to illustrate the text are full of learning, good sense, and information. It has not been the fortune of every ancient author to have had so able a translator, as this intelligent Divine.

Æschines, in the first part of his oration, appeals to the laws and ordinances of Athens; and here he is critical and copious. In the last part of it he enters on the public transactions of his country, and the ministerial conduct of his adversary;

\* See our Review, Vols. xv. and xxiv.



and here he is eloquent. The following short passages may be cited as examples of his merit, and of that of his translator :

‘ As to the calumnies with which I am attacked, I would prevent their effect by a few observations. I am informed that Demosthenes is to urge, that the state hath received services from him, but in many instances hath been injured by me : the transactions of Philip, the conduct of Alexander, all the crimes by them committed, he means to impute to me. And so much doth he rely upon his powerful abilities in the art of speaking, that he does not confine his accusations to any point of administration, in which I may have been concerned ; to any counsels which I may have publicly suggested : he traduces the retired part of my life, he imputes my silence as a crime. And that no one topic may escape his officious malice, he extends his accusations even to my conduct, when associated with my young companions in our schools of exercise. The very introduction of his defence is to contain a heavy censure of this suit. I have commenced the prosecution, he will say, not to serve the state, but to display my zeal to Alexander, and to gratify the resentment of this prince against him. And (if I am truly informed) he means to ask why I now condemn the whole of his administration, although I never opposed, never impeached any one part of it separately ; and why, after a long course of time, in which I scarcely ever was engaged in public business, I now return to conduct this prosecution ?

‘ I, on my part, am by no means inclined to emulate that piece of conduct which Demosthenes has pursued : nor am I ashamed of mine own. Whatever speeches I have made, I do not wish them unsaid ; nor, had I spoken like Demosthenes, could I support my being. My silence, Demosthenes, hath been occasioned by my life of temperance. I am contented with a little : nor do I desire any accession which must be purchased by iniquity. My silence therefore, and my speaking, are the result of reason, not extorted by the demands of inordinate passions. But you are silent, when you have received your bribe ; when you have spent it, you exclaim. And you speak not at such times as you think fittest, not your own sentiments ; but whenever you are ordered, and whatever is dictated by those masters whose pay you receive. So that, without the least sense of shame, you boldly assert what in a moment after is proved to be absolutely false. This impeachment, for instance, which is intended not to serve the state, but to display my officious zeal to Alexander, was actually commenced while Philip was yet alive, before ever Alexander had ascended the throne, before you had seen the vision about Pausanias, and before you had held your nocturnal interviews with Minerva and Juno. How then could I have displayed my zeal to Alexander, unless we had all seen the same visions with Demosthenes ?

‘ But, O ye, gods! how can I restrain my indignation at one thing, which Demosthenes means to urge, (as I have been told) and which I shall here explain? He compares me to the Sirens, whose purpose is not to delight their hearers, but to destroy them. Even so, if we are to believe him, my abilities in speaking, whether acquired by exercise, or given by nature, all tend to the detriment of those who grant me their attention. —I am bold to say, that no man hath a right to urge an allegation of this nature against me; for it is shameful in an accuser not to be able to establish his assertions with full proof. But, if such must be urged, surely it should not come from Demosthenes; it should be the observation of some military man, who had done important services, but was unskilled in speech; who repined at the abilities of his antagonist, conscious that he could not display his own actions, and sensible that his accuser had the art of persuading his audience to impute such actions to him as he never had committed. But when a man composed entirely of words, and these the bitterest and most pompously laboured; when he recurs to simplicity, to artless facts, who can endure it? He who is but an instrument, take away his tongue, and he is nothing.’

The use, which both orators have made of the great events that occurred between the commencement and the final decision of this important cause, is particularly artful. But in this respect, as well as in every other requisite of oratory, Demosthenes seems to have exceeded his rival; and Dr. Leland, we should imagine, has taken greater pains with his oration than with that of Æschines. This celebrated speaker endeavours, in the first place, to ingratiate himself with his audience; and, for this purpose, he enters into a detail concerning public affairs, and sets his own services in the most favourable point of view.

Having made sure of the affections of his hearers, he examines the points of law, which respect the articles of the accusation; and these he runs over speedily, endeavouring all the while to impress a contempt of Æschines, and an opinion of his own integrity and importance. Lastly, he mentions his objections to the character of his prosecutor; and here he has a fine opportunity of comparing himself with him, and of representing him and his adherents as corrupt citizens, who respected not the interest of the state, and who could not bear to look upon those that had distinguished themselves by their zeal and attention to its rights and prosperity. The following extract from this masterly oration may be entertaining to the reader:

‘ We have heard his encomiums [says Demosthenes, alluding to the speech of Æschines] on the great characters of former times; and they are worthy of them. Yet it is by no means just (Athenians!) to take advantage of your predilection to

the deceased, and to draw the parallel between them and me who live among you. Who knows not that all men, while they yet live, must endure some share of envy, more or less? But the dead are not hated even by their enemies. And if this be the usual and natural course of things, shall I be tried, shall I be judged by a comparison with my predecessors? No, Æschines, this would be neither just nor equitable. Compare me with yourself, with any, the very best of your party, and our contemporaries. Consider whether it be nobler and better for the state to make the benefits received from our ancestors, great and exalted as they are, beyond all expression great, a pretence for treating present benefactors with ingratitude and contempt; or to grant a due share of honour and regard to every man, who at any time approves his attachment to the public.—And yet, if I may hazard the assertion, the whole tenor of my conduct must appear, upon a fair inquiry, similar to that which the famed characters of old times pursued; and founded on the same principles: while you have as exactly imitated the malicious accusers of these great men. For it is well known, that, in those times, men were found to malign all living excellence, and to lavish their insidious praises on the dead, with the same base artifices which you have practised.—You say then, that I do not in the least resemble those great characters. And do you resemble them? or your brother? Do any of the present speakers? I name none among them: I urge but this: let the living, thou man of candour, be compared with the living, and with those of the same department: thus we judge, in every case, of poets, of dancers, of wrestlers. Philamon doth not depart from the Olympian games uncrowned, because he hath not equal powers with Glaucus, or Karistius, or any other wrestler of former times. No: as he approves himself superior to those who enter the lists with him, he receives his crown, and is proclaimed victor. So do you oppose me to the speakers of these times, to yourself, to any, take your most favourite character; still I assert my superiority. At that period when the state was free to chuse the measures best approved, when we were all invited to engage in the great contest of patriotism, then did I display the superior excellence of my counsels, then were affairs all conducted by my decrees, my laws, my embassies. While not a man of your party ever appeared, unless to vent his insolence. But when we had once experienced this unmerited reverse of fortune; when this became the place not for patriot ministers, but for the slaves of power, for those who stood prepared to sell their country for a bribe; for those who could descend to certain prostituted compliments; then, indeed, were you and your associates exalted; then did you display your magnificence, your state, your splendor, your

equipage:

equipage: while I was depressed, I confess it: yet still superior to you all, in an affectionate attachment to my country.

There are two distinguishing qualities (Athenians!) which the virtuous citizen should ever possess: (I speak in general terms, as the least invidious method of doing justice to myself) a zeal for the honour and pre-eminence of the state, in his official conduct; on all occasions, and in all transactions, an affection for his country. This nature can bestow. Abilities and success depend upon another power. And in this affection you find me firm and invariable. Not the solemn demand of my person, not the vengeance of the Amphictionic council which they denounced against me, not the terror of their threatenings, not the flattery of their promises, no, nor the fury of those accursed wretches, whom they roused like wild beasts against me, could ever tear this affection from my breast. From first to last, I have uniformly pursued the just and virtuous course of conduct; assertor of the honours, of the prerogatives, of the glory of my country; studious to support them, zealous to advance them, my whole being is devoted to this glorious cause. I was never known to march through the city, with a face of joy and exultation, at the success of a foreign power; embracing and announcing the joyful tidings to those, who, I supposed, would transmit it to the proper place. I was never known to receive the successes of my own country with tremblings, with sighings, with eyes bending to the earth, like those impious men, who are defamers of the state, as if by such conduct they were not defamers of themselves: who look abroad, and when a foreign potentate hath established his power on the calamities of Greece, applaud the event, and tell us we should take every means to perpetuate his power.

Hear me, ye immortal gods! and let not these their desires be ratified in heaven! infuse a better spirit into these men! inspire even their minds with purer sentiments!—This is my first prayer.—Or if their natures are not to be reformed; on them, on them only discharge your vengeance! Pursue them both by land and sea! Pursue them even to destruction! But, to us, display your goodness, in a speedy deliverance from impending evils, and all the blessings of protection and tranquillity!

Amidst all the beauties which adorn these orations, there is one circumstance in them, which must be considered as a blemish by every modern reader. The abuse which the parties throw out against each other, is often of the most illiberal kind, and resembles that low ribaldry which is now no where to be found but among the meanest and most disorderly classes of men. "Thou traitor, thou vile player, thou vile miscreant, thou abject scrivener;" these are some of the polite appellations

which Demosthenes bestows on his rival. But this defect is to be ascribed to the manners of the times. The same remark will apply to the orations of Cicero against Antony and Verres. The point of honour, for which we are indebted to the institutions of chivalry, has prevented this abuse from making its appearance in modern assemblies; wherein every thing is conducted with decency and good-manners. The least infringement of that respect which is due to the rank and character of a member, is considered by him as the grossest affront; and he has recourse to his sword, which alone can recover his honour, and give him satisfaction.

Upon the whole, we must do Dr. Leland the justice to declare, that we are highly pleased with the spirit and accuracy of his translation. It is indeed a great satisfaction to us, amidst the many frivolous productions, which come under our observation, to meet with a work, which discovers ability, and is calculated to promote the liberal purposes of information and literature.

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**ART. VI.** *Illustrations of Natural History. Wherein are exhibited upwards of two hundred and forty Figures of Exotic Insects, according to their different Genera; very few of which have hitherto been figured by any Author. Engraved and coloured from Nature, with the greatest Accuracy, and under the Author's own Inspection, on fifty Copper-plates. With a particular Description of each Insect: interspersed with Remarks and Reflections on the Nature and Properties of many of them.* By D. Drury. 4to. 2l. 12s. 6d. boards. White. 1770.

**W**E have looked into this volume with particular attention, and equal pleasure. It is an excellent work; it will derive honour to the Author, and to this country, and will justly entitle the name of Drury to rank with those of Merian, Roessel, Petiver, Edwards, &c. The figures of the various subjects it contains appear to be drawn with great accuracy, and the colours glow with the most pleasing resemblance of life, in all the beauty of the gay originals. The descriptions likewise appear to be very exact, and much industry, art, and skill have been used in this part of the performance, as well as in the engravings, and the colouring.

In his prefatory discourse\*, Mr. Drury gives an account of his plan, and explains his reasons for not classing the insects in systematic order. It is not, he observes, his design, in the present work, to enter into the scientific part of the study, by arranging the insects according to any system now established;

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\* The preface is written in English and French; as are also the descriptions.

nor has he given a single name to any one here figured. 'This indeed,' he adds, 'must be the consequence of not following the system of any author, unless I had formed one of my own; for it is impossible I should give names to them, particularly trivial ones, without doing one or the other.' He therefore contents himself with calling an insect by the general appellation of moth, butterfly, &c. And hence he presumes he shall 'avoid all occasion for reflection by the disciples of different authors, in not following the method established by others;' declaring that his desire of giving no room for exceptions of this kind, has induced him to follow no one whatever; by which too he has left it in the power of every person to class them according to his own fancy; and, as every one has thus an opportunity of following his favourite author, none he hopes will object to a method that will put it in his power to indulge his own inclination.

He modestly also apprizes his readers, that this work can by no means be considered as a complete one. 'The most transitory view, says he, will confirm this. Nor can I, adds he, take any merit to myself by its publication, unless the great care that has been taken to give just and accurate figures of the subjects, in which the different generical characters, according to the several authors I am acquainted with, are truly represented, will entitle me to any.' He proceeds,—'Indeed the many opportunities I have had of observing the great tendency all kinds of insects have to decay and perish, particularly moths and butterflies, first gave me the hint of preserving them from oblivion, by thus delineating them upon paper. For these last are of such tender and delicate natures, that however pleasing they may be to our sight, they are not easily to be preserved with all their gay and striking plumage. Our utmost care can only secure them to us a few years; and if they are exposed to air or sunshine, we are quickly robbed of them; the latter being capable, in a few months, of entirely destroying their colours, and the first, in as short a space, will totally consume every part of them, leaving nothing behind but a little dust.

'Hence it is that I have been induced to give figures of foreign insects; in prosecuting which, the reader will find many that have never been described by any author: and if the rescuing them, by this method, from the ravages of time; if the delight and amusement arising from contemplating subjects of this kind; or if an attempt to promote and encourage this branch of natural history meets with the encouragement I hope for, I must assure the public, no labour on my side shall be wanting to render it complete, by adding future volumes, as the subjects I shall receive from *abroad*, and my own leisure, will enable me to do. And this, I flatter myself, I shall be able to accomplish by the means of a few ingenious gentlemen, situated

in different parts of the world, whose correspondence I am honoured with, and by whose assistance I shall be able to give sometimes a tolerable history of an insect, or as much of it as hath fallen within their observation; by which means new subjects of speculation, some unnoticed circumstances in insect-life, may arise, that cannot fail of being an acceptable embellishment.'

When Mr. Drury first engaged in the business of describing the different insects that compose this work, he found himself, he tells us, surrounded with difficulties of so unexpected a nature, that he had more than once entertained thoughts of postponing, if not entirely relinquishing so arduous a task. 'Nothing, says he, but the strong desire I had of promoting the study of natural history, could have led me to overcome a sense of my own incapacity of writing with that precision which the public eye demands; and therefore I have reason to hope for the candid allowance of the ingenious, to faults which might, perhaps, escape from the pen of a *master*, on a subject so new as the present.'

Among the rest of the difficulties under which he laboured, he mentions that of not knowing what names to give to many colours found on the wings of the farinaceous tribe. 'The want of a *series*,' he observes, 'or standard for names to colours, is a matter much to be lamented in this kingdom. I know, he adds, no English author that has attempted it. Perhaps the arduousness of the task may be the reason it has not been done; for if we form to ourselves an idea of the difficulty of bringing forth that innumerable train of colours that is to be done from only a yellow, a red, and a blue, we may partly judge of the labour that man has to undergo who shall attempt it. In my case, the great variety of tints to be found on the insects, the harshness of some, the softness of others, together with the manner of their running into one another, increases the difficulty, and renders description a matter of such labour, that nothing but the strongest resolution and perseverance could overcome.'

In mentioning other authors who have treated on this agreeable and rationally amusing branch of natural history, he observes, that 'the last who published any figures of exotic subjects, was Mr. Petiver, who, in his *Gazophylacium*, delineated a great variety of all the different *Orders*; many of them exceeding curious and uncommon, being collected from various parts of the world: but they were sent forth uncoloured, and almost undescribed; circumstances that render them less estimable, by the difficulty there is, in many instances, of knowing what the author meant.—But although many of the figures consist of mere outlines, not exquisitely well engraved, his work is not without merit; there are a great many very uncommon subjects exhibited,

bited, that were not known to exist in nature, till he held them forth to public view. It is, in short, a work that, at the same time it manifested his desire for promoting his favourite study, was a proof of his assiduity, affording great room for speculation; and as the present is an improvement on his plan, I flatter myself it will not be unacceptable to the lovers of natural history.'

Mr. Drury mentions one advantage in particular, arising from the accuracy and justness of his descriptions, (which are all, he assures us, taken from the *natural subjects* themselves, and not from the *coloured prints* of them) viz. 'that if this work should, after the Author's decease, fall into the hands of a bookseller, the public will not probably be pestered with copies so execrably coloured, as is generally the case, with books of this sort, after the author's death. The *descriptions* will be such a guide for colouring the prints, that capital errors will not be able to find admittance; the grossness of colouring a part yellow that should be red, or green that ought to be blue, would immediately be detected; and the publisher, for his own sake, would undoubtedly be careful to have the prints justly and accurately done.'

When our author first laid down the plan of this work, he tells us he had no intention of confining himself to such subjects as were *non-descripts*, but proposed to give figures of any exotic insects that might fall into his possession, or of which he could procure drawings. He was willing to promote this branch of natural history by any method that lay within his sphere; and to this he was the rather prompted, by the consideration of its being an attempt entirely novel in this nation, and conducted in a way different from any yet pursued. 'But, says he, 'a little recollection convinced me I was wrong. I was soon sensible, that the giving figures already known and published here, could do no service to the study, or benefit the reader. It is possible I might have given a better figure than that before published; the engraving might be softer, more delicate, and better becoming the subject; or the colouring more exact or just; but this would not be improving the reader's judgment, or increasing his knowledge. In short, from that moment I altered my plan; and it is owing to this mistake that a few figures are inserted in different places, which have before made their appearance in England, either separately or mixed with other subjects. From that time I took care to delineate none that I was conscious had engaged the pencil of any preceding author; but confined myself to such, whose novelty and striking appearances could not fail to recommend them. To such *non-descripts* I have paid the greatest deference; for, in some of the plates, among the butterflies and moths, I have given complete figures of both the *upper* and *un-*



*der sides*; a practice that, as deviating from my general rule, I should not have done, if the richness and softness of the colouring had not been so extremely pleasing, as to render it scarcely possible to dispense with it. It is only to a few I have paid this particular respect. In general I have given to the butterflies only figures of one half their *under sides*, but whole upper ones; and of those moths that have no representations of their *under sides*, the reader may conclude there is no material difference between their upper and under ones, or else that the latter is too poor and mean to justify the giving a figure of it.

For the use of those readers who having made no progress in the study of natural history, may therefore find it difficult to understand the several *Names or Terms*, by which the different parts of insects are called, and which occur in every description,—the Author has given a plain and familiar explanation of them, not only by methodical definitions, but by engraved figures; the latter serving to illustrate the component parts of insects, as *head, antennæ, mouth, palpi, eyes, tongue, jaws, horns, &c.* To conclude, we are sorry that it is not in our power to give any specimens of the principal part of a work of this kind, the **PLATES**: for which we must refer the curious reader to the book itself. The very ingenious Author, in the beginning of his preface, laments that our countrymen in general shew so little attention to the study of natural history; we hope he is somewhat mistaken in the judgment he has formed of this nation, in the respect here mentioned; and that the encouragement he may meet with, in the prosecution of his present undertaking, will prove one fortunate circumstance toward convincing him of his error.

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ART. VII. *Letters written by his Excellency Arthur Capel, Earl of Essex, Lord Lieutenant of Ireland, in the Year 1675. To which is prefixed an Historical Account of his Life.* 4to. 16s. Boards, Doddsley, &c. 1770.

**A**RTHUR Capel, eldest son of Arthur Lord Capel, was advanced to the dignity of Viscount Malden, and Earl of Essex in 1661. His education had been neglected in his younger years; but, though it was late before he applied himself to the different branches of literature, he made a considerable progress in them. In 1670, he was sent Ambassador to Denmark, where his manly and spirited behaviour procured him reputation. At his return in 1672, he was sworn of the Privy Council, and made Lord Lieutenant of Ireland. He acted in this capacity till the year 1677, when he was recalled for complaining, that payments were not regularly made in Ireland, and for refusing to pass the accounts of the Earl of Ranelagh, who had the management of the revenue in that kingdom. In the

the year 1679, he was placed at the head of the treasury; a department, which he filled for some months. When the exclusion of the Duke of York was debated in the House of Lords, he appeared against it: and he was one of the chief persons, that occasioned the Duke of Monmouth's and the Earl of Shaftsbury's disgrace. But when he perceived, that violent measures were adopted, he turned against the court; and when the bill of exclusion was brought a second time into the House of Lords he argued for it. In February 1680-1, he presented to the King a petition, subscribed by himself, and fifteen other Peers, in which they requested, that the parliament might not sit at Oxford, but at Westminster. About this time, also, he associated with the Duke of Monmouth, Lord Ruffel, Algernoon Sidney, and other persons that were thought disaffected: and he rendered himself so obnoxious to the court, that he was struck out of the list of Privy-Counsellors. In June 1683, he was accused by the Lord Howard of Effrick, of being concerned in the Rye-house conspiracy, and was committed to the Tower; where, it is doubtful, whether he killed himself, or was murdered.

These are the chief circumstances concerning this Nobleman, which are mentioned by the Author of his life: and of his letters, which are now published, we are to offer some account.

The memorials and letters which have been drawn up, in the course of their public transactions, by men who have acted in the higher offices of the state, furnish the finest and most authentic materials for history. Candour, however, obliges us to acknowledge, that the work before us does not throw any considerable light on the times to which it refers. Many of the letters are of little importance, and regard matters which the public is no wise interested to know. A very small volume would have been sufficient to have contained those of them which are of real value. In regard to composition, they are written, for the most part, with ease, and even elegance; and they certainly discover, that the Author possessed acuteness, and those solid parts which are proper for business. The following letter may give some idea of his manner, and of the nature of that entertainment which is to be met with in this work.

To the Lord Treasurer.

*My Lord,*

*Dublin Castle, Feb. 16. 1674-5.*

“With much satisfaction I have received the favour of your Lordship's most obliging letter of the 28th January. I do well know that the many great affairs which are in your Lordship's hands, cannot but hinder you from giving early dispatch to those of this country, which are of less moment; and therefore now, whilst my Lord Ranelagh is in England, your Lordship may,

may, by him, tell me your mind in matters relating to this kingdom: and having had so many instances to confirm the assurance of your Lordship's kindness, I cannot but rest satisfied that I am possessed of your Lordship's favour, which is a thing I have ever been ambitious of. From my Lord Conway I understand, that your Lordship has been pleased to move his Majesty to grant me a sum of money for the purchase of Effex house, and that his Majesty has consented to it. Your Lordship has therein laid a perpetual obligation upon me, the thing being not only valuable in itself, but of twice its worth to me, in regard of the convenience it will be to my family, and it gratifying my humour more than another matter of double the value. I have been acquainted with all his Majesty's great ministers since his happy restoration; some of them had personal obligations to have done me a kindness, but this I can say, that none of them, till your Lordship, have ever endeavoured to be instrumental in one of this sort; and therefore your Lordship may easily judge at what price I shall rate this your Lordship's favour. The reports of my remove have sounded pretty loudly here; but, I confess, I could never give the least credit to it, being fully assured that his Majesty would have signified his pleasure to me, had it been so: yet, however, these discourses have ill effect on the affairs of the kingdom, making the people, whilst they expect a change, to grow resty and stubborn against the commands of the present governor.

“The proposals which I make, have generally so good success in England, that I cannot but attribute it to your Lordship's kindness to me: and as I shall never offer any but such as appear to me to be for the public good, so I doubt not of the continuance of your Lordship's assistance in those things which I shall advise.

“I am clearly of opinion, that it were best a parliament did meet here before the farm of the revenue were absolutely set; but your Lordship knows the sense his Majesty hath, how inconvenient it may be to have one sitting in England, and another here at the same time; and a parliament here cannot well be called under five or six months preparation, in regard of the forms necessary thereunto: for the bills must be prepared and passed in council there, and remitted back hither, all which will require some space of time; therefore, if his Majesty have thoughts of a parliament in this kingdom before the expiration of the present farm, we must prepare for it speedily, or otherwise it cannot be convened in due time. I do heartily wish his Majesty may find the good effects expected from the proclamation lately issued; and that the parliament in England may meet in good humour. I cannot conclude this letter without giving your Lordship thanks for your kindness, not only

only to myself, but also to Mr. Harbord: it pleaseth me much that he hath been of use to your Lordship in the concerns; for as I do expect it from all who do relate to me, that they should do your Lordship all the service within their power, so shall I wait every opportunity of evidencing the reality wherewith I am

Your Lordship's most humble

and most obedient servant,

Essex."

\* \* There is neither table of Contents nor Index to these letters; for which omission we think the Editor is, in some degree, reprehensible. The book can never, with any convenience be consulted occasionally, for want of a clue to guide the reader to the particular letter, which he wants to turn to.

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ART. VIII. *The Elements of Universal Erudition, by Baron Bielfeld, Secretary of Legation to the King of Prussia, &c.* Translated from the last Edition printed at Berlin, by W. Hooper, M. D. 8vo. 3 Vols. Continued from our last Month's Review, p. 17.

**I**N the second book of this useful and ingenious publication, those sciences are examined, which are derived from the imagination; and this division of the work is introduced with some reflexions on the polite arts in general. These arts have *pleasure* for their object; and though the ground-work of some of them belongs to those sciences, which exercise the understanding, yet the expression employed in them arises from the inventive faculty. 'The picture, in these cases (to use an illustration of our author) is designed by Minerva, but the Muses add the colouring, and the Graces the frame.' Under the denomination of polite arts, the Baron Bielfeld includes eloquence, poetry, music, painting, sculpture, graving, architecture, declamation, and dancing; and of each of these he has given a particular description.

To the observations, which he has communicated concerning eloquence and poetry, he has prefixed some preliminary remarks on grammar and rhetoric. The sketch, which he has given of grammar is sensible and judicious; but, in our opinion, he has not treated this intricate subject, with sufficient depth and penetration; and he seems industriously to have avoided all inquiry into the origin and progress of language. He is more minute and copious in what he has observed concerning rhetoric; and perhaps he has given too much importance to it. A nice and scrupulous attention, we should imagine, to all the precepts, which the critics have laid down for accurate and perfect composition, would serve rather to depress than to assist genius. Those performances, in which they chiefly appear, have a

degree

degree of pedantry and ridicule, which are disagreeable and disgusting. The good sense and taste of an Author will direct him more effectually in the method and arrangement of his work, than any rules whatever, and will restrain and guide him better, while he exerts his talents, and gives the reins to his fancy.

Eloquence is divided by the Baron Bielsfeld into political and sacred; and this important subject he has examined at considerable length and with particular care. Under the first head, he has considered eloquence in general, and its precepts; the eloquence of the bar, or pleading; the academic eloquence, or that which is employed in public discourses in schools and universities; the eloquence which is used in haranguing the people; the eloquence of Ambassadors, or that which public Ministers make use of in their addresses or congratulations, or in the discourses they pronounce at the public audiences of Princes, or their Ministers; the eloquence that should be observed by Sovereigns in their public acts; and the various kinds of eloquence that should be used in treatises on different subjects. Under the head of sacred eloquence, he enumerates the different occasions, in which the orator must necessarily appear; and explains the nature of the subjects which employ him, and the manner in which they ought to be treated.

Of poetry, our ingenious author has discoursed, with great delicacy and taste. The reflexions, in particular, with which he concludes this article, have singular merit; and he has strongly combated in them that respect for the models of antiquity, which has so frequently depressed the fire and the genius of modern Poets. 'Disciples, says he, of Apollo! who live in the eighteenth century, and in the bosom of Europe, do not always attend to the hoarse voice of pedantry, nor think that all is gold which shines in antiquity. Do not imagine that Hebraic, Oriental, Grecian, and Roman beauties are universally applicable to all ages and all climates: be satisfied that the ancients were not incessantly excellent; on the contrary, they frequently erred; and their works every where discover those imperfections which are natural to the first productions of every age whatever. Be persuaded that there are still many thousand new paths by which you may attain the summit of Parnassus. Think therefore for yourselves; and constantly remember for what age, and what people you write.'

In the science of music, our author appears to be well informed; and he is not afraid to censure those dazzling difficulties, in which the present taste makes the beauty of it to consist. A short extract from what he has said on this subject, may not be unacceptable to many of our readers.

\* The composer should constantly endeavour to express something, and not produce mere empty sounds, that strike the ear, but make not the least impression on the heart. When there is nothing in music but mere harmony, it wants its most essential quality, it becomes a mechanical art, it dazzles, but cannot affect the mind. This is a reflexion which the greatest part of modern composers never make. Charmed with the trick they have of marrying sounds that seem not to have been made for each other, they seek for nothing more. The design of the polite arts is however, as we have frequently said, to excite pleasing sensations in the mind; and of doing this, music is greatly capable. The tones are alone sufficient to affect the heart with the sensations of joy, tenderness, love, grief, rage, and despair. In order to do this, it is necessary to invent some theme or simple melody, that is proper to express each passion or sentiment; to sustain that kind of language throughout the whole piece; to prepare the hearers by degrees for the principal action; and lastly to labour to give that principal action all the art and all the force of which it is susceptible. All this is to be understood of the moral sensations, where it is scarce possible to imitate nature too closely, whereas a too minute imitation of material objects becomes cold and insipid. It is easy, for example, to comprehend a composer's meaning, when he begins a piece of instrumental music with a quick unison, which is followed by a tumultuous passage, performed principally by the base, and which, in the midst of the greatest tumult, is sometimes suddenly interrupted by a general pause; and the whole piece perhaps ends abruptly, when it was least expected. It is easy to perceive, that he here means to express the passion of rage. The pleasing sentiments are still more easily expressed, more readily conveyed to the human heart. They, who attend to the effects of a concert, and are capable of discerning, may easily discover, from the looks of the sensible part of the audience, the effects of the interior sensations. All this is meant of instrumental music alone: when the composer has words to express, it is still more easy to produce the proper tones. Examples are frequently more instructive than precepts. We shall propose those of one master only. All the sonatas and other pieces of Corelli are chef-d'œuvres and models; every composer who shall carefully study them, will find them of infinite utility, and by them form his taste. It is not in performing difficulties that the beautiful consists. Sooner or later nature will prevail; it is that which the composer should at all times consult, whether it be a concert, sonata, trio, or any piece whatever that he composes for an instrument. Each instrument, moreover, has its bounds, its excellencies and defects, which are likewise to be consulted. A flute, for example, is a rural

instrument,

instrument, that is not capable of rendering passages, the arpeggio, in the manner of the violin, and it is striving against nature to attempt it. As each instrument therefore has its peculiar beauties, the composer should know them, and endeavour to afford opportunities in which they may be displayed.'

In the chapter, in which the Baron Bielsfeld has exhibited a general history and description of painting, he is sufficiently minute, and has communicated many valuable observations. He has delineated, in particular, the subjects of two historical pictures, of which no painter hath as yet ventured to undertake the execution; and as, in these, there is something great and noble, we cannot but indulge ourselves in the pleasure of abridging the account he has given of them. The one was to represent Dido abandoned by Æneas. In the back part of the picture was to be seen Carthage in flames. On one side of the fore-ground was to be seen the Queen in despair, and ready to throw herself on the pile, which is already on fire. On the other side are seen Æneas and his followers, in their galleys, rowing on the sea, and retiring by the force of their oars; and with a mournful silence marked in their countenances. The country appears rough and barren; nothing is seen but arid sands, with here and there a solitary palm tree half burned up. The air is darkened with thick clouds, and the sea enraged. Every object has the look of grief and terror. The companion and contrast to this picture was to represent the voyage of Cleopatra, when she sailed down the river Cydnus, in a vessel, whose head was of gold, the sails of purple, and the oars of silver; and was surrounded by a number of musical instruments, that kept time to the sound of the oars. She is seen reposing under a canopy of gold tissue, and in a dress that is at once highly superb and elegant. Young children surround her, and excite with fans the refreshing breeze. The most beautiful of her ladies, in the habits of the Nereides and Graces, are distributed about the different parts of the vessel. The time and place of this scene should be, when this Queen landed before the city of Tarsus; the inhabitants of which taking her for the goddess Venus, came forth to meet her, and to do her homage by burning the richest perfumes on the borders of the river. The sky should appear serene and bright, the sea calm, and the banks of the river should be embellished with flowers and myrtles.—Perhaps, in our own country, there are artists who are equal to the task of doing justice to these designs. That bold and masterly pencil, which describes Samson in distress, could well express the despair, the passion, and the horror that should reign in the former.

Of sculpture and the other subjects which employ our author in his second book, he has treated, with an attention, which  
their

their importance required; and his remarks on them, he has accompanied, with directions, which cannot fail of being highly useful to the industrious student.

In the third book of his work, he examines those sciences which exercise the memory. The object, in this division, which is of the greatest consequence, and on which he bestows the greatest care, is the science of history. His observations on this head he has introduced with some pertinent reflexions on historic faith: and when we have set before our Readers a brief extract from what he has said on this subject, they will be enabled to judge for themselves of the merit of his performance.

‘ Historic faith is founded entirely on human testimony, and that foundation is unfortunately very weak. What assurances have we that the witnesses of events have never been deceived? or even that they have never been willing to be deceived? The same, and still more, may be said of historians, who have been very rarely witnesses of the facts they relate, but have taken them merely from report. Now, if we suppose these facts to be certain, we must conclude that these witnesses and historians were angels; for it is not in the nature of man to be infallible. The more witnesses likewise any prodigy has, for the most part, the more reason is there to suspect it: for the multitude are constantly inclined to deceive themselves; are fond of the marvellous, and drown the voice of the small number of the discerning part of mankind. We have seen the miracles of the blessed Abbé Paris, that were attested by thousands of witnesses, whose veracity was indisputable, and yet they have at last been proved to be nothing more than artful impostures.

‘ The imperfection of the frame of man, the weakness of his discernment, and the errors of his judgment, on one side, and the strength of his passions on the other, render his testimony constantly equivocal and suspicious. Hear the accounts of two general officers that have been in the same battle; read the Gazettes that relate the events which have happened in our own days, and frequently before our eyes, and judge how far you can depend upon the real truth of those facts. This being the case, you may easily determine what degree of credit is to be given to those marvellous relations, which are supposed to have happened among nations less enlightened than we are; in those ages, when learning was quite in its infancy, before printing was invented, and when the propagators of false reports stood in no dread of the severity of criticism. Let these and many other reflexions, that we pass over in silence, set due bounds to your historic faith.

‘ The passions likewise, to which human nature is liable, constantly cast a veil over the truth. It is an ancient saying, that an historian ought to have no religion, and no country.

He



He is, however, constantly either a friend or an enemy of the prince or hero whose history he relates ; he is prejudiced for or against a country, a people, a religion, a party or government. Passion continually guides his pen. We cannot read without indignation all that Tacitus writes against Tiberius, whose professed enemy he was. Let Tiberius perform the most innocent, most just and honourable actions, Tacitus would find means to make them appear odious ; though he frequently did it in a very awkward manner. Thucydides, Xenophon, and Josephus, were excellent historians ; but if those people, who were the enemies of the Jews and Greeks, had found historians of equal ability with their antagonists, it is likely that the actions of the several heroes would have been set before us in very different lights. Notwithstanding the respect that is due to the fathers of the church, we cannot say that they were entirely free from passions. They gave to Constantine the surname of *Great*, who was doubtless one of the greatest dolts that ever existed ; but he was a friend and protector of the Christian priests. The Emperor Julian they represented as a monster, and a man of mean abilities ; whereas he was one of the greatest men that history has recorded, his unfortunate apostacy excepted. Judge after this of the credit that is due to historians.

‘ The statesman and the scholar, the man of the world and the man of genius, nevertheless, will and ought to make himself acquainted with history. He ought even to know it in the manner it has been transmitted to us, with all its fables, errors, and falsehoods. He ought to know, for example, all that the ancient historians have related of the labours of Hercules ; of the expedition of the Argonauts ; of the siege of Troy, &c. &c. though he do not give the same credit to these as to the Gospel. It is of little import to us whether these relations be true or not, either in substance or in circumstance ; it is sufficient that we know in what manner history relates them. These marvelous stories even sometimes furnish assistance, pleasing ideas and allusions, to poetry and eloquence. The strict veracity of facts does not appear to become interesting to us, but in proportion as history approaches those ages that immediately precede the present ; for the titles, the possessions, and pretensions of modern princes and nations, are entirely founded on these historical facts, and on the minutest circumstances that have attended them. The real influence of these facts and events on the interests of modern nations, can go very little further back than the time of Charlemagne. The principal points are, to determine in what state that monarch found Europe ; what were then the rights of the people ; after what manner he conquered them ; by what method he established the Western empire ; what rights he thereby acquired ; and what are the revolutions that

that have happened in the world from that period down to the present day.

On the whole, the performance before us must be allowed to exhibit the most accurate, and the most comprehensive method of education and study which has hitherto been offered to the public. The sound judgment, the discernment, and the erudition, of the Author are equally to be admired; and he has every where expressed himself with precision and perspicuity.

Dr. Hooper, in translating this work, has endeavoured to imitate the polite and agreeable manner of Baron Bielfeld, and seems to have executed his task with fidelity.

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ART. IX. *The principal Prophecies of the Old and New Testaments; particularly those in the Revelation of St. John; compared and explained. Containing, I. An Account of the future Idolatry of the Jews, and their Captivity. II. The Fall of Babylon. III. The Rise, and Fall of Antichrist. And IV. The State of the Millennium.* By Samuel Hardy, Rector of Little Blackenham, in Suffolk, and Lecturer of Enfield, in Middlesex. 8vo. 6s. sewed. Pearch. 1770.

THE prophetic books of Scripture have ever been regarded as one principal evidence to support the truth of revelation, and are certainly a source of great instruction and entertainment. They have often employed the pens of men, eminent for learning and abilities, who have sometimes been successful in illustrating and explaining them: and we still have frequent publications of the same nature, tho' far from being always the product of the same learning or judgment: in some cases, indeed, they have rather tended to disgrace and injure the cause which the writer might mean to defend. Some parts of these writings are very ænigmatical and obscure; it requires a correct imagination, as well as an intimate acquaintance with ancient and modern learning, to comment upon them to advantage; there is great room for imagination and enthusiasm to indulge their conjectures and reveries; and after all that the labour of the most skilful and judicious expositor can effect, it will still remain very doubtful, in several instances, whether they have hit upon the true interpretation.

We suppose that the dissertations, which are here offered to the public have been delivered from the pulpit, as they have the air and form of such compositions. Among several observations on prophecy, in the introduction to his work, the author insists upon the improbability there was, with regard to many of the events foretold, that they should ever have taken place; and here embraces the opportunity, to censure some of those who have attacked the evidences of Christianity.

‘Now these, says he, (referring to some unlikely circumstances which had been predicted) with many other minute particulars, had been foretold for some ages!—Neither *chance* then, nor *conspiracy*, could here have any hand in their completion: and therefore, no being but he who foreknows all events with certainty, viz. *The great and mighty God*, could possibly foretell them—Hence we see the *extreme vanity*, and *prodigious folly* of that modern *philosopher* \*, as they call him, who in his strange and impracticable system of *education*, has cautioned his pupil against giving heed to prophecies. ‘Tis well that he had such an opinion of them, as to think such a caution needful! For his own part, he says, before he would be convinced by any prophecies, he would sit down, and *calculate what chances* there were, that the events predicted might not happen in the *natural course of things*! The man, I suppose, had heard that there is a branch of the *mathematics*, which the *mathematicians* call the *doctrine of chances*. But here they have some *certain data* to go upon. Yet this man was *blockhead enough*, [how liberal!] ‘to think of applying that doctrine to *prophecies*, though, in *that case*, he can have *no data* in the world to proceed upon! Alas! poor man! he knows not what he has undertaken. He would meet with a variety of cases; some of which are mentioned above. But *one* of them, I apprehend, would take up more of his time, than a man of his vivacity would chuse to spare upon so dry a subject.—I shall therefore mention only *that one case*; and that shall be concerning *the casting lots upon our Saviour’s vesture*.—We must just inform him, that it was *foretold above a thousand years before it was fulfilled*;—and then *we* shall leave him to his calculations!—Observing only, that ‘tis pity he should either eat or drink till he had finished them! But what a head, and what a heart, must that man have upon whom the completion of a prophecy, though delivered above one thousand years, can have no effect;—but he must enter upon his calculations!—Good Lord! what will become of our religion, if *John James* should continue to write against *prophecies*; and if *David Hume*, Esq; should repeat his attack against miracles!’

This is talking very cavalierly; and the exclamation in the last sentence, we suppose, is not intirely agreeable to the *decency* of the clerical character. Mr. Hardy should be reminded, that wit, much less the affectation of it, is not argument; and a sneering, contemptuous manner discovers neither the scholar, the gentleman, nor the Christian. Some readers will also think him not quite happy in the particular fact he has here chosen, and that the prediction, to which he refers, is not so perspicuous and determinate as some others which might have been selected. But

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\* ‘John James,’—meaning, we suppose, Mr. Rousseau, though

though he has sometimes assumed a supercilious air, he submits his work with modesty to the judgment and candour of the public, declaring it to have been his endeavour to promote the glory of God, and the benefit of his fellow-christians: 'The design itself, says he, is laudable; and sure I am, that my intentions are upright and sincere.—When then my readers shall consider the great importance of the subject,—the obscurity of some prophecies,—and the difficulty of unfolding them; they will make all favourable allowances for any mistakes, and even errors, they may meet with.'

Our Author seems desirous to shew himself as the orthodox divine, and sometimes, we think, discovers the high-churchman; but, though he cannot be ranked with writers of the first rate, he appears to have bestowed considerable labour and attention upon the curious and difficult enquiries on which he has been employed. With regard to some prophecies, he ventures to oppose what has been the general opinion, supported by the suffrage of very learned men, concerning their explication and accomplishment: thus concerning the predictions of Christ, which are commonly supposed to have received their fulfilment in the destruction of Jerusalem by Titus, he says, 'This prophecy was delivered very opportunely to strengthen the faith and hope of the disciples, and to render their confidence in him, especially after his resurrection, steady and unshaken. And it is our own fault, if we make not this use of it at this very day. For the prophecy, as I believe, concerns us, and the generations that are future, as well as it concerned the Apostles; and contains irresistible persuasions to perseverance in our warfare.—You will perceive then, that I am for extending this prophecy of our blessed Saviour's long beyond the destruction of Jerusalem by Titus.'

Before he produces his arguments in defence of this supposition, he considers the objection which arises against it from the express words of Christ; *Verily I say unto you, this generation shall not pass away till all be fulfilled*; which are supposed to signify, a great part of those who are now living shall not die before all these things shall be accomplished. It is insisted that the word *γενεά* here translated generation, does often signify a nation or race of people, for which some authorities are offered; it is farther added, that its exact and precise meaning must be determined by some other word that is joined with it in the same sentence, or in the context, or perhaps in some parallel passage of Scripture; and having then endeavoured to prove that the farther Greek word, here translated *pass away*, must signify destruction and terrible destruction, he concludes that *γενεά* can have no other meaning, in this place, than that of a nation or people. 'If, says he; we take the word in this sense, what a noble prophecy

have we, in comparison of the other! for the passage under consideration will then be a *clear, solemn, and positive declaration*,—that the *Jews*, notwithstanding the dreadful calamities they should meet with, and the consequent dispersion of them among all nations, should yet remain a *people*, and be *still preserved* in spite of the malice and rage of the nations:—this construction too renders the *harmony* of the *prophecies* conspicuous: it is paralleled by that of the prophet;—*though I make a full end of all nations, yet I will not make a full end of thee* \*.

But though Mr. Mede, and after him Dr. Sykes, have given an interpretation like that which this author pleads for, and from whom we suppose he received the hint, there is yet good reason to believe that we have a true and genuine sense of the text in our common version. But, he proceeds, if this should be thought insufficient, let us see whether this point cannot be determined by the *prophecy itself*. In the first place then, we may observe, that if *the destruction of Jerusalem*, be *that coming* of the Son of Man, which our Saviour spake of, then *that coming* in the clouds of heaven, and *that destruction* must have happened at *one and the same time*. But if we compare the three Evangelists together, who have undoubtedly related the *same prophecy*, we shall presently be convinced that this is not true. For evident it is, from St. *Matthew* and St. *Mark*, that *the coming* of the Son of Man shall be *immediately after* that tribulation which they spake of: and this makes it impossible to limit *our Saviour's coming*, and consequently the *prophecy itself*, to the *destruction of Jerusalem*. For upon the interpretation now under consideration, our Saviour came, *not after* the destruction, but he came to *destroy*! And indeed, if we limit his coming to *that event*, in what sense was *the sun turned into darkness, and the moon into blood* †, immediately after that tribulation, as the Evangelists assure us they shall be! Besides, when our Saviour told the Jewish sanhedrim,—*hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven*, it is acknowledged, and indeed it cannot but be acknowledged, that he then appealed to the prophecy of *Daniel*; and applied it to himself. And I think it can scarce be doubted, whether that appearance will be *less visible* than that which is prophesied of by *Zechariah*,—*they shall look on him whom they pierced*! And why then should that appearance which is mentioned by St. *Luke* be judged *invisible*; since the words he made use of are plainly *similar*;—*and then shall they see the Son of Man coming in a cloud with power and great glory*!—For my part, I can see no reason why these words are not to be interpreted

\* Jerem. xxx. 11.

† Mr. Hardy is strangely mistaken here, as neither of the texts he quotes, have the words he recites.

*literally.* And if, when he comes, he shall be really seen, then his coming was not at the destruction of Jerusalem; for it cannot be pretended that his coming was *then visible*. But farther than all this: If Christ *then* came when Jerusalem was destroyed, and we be to look no farther;—then all the signs of his coming were to be *prior* to that destruction. To mention now no other signs,—his coming was to be preceded by earthquakes in divers places,—by pestilences,—and by famines. But here I am afraid history will scarce support the prophecy.

Our expositor endeavours to shew, that though some such calamities might precede the destruction of Jerusalem, yet they were either so distant in respect of time, or at such remote places, or otherwise so inconsiderable, that they can hardly be looked upon as *signs* of the approaching fate of the Jewish people. 'Then he adds, as to *false Christs and prophets*; some impostors, as Josephus informs us, did arise, but *none* of those who appeared did by any means answer the character of those whom Christ did say should come. For the false prophets, which he spake of, were to do such signs and wonders, that, *if it were possible, they should deceive even the elect*.' Farther, it is said,—*'If our Saviour's coming is limited to the destruction of Jerusalem, then the signs of his coming must be signs of destruction.'* But this flatly contradicts the text: *For when these things begin to come to pass then look up*, said our Saviour to the Jews, *and lift up your heads, for your redemption draweth nigh*. But no such redemption has yet happened, and therefore the signs of it preceded not the destruction of Jerusalem. Upon the whole then we may safely conclude, that a long series of time is included in our Saviour's prophecies now under consideration; and that all of them are not yet fulfilled.'

There is a shew of argument in what is here urged, but it is easily perceived, with regard to the last quoted text, which the writer has accommodated to his purpose, that it receives a very good interpretation, when regarded, as addressed to the apostles of Christ, and not to the Jews in general, with whom it does not appear that he was then conversing. We can by no means consider Mr. Hardy as one of the most able and judicious expositors of Scripture; but, as we do not recollect that the view he gives of the subject has, of late years at least, been offered to the public, we were willing to lay it briefly before our readers. The labours of many persons eminently qualified for such enquiries, have been, as we apprehend, successfully employed in illustrating the prediction in question, as principally regarding the destruction of Jerusalem by Titus. There is a most remarkable and striking correspondence between the subjects of this prophecy and the circumstances which preceded and accompanied that great event. But our author appears to be one of those writers who will not make a proper

allowance for the metaphorical parts of the description, but seem generally to expect that all should be *literally* fulfilled. When he reads, *that the sun shall be darkened, and the moon not give her light, and the stars shall fall from heaven*, he seems to conclude, that there must necessarily be appearances of this nature; not considering, as hath been fully shewn in the present case, that such phrases are often only highly figurative, and used to signify great calamities, or the total overthrow of states and kingdoms: thus likewise it has been sufficiently proved, that the words *the sign of the Son of Man in heaven*, and again, *the Son of Man coming in the clouds of heaven*, may properly be explained, as denoting the execution of some signal judgments, which in other parts of Scripture is sometimes represented by phrases of a like kind. The same observation may be applied to all those occurrences, which the prediction mentions, as pointing out the approaching destruction; that there were such occurrences at that time, we are well assured from ancient history, and had farther particulars concerning them been recorded, it is probable they would have been found yet more fully to answer to the prophetic description; at the same time it is reasonable to allow somewhat to the strong and figurative style, in which discourses of this kind are generally delivered,

Our author proceeds to shew the *certainty* of the future *conversion* and *restoration* of the Jews, which he supposes is foretold in this prediction of Christ. 'There is a matter, says he, as *incontestible*, as it is truly wonderful; and that is the *preservation* of the *Jews*. For whether we consider these calamities at the memorable siege of *Jerusalem*, or at the final dispersion of them by *Hadrian*, we shall find them great beyond description, and without example.—Since that time they have been exposed to frequent slaughters, banishments and proscriptions. They have been driven from one kingdom to another, from one nation to another people, so that the *soles of their feet have had no rest*. And all this while,—though they have continued without a head to govern them,—though they have been without a king, and without a prince;—though they have had neither teraphim nor sacrifice for almost seventeen hundred years; yet they still remain a *people* among all the nations whither God hath driven them; and all those nations know it. *Other nations* have been conquered; but *none* of them have been *thus preserved*. The *conquerors* and the *conquered* have been soon *mixed together*; and one name has been common to them both! But the *Jews*, though they have been *punished*, they have not been *forsoaken utterly*; and though they have been *dispersed among all nations*, yet in no one nation have they been *lost*.'

—This, which he considers as a miraculous preservation, he also concludes, is an argument in favour of their restoration, an event which he labours to prove, from a variety of ancient predictions.

predictions, must assuredly take place: he enquires into the time in which it is likely to be effected, and from divers accounts in *Daniel* and *St. John*, according to the interpretation he gives, supposes there is, 'great reason to believe that the coming of the Son of Man will not be delayed much above two hundred years from this time,' and he adds, 'in all probability, the first conversion of the Jews will happen *long before* the commencement of the *Millenium*.' He imagines, that there 'are at this time in the world *some* of those *signs* and *tokens* which *Christ* did say *shou'd* come;—*Famines*, for instance, and *earthquakes* in *divers places*,' though, after all, he seems to doubt whether *these* are 'those of which our Saviour spoke, for *they*, he adds, are to be signs of the redemption of the *Jews*, from their *last* and *final captivity*.' He, as we think, fancifully, apprehends, though others before him have been of the same opinion, that the conversion of *St. Paul* was a type of the conversion of his countrymen the *Jews*, which therefore in this connection he particularly considers; and farther endeavours to illustrate the subject, by a miracle of *Christ's*, when he walked upon the sea, and supported *Peter* in the storm; he thinks 'we may easily easily see *what was prefigured* in that famous miracle;' though he has no kind of foundation on which to build such a supposition. Such unauthorized conjectures weaken the force of those parts of a work which are more solid and rational.

The next supposition which this writer forms, and which he strenuously labours to support, is, that 'the *Jews*, after they are restored to their country, will once more fall into idolatry.' He concludes this to be most certainly evident from some passages of Scripture which he produces, in which they are threatened with judgments for their idolatrous practices, after which, he says, according to these accounts, they are to be received into favour, which shall last *for ever*.'—'But, we are told, since their last idolatry, *Judah* hath been received into favour, which was *not everlasting*.—So sure therefore as that favour has not been vouchsafed, and *Judah* has not been *idolatrous* for more than two thousand years,—so sure it is that the punishment, from which they are *finally* and *eternally* to be released, has not been yet inflicted. But it appears from this prophecy\*, that the punishment will be inflicted for *idolatry*.—Therefore *that idolatry is future*.' One prophecy in *Jeremiah*, among others, which foretels a time of great distress, so great that they should be reduced to eat the flesh of their sons and of their daughters, &c. this, he offers as an argument to support his assertion, and asks, 'when or where, I would know,—in what siege, or at what

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\* Particularly *Isaiah*, ch. lxxv. 66,



time was it that the Jews were ſo diſtreſſed.' The ready answer ſeems to be, that this was the caſe when Jeruſalem was beſieged and deſtroyed by Nebuchadnezzar, king of Babylon, and again many years after, under Titus the Roman emperor. But the latter of theſe he confidently rejects, in this connection; and as to the former, he takes little if any notice of it, though the prophet Jeremiaſ, in his pathetic lamentations over the ruins of his country, does expreſsly and affectingly bewail this particular inſtance of their dreadful diſtreſs and extremity. But we ſhould do the author the juſtice to add, that he will have it, that theſe lamentations, together with the ſeveral predictions he produces, deſcribe ſome calamities, *yet future*, which ſhall befall the people of Iſrael, and will be inflicted on them on account of their reverting hereafter to *idolatry*. The following part of the book is employed upon the Revelations of St. John, concerning which alſo he forms ſome peculiar conjectures; particularly he aſſerts, 'that the *Babylon* againſt which *Iſaiah* and *Jeremiaſ* prophesied, is *not* that *Babylon* which was taken by *Cyrus*; but that *Babylon* which is threatened by St. *John*.' But we can attend him no farther. We have been thus far particular, becauſe there are in the work a few things out of the common road: the Author diſcovers ſome learning and application; but, at the ſame time, by extending his conjectures ſo far, he ſeems rather likely to weaken than ſupport the cauſe of Chriſtianity. We may juſt add, that this writer intermingles practical reflections with his other obſervations, in ſome of which we meet with the terms, *ſacrifice*, *altar*, &c. which when applied as they here are, to the Lord's Supper, have undoubtedly a greater tendency to increaſe ignorance and ſuperſtition, and lead perſons aſtray from the truth, than to advance real knowledge and piety.

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ART. X. *Breviſ ad Artem Cogitandi Introductio: ad inſtituendum Judicium ornandumque Ingenium Studioſæ Juventutis accomodata.*  
12mo. 2s. 6d. ſewed. Law. 1770.

**T**HIS Writer in a Latin preface expreſſes his hope, that in an age favourable to arts and ſciences, a ſhort introduction to the art of thinking, delineated in a new method and order, may be both uſeful and pleaſant to the ſtudious youth. 'All perſons, ſays he, think, judge and reaſon, but numbers, in how wretched a manner! whether it be the fault of the underſtanding or the corruption of the will, or poſſibly both, prejudices of each kind, like ſo many phantoms, baunt mankind in public and private life; and hence ariſe falſe reaſonings abounding with a variety of evils, to the great detriment of ſociety. The buſineſs of morality is, the direction of the will; of logic, that of the underſtanding. The preſent treatiſe, we are told,

told, not only includes a few rules for guiding the understanding, but also some other observations which may be useful for informing and assisting the judgment and polishing the genius; as it contains the elements of rhetoric, jurisprudence, history, criticism and taste. Here we have a delineation of the human mind, which, like a geographical map, may instruct the reader in his journey: the Author observes that he has equally studied *order* and *conciseness*, lest too much prolixity should produce confusion and disgust.

This is the account our Author gives of his attempt. In the prosecution of it he has chosen to throw his observations into a catechetical form, supposing, we imagine, that this method is most likely to fix the truths he would establish in the mind of the Reader.

In tracing the origin of our ideas, he considers several different accounts which have been proposed, but seems generally to prefer and approve what Mr. Locke has offered on the subject. Speaking of this great man, he subjoins a short relation of what a certain member of the academy at Berlin has ventured to assert concerning him; in which he hath, as our Writer observes, *toto calo*, mistaken his subject; shewn that he did not understand Mr. Locke; and, indeed, brought disgrace upon himself rather than upon him whom he intended to censure. Locke (says the person here meant, in an academical oration delivered at Berlin on the 12th of February, 1764, whether induced to it by envy or by grief and vexation I know not) is the worst of all sophists, void of judgment or genius, a wretched Philosopher who has condemned the works of Cartesius, certainly for this reason, because he did not understand them. After reading him three or four times I have been very greatly grieved to find that he is not a Philosopher of the high reputation which has been represented. *Sunt verba*, it is justly added here, *academici supradicti, somniantis absque dubio; sed somnium ejus non est verum*. 'These are the words of the above mentioned academic, no doubt when he was in one of his dreams, but his dream is by no means true.'

This little system of logic agrees with Mr. Locke concerning innate ideas, and in regard to the soul's always thinking, which supposition is without any hesitation condemned as a Cartesian dream; but though the strange opinion of father *Malebranche*, *that we see all things in God*, is discarded; there is yet a supposition advanced which is somewhat allied to his scheme, and appears to be unnecessary; it is that of a natural revelation, as it is here termed, by which the Supreme Being communicates ideas to the human mind; to this he refers in the course of his work as the origin or foundation of our ideas, and hence he uses some expressions like those of *Malebranche*, when he

speaks

speaks of 'the double union of the soul, that it is united to God revealing himself, since it gains that idea which the Supreme Being produces in the substance of the mind, and is also united to the body in which, as in a prison, it is enclosed.' But, allowing that the powers of the human mind and the manner of its acquiring ideas is most truly wonderful, and no subject more surprizing and mysterious can be presented to the consideration of man, than man himself, still is it not sufficient to all the purposes of truth and philosophy, to conclude that the great Creator has so formed *the soul*, and in such a manner connected it with the body, as to have a natural capacity of receiving ideas, and afterwards applying them to proper purposes, without supposing an immediate revelation requisite for there being at first produced?

In another part of this work that considers the secondary and sensible qualities of bodies, which have been abundantly proved by Philosophers not to have any real existence in outward objects, it is observed, that when we conceive of them as actually existing either in *the organs of the senses* or in bodily substances, we form our judgment not from the instinct of nature, but from prejudice; and this defect, it follows, is to be attributed to original sin, *hicque defectus est naturæ peccato originali vitiatæ*. Should the supposition here made have been acknowledged as fact, it must at least be said, that the subject is anticipated, since, while the professed design is to instruct the pupil in the art of thinking, he is led to take for granted a point on which this art is to be employed, and the truth or falsity of which may materially affect his enquiries.

In the other parts of the book, our Author treats farther upon the several kinds of ideas, on the nature of evidence, on syllogisms, judgment, wit, invention, composition, the drama, epopea, and various other subjects; his observations on which may be agreeably and instructively considered by those who are acquainted with the language in which he writes, for he has chosen to clothe his ideas in Latin, though we think we have yet more full and useful treatises of this kind in our own tongue, of some of which the Writer has no doubt availed himself in the present performance.

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ART. XI. *An Essay on the Cure of the Hydrocele of the Tunica Vaginalis Testis*. By Joseph Else, Surgeon to St. Thomas's Hospital. 8vo. 1s. 6d. Wilkie. 1770.

THE cure of that morbid collection of a watry fluid, which is often found accumulated between the *tunica vaginalis*, and the *tunica albuginea* of the *testis*, has been attempted with very indifferent success, both by the ancients and the moderns, who have used or recommended for this purpose the puncture

state of the *tunica vaginalis*; the use of the seton; the incision or simple dilation of that membrane from one extremity of it to the other; the excision of a part of it, and sometimes of the whole of it, when found thick or indurated,—a most tedious and cruel operation; and lastly, the application of a large caustic. Of these different methods some have produced only a temporary or palliative relief: while those by which a radical cure has been at last effected, have generally been attended with great pain and inconveniences, and have sometimes been productive of very alarming danger, both to the functions of the *testis*, and the life of the patient. In short, uncertainty and a too frequent inefficacy have been the general and acknowledged vice of them all.

In this practical treatise, the ingenious author points out a new, or rather a considerable improvement of the last-mentioned method of cure of this disease by caustic; and which, from an experience of several years, he affirms to be easy, safe, and efficacious. He does not assume the invention to himself, nor can he positively affirm who first brought it into use. It has long been practised in St. Thomas's hospital, and consequently in the presence of many witnesses: yet it appears, he observes, to be known to very few persons. For this circumstance the author endeavours to account, by observing that those young surgeons who, during a short attendance at the hospital, have seen perhaps only one or two cases treated in this manner, on their settling afterwards in the country, where opportunities of practising this method seldom occur, have not had the courage to adopt it, 'because writers of great estimation had declared against the use of caustics in general:' though the process now recommended 'is exceedingly different from what is described in books.' This impediment to the extension of the knowledge of this method, the author modestly adds, 'might have been overcome, and the knowledge of it rendered general, if those gentlemen, who were best qualified to give an account of it, could have conquered their aversion of submitting to the public eye their sentiments on this, and other subjects of the same nature.'

A short and general account of this new process, of the progressive symptoms attending it, and of its event, will be sufficient in this place. A caustic, so small as to produce an eschar no larger than a shilling or a half-crown, is laid on the anterior and inferior part of the *scrotum*; where it is suffered to remain a few hours, or so long a time as may be judged necessary to enable it to reach, affect, and, if possible, penetrate through the *tunica vaginalis*. In six, twelve, or twenty-four hours, and sometimes not till two or three days after the application of the caustic, the patient begins to complain of a pain in the *scrotum* and loins; his pulse becomes somewhat quicker, and

he feels some colic pains. These symptoms are generally mild and inconsiderable, seldom require any evacuation or internal medicines, or continue longer than twenty-four or forty-eight hours. Within that time, a tension and hardness are felt in the *scrotum*, answering to the figure of the *tunica vaginalis*, and which are evidently produced by the artificial inflammation induced, by the action of the caustic upon that membrane, throughout its whole extent. In a few days the eschar grows loose and comes away, exposing to view the *tunica vaginalis*, which daily projects more and more through the opening. When it appears ready to burst, the contained fluid may be let out with a lancet: though that operation is not necessary. The intire membrane now suppurates, and comes away daily in sloughs along with the contained fluid, during the space of four, five, or six weeks: the hard tumor of the scrotum proportionably lessens, and at last, on the casting of the last slough, disappears; and the wound very speedily cicatrises. The cicatrix adheres to the body of the testicle, which receives no injury from the caustic, nor has ever been exposed, either to the dressings, or to the actions of the air, during the whole process.

To these last-mentioned circumstances the Author principally attributes the mildness of the symptoms consequent upon this method of treating the disorder; and which in his own public and private practice has, he affirms, in every instance been successful: adding that the patients had never felt very extraordinary pain, or ever appeared to be in danger, during the prosecution of it; and that he thinks it highly probable that, whenever the caustic reaches the *tunica vaginalis*, it is infallible. He mentions Mr. Girle as having treated the disease in this manner, during nineteen years in St. Thomas's hospital, and in a very extensive private practice, without meeting with one case attended with any appearance of danger. The same is affirmed of Mr. Baker, during a course of twenty-nine years practice in St. Thomas's hospital and elsewhere. With both too it has been as successful when tried on the aged as on the young. The permanency of the cures effected by it cannot, we imagine, admit of a doubt; if, as the Author asserts, the whole substance of the *tunica vaginalis*, on the proper application of this small caustic, inflames, suppurates, and comes away in sloughs: for as this encysted dropsy, as it has been called, is produced by a local disorder, solely confined to the vessels of this particular membrane, it must necessarily and radically be removed, by the intire destruction and removal of the seat of it.

The Author answers some objections which have been, or may be, made to the mode here described and recommended; and gives three or four cases, taken from a great number, as specimens of this new mode of practice; for the further particulars of which, after having given this general idea of it, we

must refer to the pamphlet itself, which is highly worthy the attentive perusal of those who by profession are interested in the subject of it, or may be in a condition to avail themselves of the useful, practical, and well-authenticated information contained in it.

ART. XII. *Observations upon Mr. Pott's general Remarks on Fractures, &c. With a Postscript concerning the Care of compound Dislocations; in which the usual Method of treating Wounds of the Tendons and Ligaments is briefly considered.* By Thomas Kirkland, Surgeon. 8vo. 1s. 6d. Becker and De Hondt. 1770.

THESE Observations appear under the form of three Letters addressed to a young surgeon, intending to settle in the country. In the first, which is very short, the Author expresses his entire approbation of Mr. Pott's method of reducing and retaining fractured limbs. Of the general and leading principles of this excellent and very important innovation in this branch of the art of surgery, we formerly endeavoured to convey an idea to our readers in general, in familiar and intelligible terms\*. Mr. Kirkland observes to his correspondent, that some of the improvements recommended in that treatise have been gradually taking place for some time past; but owns that the putting the fractured limb into a bent position, in order to facilitate its reduction, and to retain it when reduced, and thus bringing the muscles attached to it into a state of relaxation and non-resistance, is a practice entirely new, for the knowledge of which we are obliged to Mr. Pott, and his colleague Mr. Sharp; and allows that the former of these gentlemen is the first writer who has scientifically demonstrated the principles on which this capital improvement is founded.

In our account of Mr. Pott's remarks, &c. we mentioned only in general terms (as we, not long before, had occasion to speak to the same subject†) his opinion concerning the propriety, or indeed necessity, of speedy amputation, in compound fractures so unhappily circumstanced, that by the delay incurred in attempting to preserve the limb, the life of the patient is brought into the most imminent hazard. That Author had observed, that although limbs so shattered and wounded as to render amputation the only probable means for the preservation of life, are now and then saved; yet that such fortunate events, or, as he terms them, escapes, are much too rare to be admitted as precedents, on which the general practice should in such cases

\* See Monthly Review, Vol. xl. June 1769, page 465.

† See our account of M. de la Martiniere's refutation of M. Billaud's Thesis, in the last volume of the *Mém. de l'Acad. de Chirurgie*, in the Appendix to our 38th Volume, page 588.

be regulated; and, upon the whole, affirms that the *majority* of such attempts fail. In the second of these letters, Mr. K. strongly supports the contrary opinion, and declares that ‘as far as he can judge of this matter, immediate amputation in compound fractures ought not to take place, where the joints have not suffered violently by the injury, unless the muscles and tendons are so crushed, or otherwise destroyed, as to make putrefaction not a *probable*, but an inevitable consequence;’ or unless it evidently appears from an anatomical consideration of the functions of the injured parts, ‘that when the mortified flesh, &c. is digested off, the limb cannot be made useful;’ and that even when the joints themselves have received considerable injury, if only part of the ligaments is torn, the fractured head of the bone may be taken away, and the patient may often be cured, so as to have a tolerable good limb. And as the reasonings of Mr. Pott, and of those who maintain the commonly received doctrine on this subject, are founded on experience, Mr. K. appeals likewise to the same authority, in opposition to them.

By his connections with several of his profession, he has become acquainted not only with the success of many surgeons in similar cases, whose situation affords them only common accidents; but of several likewise who, as well as himself, have had the care of the workmen in collieries, lead-mines, &c. where the most violent injuries of this kind frequently happen. ‘In these places, he continues, the bones are, for the most part, not only broken into many pieces, and their extremities now and then separated, so as to come away, but they are also often forced into the ground, the principal arteries sometimes divided, and the muscles, &c. are frequently lacerated, and crushed with immense weights, even so much that coal, silex, &c. in great quantities, is driven into the very substance of the flesh, so as to render the accident as formidable as possible; and yet it is a notorious fact that, where the part is not absolutely destroyed, these desperate cases seldom fail of being cured, without the loss of the limb.’ From hence he infers that ‘much more may be expected from the resources of nature than some imagine, because the escapes with life and limb are not very rare, but most frequently happen.’—Mr. K. next informs his young correspondent, that he is certain he ‘will have much more satisfaction, and acquire more reputation from the discerning part of mankind, in preserving a limb, than in taking it off:’—undoubtedly—if the satisfaction, and the *éclat*, resulting to him from limbs preserved by his skill and assiduity are not damped or tarnished by too great a number of *lives* thrown away in acquiring them. The civic crown was anciently adjudged to the man who saved the life of a citizen. He undoubtedly will have a better claim to civic honours, who preserves, though he mu-

tilates,

slates, a citizen; than he who saves the legs of some, at the expence of the *lives* of others.

In order to reconcile the deductions from experience, on which Mr. Pott founds his reasonings, with the contrary experiences of our Author and his friends, Mr. K. who does not call in question either the judgment or humanity of that gentleman, supposes that the ill success attending the attempts to save both life and limb, in bad compound fractures, of which Mr. Pott complains, is principally to be attributed to the particular situation of his patients; crowded in a large hospital; breathing a contaminated air, loaded with putrid exhalations from diseased bodies, and subjected to some other inconveniences, which account for the rapid mortifications and great discharges of matter, that so often frustrate the attempts to cure fractures of this kind, thus circumstanced, with what judgment soever they may have been conducted. This observation, considered in a general view, undoubtedly carries some weight with it; but we doubt whether it be applicable *ad hominem*: as we do not apprehend that Mr. Pott's practice is confined to St. Bartholomew's, or his opinion on this subject solely deduced from the events of cases treated at that hospital.

Notwithstanding these strictures, we do not pretend to take any decisive part on one side or the other of this question, which is certainly one of the most critical, complicated and important problems in surgery; and where the best method of proceeding, as we have formerly observed on this very occasion, can only be ascertained by the most extensive experience. As experience, however, which has been appealed to in favour of both sides of this question, is found at variance with itself, we would recommend to the surgeon, who unhappily often finds himself obliged *practically* to determine it, and that too very speedily, to reflect, that the loss of a limb, and the loss of life, are two evils of very different magnitudes; and that, on account of the great and very evident disparity between them, a high degree of probability of saving the former will be requisite to justify him in attempts which may bring on the loss of the latter.

The Reader will find some judicious practical remarks and observations, on the subject of compound fractures, in the other parts of this letter, as well as on dislocations, in the third and last: in both which Mr. K. treats of some particulars which are not discussed in Mr. Pott's *General Remarks*; and differs from him in others. These Observations are terminated by a Postscript, in which the Author warmly approves of the practice recommended by Mr. Gooch in his *Cases and Remarks in Surgery*, of sawing off the head of the bone, in compound luxations; where it is thought advisable to attempt the saving of



of the limb, under the threatening circumstances with which cases of that kind are usually attended. To the instances of cures effected by these means; and related in that excellent treatise, Mr. K. adds a recent case thus successfully treated by himself. The performance is closed with some very pertinent reflections on the abusive application of the oil of turpentine to wounds of the tendons and ligaments: a method of treatment which the Author considers, notwithstanding the sanction of antiquity, and the general practice, as founded on mistaken principles, and as highly pernicious.

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ART. XIII. *The Student's Vade Mecum. Containing an Account of Knowledge and its general Division, &c. &c. With Directions how to proceed in the Study of each Branch of Learning, and an Account of the proper Books to be read upon each Subject.* By William Smith, M. D. 8vo. 4s. Owen. 1770.

WITH whatever ease and expedition, it may be thought, the task of *damnatory criticism* may be performed, we are nevertheless obliged to confess that there are authors in the world, who are possessed of such an uncommon speed and alacrity in transgressing, that we find it extremely difficult to keep pace with them in the necessary task of condemning their productions. In the foremost ranks of this hasty and prolific tribe of literary culprits, stands the Author of the present performance. Even while we were animadverting on his *Treatise on the Nerves*, an advertisement printed at the end of it was continually staring us in the face, informing us that his *New and General System of Physic* was then in the press. Scarce had we got through the ungrateful task of passing a just and well supported censure upon that work, which we closed with some salutary and well meant advice to the Author:—while we were pluming ourselves on the expectation of the good effects it might produce upon him, the public, and ourselves, our short-lived hopes were at once dashed by the sudden and almost immediate appearance of the *Student's Vade Mecum*. We shall therefore abstain from offering any more of our ill-timed advice to this hasty Writer, who, in his rapid courses to the press, has twice already distanced us, and whom we absolutely despair of overtaking a third time. His types probably are already set for a new work;—and yet, should the brat be of the same complexion with its elder brothers, we could wish the Doctor would give us an opportunity, for his and all our sakes, to stifle the little monster now in its *embryo* state, rather than reduce us hereafter to the hard necessity of crushing it, issuing, in full maturity, from the press.

In the present performance, in which the Author, in his title, modestly professes to supply to his young student, 'as much as may be, the want of a regular university education,' the

the Doctor undertakes to direct him in the acquirement of the principal branches of knowledge, human and divine. And as all the requisites to this extensive acquisition cannot possibly be contained within the compass of a work of this small size, he points out to him the proper books to be read on each subject. He first treats of knowledge in general; then of history, and of philosophy. An account of the institution of society, and the nature of government, and of the heathen idolatry, and its analogy to revelation, are given in the two succeeding chapters. In the sixth he treats of the different systems of philosophy, and gives a short account of the most eminent philosophers of different ages; who are all, to a man, from Thales and Pythagoras down to Newton, eclipsed 'by that light of the age, and dispeller of darkness, the ever great and memorable Mr. Hutchinso[n].' He terminates the work with a chapter on mathematics; but towards the last page, and not before, he gives his student hopes of *more last words*; telling him that he will 'say something on spherical trigonometry, conic sections, astronomy, &c. and metaphysics,' in some future volume or volumes. This intimation however does not appear in the title, which seems to promise, to the unsuspecting purchaser, the possession of a complete and finished work. Whether we ought, favourably, to consider this as an accidental omission, or rather as a piece of author-craft, similar to one which we took notice of and reprehended last month \*, we shall not determine; but shall leave the Doctor's young disciple, who may have already purchased the Student's *Vade Mecum*, in full possession of all the comfort, or disquiet, which may arise to him from this assured prospect of a sequel.

We cannot help condemning both the plan and the execution of this work, which in some parts of it contains matters highly reprehensible; in others is stuffed with the uncouth gibberish of the Hutchinso[n]ians: while the scanty information it contains on other subjects is conveyed in such a vague and unsatisfactory manner, as can conduce very little to the instruction or improvement of his young reader. But we shall give a short specimen or two on the subjects of government, history, and philosophy, from which the Reader may judge for himself. Hear first a part of what this excellent Instructor says on the subject of government.

He tells his young student, who must doubtless form excellent notions of the nature and design of government under such a tutor, that kings are in scripture stiled gods, 'to denote that they are not made by men,' but 'derive their power from God *alone*, and consequently not from the people;' that they are accord-

\* See Monthly Review, July, page 74.

ingly accountable for the use of their power 'to none but God, —and own no superior upon earth;' — 'as they are no human ordinance or institution.' The truth of this doctrine, he adds, 'is attested by the joint consent of all unbiassed learned men; — that both fathers and schoolmen, laymen and divines, lawyers and poets, scripture, councils, and canons, *the laws of nature*, and established laws of *this* land, the doctrine of the church of England, and the testimony of both universities, have given their suffrages for the same, as grounded upon the most solid reason, and have declared that resistance is destructive of all government, the public peace, and the bands of human society.' — In short, from the days of Noah, who, 'being sole heir of all the world,' did, according to the author, 'by his *last will and testament*,' establish monarchical dominion, (independent of the election or consent of the people, and without entering into capitulation with them) down to the days of James I. and the 'royal martyr,' we should be puzzled to find such a weak and absurd stickler (*pro viribus*) as our *jure divina* doctor, in support of

*The right divine, in kings, of doing wrong.*

As no such right, however, is at present either assumed or acknowledged in this country, we would advise the doctor, for more reasons than one, incontinently to ship himself off for those happy regions where it is *assumed* at least: — to the dominions, for instance, of his sublime highness at the Porte, or to those of another of Noah's *legatees*, who keeps his awful court at Mequiniz; — and we heartily wish him a good voyage, and much comfort and security after his landing.

In his directions to his student, with regard to the works proper to be consulted by him on the subject of history, after giving a list of titles of books, such as may be found and had *gratis* in almost any bookseller's catalogue, he at last, in very homely phrase 'advises the young man, in the lump, 'to read as many as he can *lay his hands upon*:' — in an honest way, — he should have added. Some few works indeed the Doctor characterises, and shews himself a most excellent judge of their merits. *North's examen of the reign of king Charles II.* he recommends as 'a book that merits the highest praise, and ought to be printed 'in letters of gold!' This is admirable! we cannot help bestowing a fresh note of admiration at what the author says of Dr. Robertson, and of his history of Charles V. At page 29, he talks of the Doctor's 'artfully taking an opportunity *egregiously* to impose on his ignorant readers.' He had before accused him of no less a crime than downright literary thievery, and to a very capital amount. 'The first volume of this book,' says the author, 'is *somewhat* curious; the other two are borrowed from Voltaire, with whom he has made so free, as not only

only to take his account of facts from him, but the most of his observations in *natural* history!—Without condescending to contravert or even to inquire into the matter of fact, we own we know not whether most to admire this convicted \* arch-plagiary's modesty, or his adroitness, in pitching on so elevated a literary character as Dr. Robinson's, with a view, no doubt, to keep his own shameful and notorious practices this way in countenance. Now for a taste of his philosophy, and we have done.

Were we to suppose our great forefather Adam to revisit the earth, and to step into Mr. Owen's shop, and take up the *Student's Vade Mecum*, we cannot help figuring to ourselves the astonishment of the old gentleman on finding himself there described as perfectly well acquainted with the true or Copernican system of the world, and possessed of an *Orrery*, compared with which all your modern orreries and planetariums are mere baubles. 'The whole universe,' says the Doctor, 'was too large a field for a solitary creature to range in quest of knowledge;—therefore paradise was so planted from the center to the circumference, as to represent the *motions*, courses, distances, &c. in the heavens, by way of plan of the celestial system in miniature.'

But how, our young student inquires, *does the Doctor know all this? Pray, is he the wandering Jew that I have heard my old nurse talk about?*—No, my dear Sir, the wandering Jew must undoubtedly be a very knowing Being, and has seen a great deal of the world; and to be sure it is a long time ago since he first set out upon his travels: but he is a man of yesterday with regard to these very ancient matters. This superb orrery was grubbed up long before he commenced traveller, and he knows no more, we will be bound to affirm, of the old ground plot of paradise, than you or we do. The Doctor must either have got this knowledge by oral tradition from some more ancient wanderer, or surely he must himself have been in the garden of Eden soon after the creation, and have walked there along side of Adam and his new bride, (or *sensual companion*, as the Doctor somewhat irreverently terms our great-grandmother) and have been a wrapt spectator of the paradisiacal trees and bushes figuring in this planetary dance around them. He gives his testimony, you see, with all the confidence and explicitness of an eye-witness.

This may appear to some a very bold and extravagant supposition: but how, in the name of wonder, unless he had a philosophical *tete a tete*, or two with Adam himself; could he possibly know that he was an adept in the Hutchinsonian philosophy,

\* See our accounts of his two former works in Vol. xxxix. and xli.

and had at his fingers ends all the mysteries of *fire, light, and spirit*, as he affirms at page 105?

Newton, the Doctor owns 'discovered a very pregnant genius, and had a wonderful capacity in making calculations:' but 'he placed too much trust in experiments,' 'and expected too great discoveries from his prism, *hole in a window*,—pair of compasses, &c.' Accordingly, 'taking the *wrong scent*, he spent a life of drudgery—in search of truth,' without attaining it. He just saved his credit however, it seems, before he went out of the world: for he had got,' the Doctor tells us, 'some knowledge of the *three conditions of the air*,' (*fire, light, and spirit* again!) before his death.'—We own we have heard somewhat of the dotage of this exalted genius in the last period of his life; but did not imagine that he ever arrived at such a pitch of insanity as is here imputed to him.

After this account and these specimens of this work, we cannot imagine any of our Readers so uninformed, as to stand in need of our giving a formal character of it. Let the youngest and rawest student, who from its title and size may be tempted to purchase it as an useful and cheap compendium of universal knowledge, only read these few pages; and he must be ignorant and obstinate indeed, and very uncivil too, by the bye, if he does not doff his hat, and make his best bow to the Monthly Reviewers for saving him four shillings.

ART. XIV. *The History of the Negotiations for the Peace concluded at Belgrade, September 18, 1739, between the Emperor, Russia, and the Ottoman Porte, by the Mediation and under the Guarantee of France. Shewing the Grounds of the present War between the Russians and the Turks.* Translated from the French of M. L'Abbé Laugier, 8vo. 5s. 3d. boards. Murray. 1770.

THIS work is valuable, whether we consider the importance of its subject, or the talents of the Author. The Abbé Laugier traces to their source the events he relates; and, while he displays a superior eloquence and impartiality, he exercises a political sagacity and penetration, of which few historians have furnished an example. We are not here presented with meagre annals, or an historical skeleton; the pictures exhibited are full, instructive, and masterly: and few publications have appeared, of late years, which are more intitled to the public approbation.

The ingenious Author opens his performance with a very accurate delineation of those political views, which kindled the flame of discord between the Russians and Turks. The arts which the latter employed to prevent this war, the different steps which they took towards a negotiation, and the reasons which inclined them to pacific measures, are then fully explained.

When

When hostilities are commenced, the councils of the Ottoman ministry are timid and irresolute; and the war is prosecuted without vigour. But a small glimpse of prosperity, giving the Turks a momentary confidence, they pass from despondency to presumption. It is not long, however, before they solicit the mediation of France; and the courts of Vienna and Petersburg accepting of this mediation, the French ambassador enters into terms with the ministers of the Porte. But the Turks, confident or undetermined, according to circumstances, discover the greatest insincerity of conduct; and the negotiation is broke off. Elated with the success of their arms, they rise in their pretensions, and they attempt, though ineffectually, to break the alliance between the courts of Petersburg and Vienna. A second negotiation is opened, and the grand Vizier appoints plenipotentiaries to confer with the French ambassador. Many conferences are held; but nothing is agreed upon. At length, the Marquis de Vileneuve, in the quality of ambassador plenipotentiary, has an audience with the Grand Signior. He receives instructions from his own court, and from those of Vienna and Petersburg; he arrives before Belgrade; all difficulties are got over, and a peace is concluded.

Beside the great historical objects, which are presented by our historian, he has thrown a considerable light on the political relations of the empires which form the communication of Europe with Asia. He informs us, that the Turks, who in general are reputed an ignorant people, are acute with regard to their interests, are well instructed in the views and systems of other courts, and discover, in their public conduct, all that refinement and policy, which appear in nations whose genius has received the most favourable cultivation.

Of the Russians, he has given a very advantageous account. He describes them as pursuing with courage the projects of Peter I. in order to add to their power and consideration by extending their commerce; as opening, by the Caspian sea, with Persia and the Mogul, such communications, as they already possess by means of the Baltic, with all the states of Europe; and, as endeavouring to find, by the Black Sea, a new and more advantageous source, even to the center of the Mediterranean. 'To what a height of power, says he, may not this empire one day attain, should heaven send them another Peter Alexiowitz, joined to a crisis favourable for pushing their designs!'

We cannot but remark, to the honour of the Marquis de Vileneuve, who bore a principal share in the transactions which are recorded in this history, that he acted the part of a most able negociator. He had the art to conciliate the esteem of a nation, whose prejudices are very opposite to the manners of

Europe; and though the revolutions of the Turkish government subjected him to the necessity of negotiating with several Viziers, whose genius, character, and views, were extremely different, he yet acquitted himself with a capacity which gave equal satisfaction to all.

In brief, we may safely pronounce, that the work before us is a model of historical composition; and that it must be ranked with those rare and valuable productions which will descend to posterity.

## MONTHLY CATALOGUE,

For AUGUST, 1770.

### DRAMATIC.

Art. 15. *A Word to the Wife; a Comedy.* By Hugh Kelly, Author of *False Delicacy*. 8vo. 5 s. Doddsley, &c. 1770.

**T**HIS comedy stands as a memorial of an attempt to restrain the press, contrary to the established laws of this country, by a party who pretend to be the champions of Liberty, who have used the press, or rather abused it, with a licence beyond all example, and who would clamour against a restraint of it by law as the most pernicious measure which the most pernicious minister could adopt.

It is now published by subscription, because it was driven from the stage without being heard: the pretence was that Mr. Kelly, who managed a news-paper called the *Public Ledger*, had inserted in that paper, essays and paragraphs in favour of government, written by himself; had refused to insert any that were written against it by others; and that in consideration of this service he had a pension from the crown.

Admitting this charge to be true, the preventing the exhibition of the Author's play, and arbitrarily depriving him of the reward of his labour, was an act as injurious, tyrannical, and oppressive, as any that marks the slavery of the wretched inhabitants of Fez and Morocco, with this aggravation, that in Fez and Morocco such acts are consonant to the laws of government, and that here they are not less an insult upon the state than an injury to the subject.

The common definition of a Freeman is, a man subject only to known and established laws, and not liable to be punished in his person or estate by resentment or caprice: those who deprived Mr. Kelly of five or six hundred pounds, the probable profit of his play, without pretending that he had broken any known or established law, did not treat him as a freeman; and whatever may be their pretences it is manifest that they act upon slavish principles.

But Mr. Kelly absolutely denies the charge. For the falsehood of one part of it he appeals to the very news-paper itself upon which it is founded. In this paper, he says, many pieces will appear on both sides of the question; also an express declaration, that it should ever be open to all parties, as far as their pieces should neither be too dangerous, nor too absurd for the press; and a call upon the advocates of Mr. Wilkes to favour it with productions in his defence.

To the other part of the charge he answers, that what he has written in behalf of government is from conviction; and he declares that he never solicited or received a single shilling, either as a reward for any service, or a compensation for that bread which he and his family have lost in its defence.

After this account of the motives from which 'A Word to the Wife,' was driven from the stage, it is scarce necessary to say that it is not, in any degree, a political performance: it is written with an experimental knowledge of the stage, and abounds with turns and situations which please in the representation, where only they can have their full effect, much more than in the closet. It has generally been supposed that a multiplicity of incidents, varied without inconsistency, and complicated without confusion, probable, however uncommon, and exciting both interest and curiosity, require very little farther knowledge or art to be made a good play: but this is rather the excellence of a novel than a drama: a play may produce the greatest effect in representation, without including a story that would please as a narrative; without a rigorous degree of probability, or brilliant sallies of wit: its success will depend rather upon the scenes themselves, than the art with which they are introduced or connected; upon contrast of character, mistakes among the characters, situations of serious or ridiculous distress, and the general strain of the dialogue whether tragedy or comedy. 'A Word to the Wife,' examined by this rule, will be found to have considerable merit; at the same time that it inculcates not only honesty but honour, and affords a lesson to young people equally useful and striking.

Art. 16. *The Lame Lover; a Comedy. In three Acts. As it is performed at the Theatre Royal in the Hay Market.* By Samuel Foote, Esq; 8vo. 1s. 6d. Elmsley, &c. 1770.

Two or three summers ago this Son of Drollery diverted himself and the public at the expence of the learned body of Warwick-Lane. The gentlemen of the long robe now furnish their share of the entertainment.—When Foote bids us laugh, it is impossible for us to keep our muscles.

Art. 17. *The Magic Girdle; a Burletta.* Taken from the French of M. Rousseau. Set to Music by Mr. Barthelemon, and performed at Marybone Gardens. 4to. 1s. Becket.

This might be very entertaining at Marybone Gardens; but it seems to us rather insipid in Grubstreet, where it has not the advantage of Mr. Barthelemon's music.

## NOVELS.

Art. 18. *The Life, Adventures, Intrigues and Amours of the celebrated Jemmy Twitcher.* Exhibiting many striking proofs to what Baseness the human Heart is capable of descending. The Whole faithfully compiled from authentic Materials. 8vo. 2s. Pamphlet. Brough.

It is needless to inform our Readers *who* is the noble Peer here meant by *Jemmy Twitcher*, or by what unpopular means he unfortunately acquired this ignoble nick-name. Every news-paper is daily crammed with these witticisms on our *Great* folk, and they are so undisguisably expressed, according to the brazen-faced fashion of the



the times, that the dullest reader understands them, without comment or glossary.

The Memoirs here pretended to be given, from 'authentic materials,' of this rake of quality \*, have all the most unquestionable appearance of *fiction*, the mere inventions of some hackney adventure-maker; and a very dull one into the bargain.

Art. 19. *Constantia; or, the Distressed Friend.* 12mo. 3 s.  
Johnston. 1770.

This Novel merits some distinction from the common performances of the kind, of which the press is so prolific. It would be no easy matter for any writer to tell a story in so few words, which would keep the Reader's attention more awake, or more surprize him with unexpected incidents. In brief, though this romance is comprized in *one* volume, it is full of business; and, in other hands than those of *Simon Standish*, the professed compiler, might, with ease, have been spun into *four*.—The sentiments it contains are chaste and laudable; especially those of the worthy old clergyman, who is one of the principal characters.

After saying so much in favour of *Constantia* (which, from us, who are so repeatedly surfeited with Novels, will be considered as no small compliment) it must be remarked, that the story of *Constantia's* parentage and birth exceeds all probability, in an instance where nothing less than positive fact could warrant the relation. Her grandfather, Count Lacey, being in the French service, took an officer prisoner at the battle of Dettingen, who converted Lacey's daughter from Popery, and married her. For this apostacy the whole family is apprehended, and cruelly used. Lacey, however, on account of his services, obtains his enlargement, while the young couple, persisting in the Protestant faith, are *burnt at Paris*, (an unlikely place for so recent an instance of cruelty) and their ashes are thrown into the Seine.

*Simon Standish* is probably indebted to Fox, the old martyrologist, for the hint of *Constantia's* being born at the stake, while her mother was in the agonies of death. The circumstance is *stocking* in Fox; it is also *absurd* in the Novel:—and the Author might, with almost equal appearance of probability, have told us that within these 30 years two persons were burnt at *Smithfield* for heresy, as at Paris.

Art. 20. *The Adventures of a Bank Note.* 12mo. 2 Vols. 5 s.  
sewed. Davies.

Some parts of this work are very laughable, others are licentious; and the whole, as the good old Baxter would have said, shews that the Writer has more genius than grace.

#### P O E T I C A L.

Art. 21. *Poems and Translations*, by a young Gentleman of Oxford. 4to. 2 s. Robinson and Roberts. 1770.

This collection contains an Imitation of the last Chorus of the second Act of Seneca's *Troades*: an Elegy, describing an Evening in the Country as an Emblem of Life; an Ode, describing the Spring, and comparing the successive periods of Life to the Seasons of the

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\* Who, this Author says, 'Lives, A MONUMENT OF SUPERIOR ABILITIES, PROSTITUTED TO THE WORST OF PURPOSES.'

Year: an Imitation of the 22d Ode of the 1st Book of Horace: the Snake and the Worm, a Fable, illustrating the Fallacy of apparent Prosperity: an Imitation of the 3d and 25th Odes of Anacreon: an Imitation of the 14th Ode of the second Book of Horace, and of his second Epistle.

In these pieces there is not much to censure, but unfortunately there is nothing to commend: the versification is rather above mediocrity, but all other characteristics of poetry are wanting, except some feeble reflections of imagery and sentiment that have been transmitted from one writer of verses to another, ever since verses have been written.

The following verses, which begin the Imitation of the Chorus, are extracted as a specimen:

‘ Say, from the yawning grave, where Darkness dwells,  
Do wand’ring ghosts desert their hallow’d cells;  
Stalk o’er the tombs, or thro’ the cloisters steal,  
When, midnight bells resound a dismal peal?  
Or is’t a fable artfully design’d,  
To shed its horrors on the guilty mind?  
When the sad wife has clos’d the languid eyes,  
And with our hopes the fleeting spirit flies;  
When fated man his transient course has run,  
And feels no more the ever-genial sun;  
Say, what avails the compass of the tomb,  
If shiv’ring ghosts thus haunt the murky gloom?  
Or are our cares absorb’d in friendly death,  
And with each sorrow flits the parting breath;  
Or shudd’ring plac’d on Death’s tremendous shore,  
Leap into nothing, and exist no more?  
Where’er bright Phœbus beams his fulgent ray,  
And grants a longer or a shorter day;  
Where’er old Ocean’s foaming billows roar,  
And rush impetuous on the yielding shore;  
His iron power unfeeling Time displays,  
And seems to lengthen, though he crops our days.’

Of these verses the first two are defective in construction. ‘ Do wandering ghosts desert their cells *from* the grave?’ is a strange question. We think the fourth verse inaccurate, because though bells may *sound* a peal, a peal can be *resounded* only by something else: bells may resound, and a peal may resound, but bells cannot resound a peal.

The 14th verse

‘ And with each sorrow flits the parting breath?’  
we think does not convey the Author’s sense, which we suppose to be  
And flits each sorrow with the parting breath?  
The question is not whether the parting breath, like *more last words*, flits with every sorrow, but whether all our sorrows pass away with our last breath.

The verb *leap*, which begins the 16th verse, has no nominative case.—But we shall not multiply critical remarks on a performance which cannot justify the labour.

Art.

- Art. 22. *The Female Advocate; a Poem.* By W. Woty. 4to.  
2 s. Flexney. 1770.

Ned Ward once waited on the Earl of Oxford with an encomium, upon which his Lordship expostulated with him in a very pathetic manner: "Good Mr. Ward, what have I done that you should use me thus?" "How, my Lord, how?—Have I abused your Lordship?" "No, but you have praised me, and that is worse."

- Art. 23. *A Collection of Poems. In four Volumes.* By several Hands. Vols. III. and IV. 8vo. 6 s. sewed. Pearch.

In our Catalogue for September 1768, we inserted the two preceding volumes of this collection. What was said of them may be said of these, and with the strictest regard to truth.

- Art. 24. *An Elegiac Poem on the Death of William Beckford, Esq;* late Lord-Mayor of the City of London. 8vo. 6 d. Swan.

Elkanah Settle, the city poet of the last age, risen from the grave to deplore the *untimely* DEATH of the *old* IMMORTAL \* Lord-Mayor of London.

Come shed the tear, come heave the mournful sigh!

Ah! why, ye Gods! should WILLIAM BECKFORD die?

ANON.

#### MISCELLANEOUS.

- Art. 25. *A Plan of an English Grammar-School Education.* With an introductory Inquiry, whether by the English Language alone, without the Embarrassment of Latin and Greek, the British Youth in general cannot be *thoroughly* accomplished in *every Part* of useful and *polite Literature*, and qualified to make a more early, advantageous and elegant Figure in Life. Addressed to the serious Consideration of every sensible Parent and Teacher in Great Britain. By James Buchanan. 12mo. 1 s. Dilly. 1770.

That the general custom of forcing children on the study of the Latin grammar, as soon as they can read, and before they understand, English, tends to cramp their natural powers, and furnish them with a knowledge which most of them having no use for, forget in much less time than they gained it, will be easily granted as a known truth; but will this concession justify the extensive principle inculcated in the title-page of this performance? Indeed, when Mr. Buchanan has so far reformed polite education, as to free it from the embarrassment of the learned languages, he may then maintain that *British youth in general can be thoroughly accomplished in EVERY part of useful and polite literature*, by the mere knowledge of their mother tongue: until this is effected, however, his inquiry may be sufficiently resolved by a short negative.

Ancient literature, as he observes, is mere lumber in the heads of tradesmen and mechanics, as such; and by the loss of time in acquiring it, keeps more useful knowledge out: but what are we to infer from the following interrogatories?

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\* The words, thus emphatically printed, are not in the Elegy; but are here introduced as a general reprehension of those lamentable poems and sermons which absurdly bewail the natural death of an old man.

\* Let

'Let us ask, in what language do the Peers and Commons assembled in parliament serve their King and country? Do they harangue or debate in Latin? Do our divines pray, preach, or instruct in Latin? Do our lawyers plead in Latin? Do our merchants keep their books, or write their letters in Latin? No, far from it. It is in English the nobility and gentry defend their country, and serve their Prince in parliament; in English the divines instruct, the lawyers plead, and all ranks of people write their letters, and transact all their affairs.'

This is very true, and what then? As it appears thus far, the learned languages are as useless to all these ranks of life as to barbers and shoemakers! It would be a droll circumstance should we conceive the next generation to be possessed of translations made by their ancestors, and be so totally dependent on them, as to lose sight of the originals! Happily for the future reputation of our country, we are relieved from this ridiculous apprehension by the concluding sentence of the work; in which Mr. B. closes with Mr. Locke in saying, 'that Latin and Greek ought to be the study of *every* gentleman, as, from long established custom, *he* who is a stranger to them, *cannot be said to have a liberal education*, or a place among the learned.' Here we have the inquiry mentioned in the title, resolved in a few words; but then it subverts both tenor and purport of the inquiry as carried on in the introduction to the plan: and from the manner of stating it in the title, it can scarcely be imagined that the Author intended it should terminate in the negative.

As for the *plan* itself, which might be supposed to recommend a course of English classics to direct the studies of youth in acquiring a pure knowledge of language and style; it being merely a tract on the rules of prosody and elocution, which are commonly treated of in all grammars, there is, so far, little to observe on it; the rules being often professedly and much oftener materially, taken almost verbatim from Sheridan and other writers, particularly from Mason's little ingenious pamphlet on elocution.

Art. 26. *The Life and Adventures of Mademoiselle de la Sarre.*

Containing a great many Incidents presumed to be new, as not occurring in the common Course of Life; by Thomas Crowley, Esq; 12mo. 2s. 6d. sewed. Rotterdam, printed by Stephen Hebert. 1751. Lately imported and advertised by E. Johnson, in Ave Mary Lane.

Whether Thomas Crowley, Esq; was the original author of this work, which we apprehend was first published in the French language, or whether he is only the translator of it into English, we cannot determine. The preface informs us, that 'whoever has a laudable ambition to acquire more than a *competent* knowledge of the secret but sure means made use of by Providence in accomplishing its vast designs, will (by mature reflection) find in the sequel of this treatise wherewithal to gratify his curiosity.' The Author intimates great objections which he had against this publication; however, he says, 'being at last importuned by a judicious and warm friend, not to refuse communicating to the right-judging world, what the rash and censorious one may condemn,—I gave into his way of thinking, and thereupon resolved to publish the following account,

count, which shall be set off with all its circumstances, to the best of my knowledge and remembrance.'

The story is not told in the most elegant language, nor is the work the most accurately printed; but it contains an account of a very extraordinary lady, a native of *Provence*, whose uncommon genius and improvements acquired great respect and esteem, and at length advanced her to a station much beyond that which her birth and fortune seemed to give her reason to hope for. We are not presented with a great variety of incidents, or very interesting particulars, nor is the relation set off in the agreeable manner with which many of our *novels* are written, but it appears probable that this is a *true* account:—although the philosophical, moral, and religious reasonings and observations which are here collected are far superior to what can be generally expected from young ladies in any rank of life.

Her parents, we are told, were blest with a decent sufficiency of worldly riches, and by refusing to comply with the boundless demands of luxury had it always in their power to bestow, in the most bountiful manner, a liberal education on their children. At the close of her twelfth year, it is said, Mademoiselle de la Sarre was initiated into metaphysics and natural philosophy: her ideas, it is added, were so distinct, and the method she observed in linking them so accurately nice, that the academy of Marseilles, as she entered upon her fifteenth year, stiled her, (we do not admire our Author's phrase) *the clean, clear thinker*. To prove her claim to this title, great part of the book is taken up with several letters, on Providence, on the reasonableness of a future life, and on various other subjects; written to the late *Abbé de Fontaine*, 'who by his witty licentiousness, and unwieldy bulk, gave the world full room to believe, that he was deeply immersed in *materialism*.'

These little essays, though they have some peculiarities, are not enthusiastic, but are written with modesty and learning, with good sense and piety; they are particularly striking as coming from the pen to which they are ascribed, and may contribute to the entertainment and improvement of those who can relish such kind of subjects. The other parts of the book have nothing very remarkable, any further than as it will afford pleasure to every generous and benevolent mind to see great worth and merit rewarded in the present life.

Madame de la Sarre was happily married to the Marquis de *Rougemont*, and died in 1746, at the age of 35; she left behind her three sons and four daughters.

Art. 27. *An Address to the twelve Judges of England, in behalf of insolvent Debtors*; to which is added, *An Invitation to insolvent Debtors, and a Hint to Gentlemen eminent in the Law*. 8vo. 1s. Wilkie. 1770.

There is a great deal of humanity displayed in this pamphlet, but the arguments and the reasoning employed in it, are without force, and proceed on chimerical principles. If the methods it suggests in order to remedy the evils complained of were to have place, all trade would be at an end; for all credit would cease, and an inlet would be opened to the grossest frauds and chicanery.

When we survey the filth and the horrors of a prison, we are moved with a tender sympathy for its unfortunate inhabitants; but when we consider the public utility, we acknowledge the justice of their fate. As men, we pity them; as the members of a community, we should not wish to remove the restraints of their condition. In what the Author observes concerning the treatment which they meet with while under confinement, and the impositions to which they are subjected, there may be some truth; and it is an object worthy the attention of the judges of England.

Art. 28. *The New Present State of Great Britain.* 8vo. 6s. bound. Almon. 1770.

There is nothing of any importance in this publication, but what has already been communicated to the public by better writers. After what Camden, Chauncy, Dugdale, Plot, and other authors of eminence have written concerning the counties of England, and after what Sir Henry Spelman, Mr. Selden, Baron Gilbert, and Dr. Blackstone, have observed concerning its constitution and its laws, there was little necessity that *this* writer should treat of these subjects. If he had been able to abridge with judgment the remarks of these great men, his compilation might have been of some use. But as it stands at present, it can answer no valuable intention.

It is with regret we observe, that in the course of our periodical labours, we must submit to peruse so many performances of this class. Literature, in the present age, seems to be reduced to a manufacture; and while the labourer, in this department, regards only the pecuniary recompence he is to acquire, books multiply, without serving the purposes of information or taste. That passion for fame, which inspired the authors of antiquity, and which made Montesquieu bestow twenty years on *the spirit of laws*, seems, in a great measure, to be lost. Hence it is that we have treatises on the state and constitution of Great Britain, that have no merit to recommend them, systems of husbandry, by those who have seldom, if ever, seen a plough, and dissertations on points of philosophy, by men who never looked into Locke, or into Hume.

Art. 29. *An Apology for the Conduct of Lady Grosvenor.* Addressed to the Ladies. 8vo. 1s. Thompson.

Meanly as the world may think of lady G. no one, we believe, will suppose that she could possibly have authorised this absurd and impudent apology for her conduct. But there are wretched scribblers who, to earn a shilling, would not scruple to apologize for every human crime that hath been committed, from the murder of Abel, down to the last burglary recorded in the annals of Bow-street.

Art. 30. *Remarks on the Trial in the Court of King's-Bench,* wherein the Right Honourable Lord Grosvenor was Plaintiff, and his R. H. the D—e of C—d Defendant, for unnecessary Communication with the Plaintiff's Lady. By Thomas Grayhurst, of the Middle Temple, Esq; 8vo. 1s. Anderson.

Mr. Grayhurst, if this be the Author's real name, or Mr. Grubstreet, it matters not which, (but the last seems to be the most proper name) maintains, with the above apologist, that lady G. is a very innocent lady; that 'the illiberal treatment his R. H. has endured upon this occasion, is unmerited, and that damages are brought in against

against him without damages received'—by lord Grosvenor, we suppose he means; if he means any thing *seriously*, which may be justly questioned by every one who observes the catch-penny print he has prefixed to these very sagacious remarks.

Art. 31. *The genuine Trial* between the R. H. George Onslow, Esq; and the Rev. Mr. John Horne, at Guildford, Aug 1, 1770, before Lord Mansfield, for printing two libels against, and speaking defamatory words of Geo. Onslow, Esq; one of the representatives for the county of Surry. Together with the libels, and all the letters that passed relative to this affair. Taken in short-hand. 8vo. 1s. Williams.

This is the second trial had upon the above-mentioned occasion: for the first, see Review for May last, p. 409. The jury have now given the plaintiff 400 l. damages.

Art. 32. *The Farmer's Queries and Resolutions concerning the Game.* Written in the second Year of the Association for preserving the Game: but never before published. 4to. 6d. Ipswich, printed and sold by Longman, &c. in London.

The game laws, and the association in support of them, are here attacked by the farmers, both seriously and with ridicule. The ridicule seems to be well pointed, and the serious arguments appear to be justly founded.

Art. 33. *A Survey of the British Customs*; containing the Rates of Merchandice as established by 12 Car. II. c. 4. 11 Geo. I. c. 7. and other Statutes; with Tables of the net Duties, Drawbacks, Bounties, &c. payable thereon, under all Circumstances of Importation and Exportation. Also a distinct and practical Account of the several Branches of the Revenue called Customs. With an Appendix, containing an Abstract of all the Laws now in force relative to the Customs. The whole continued to the end of the session of 9 Geo. III. By Samuel Baldwin, of the Custom-house, London. 4to. 10s. 6d. boards. Nourse. 1770.

The continual alterations to which the laws relating to trade are subject, prevent, as Mr. Baldwin hints, any survey of the customs from being long intitled to the repute of a complete system of the duties and regulations of merchandice. In this view it is that he offers the present work as an amendment of preceding writers on this complicated subject, particularly Saxby, whose book appeared in 1757\*. Though he professes that he at the same time took the opportunity by enlarging his page to a quarto size, to improve the disposition of the various articles under the customs, so as to render the whole more clear and perspicuous to view. But as Mr. Baldwin seems aware of the fluctuating nature of the customs, he might perhaps have prolonged the time of being discarded in his turn, as he expresses it, had he postponed the publication of his laborious work, until he saw the termination of our American disputes; as the customs lately established there, may be expected in a short time to undergo material alteration: this however affects but a small part of the subject.

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\* See Review, Vol. xvii. p. 139.

Nothing further need be said of a performance consisting merely of extracts and abstracts of the statutes disposed in tables, the correctness of which must be determined by experience.

**Art. 34.** *Thoughts upon several interesting Subjects, viz. On the Exportation of, and Bounty upon Corn, on the high Price of Provisions, on Manufactures, Commerce, &c. Being a full Answer to a Pamphlet lately published, intitled \* The Expediency of a free Exportation of Corn at this Time, &c. In which it is proved the Facts advanced by the Author are falsified, and his Conclusions erroneous and false. With a Postscript containing some Remarks on the Bounty on Checks, printed Linens, and Cottons, &c. and on Bounties in general. By Mr. Wimpey. 8vo. 1 s. Crowder, &c.*

Great writers, like great talkers, are very liable to inconsistency, and to be detected by any who think it worth their attention to watch their progress. Mr. Wimpey, though he thinks less favourably of the bounty on exported corn than we have hitherto done; appears to be conversant in the subjects which employ his thoughts in the animadversions on the tract mentioned in the above title. We have so freely given our sentiments on this contested point, the bounty, when it has come before us, that we shall decline entering on it again, though so far as concerns *that subject*, we think Mr. W.'s opinion might admit of some strictures; but the controversy is between Mr. Wimpey and Mr. Young, and to their decision we leave it.

**Art. 35.** *A Second† Letter to the Monthly Reviewers on the Subject of Agur's Prayer, with an Epistle Dedicatory to the whole Body of the Clergy of England, especially those of the Metropolis, and an Admonitory Preface to the Readers of every Denomination of Christians. 8vo. 6d. Cooke.*

Little can be learnt from this performance except that the Author is angry. The cause of this anger we must indeed take to ourselves, but with as little contrition as if we had detected a man first in putting off bad money, and then coming in disguise to vouch for its goodness.

This Author wrote some verses called "Ambition, an Epistle to Paoli;" we said the verses were bad: see vol. xl. p. 339. He then wrote a panegyric upon his own verses, and abused us for our censure, at the same time declaring that he had no connection with the Author of them. We detected him in this despicable artifice, tracing him in his panegyrick on his verses, by the same nonsense for which we had condemned them: see vol. xli. p. 152. He took occasion also to censure us for some observations on Agur's Prayer, which we accidentally introduced in our account of some poems written by a bookseller at Gloucester; we exhibited his own words, and submitted it to our Readers whether they did not contain a mixture of blasphemy and nonsense. These to be sure are dreadful provocations, and he is now probably crying out with Jonah, "I do well to be angry." We will not say with the patriarch, "Cursed be his anger for it is cruel," but rather pitied be his anger for it is foolish. He seems indeed to be conscious himself that it is impotent: for having stigmatised the Reviewers as Deists, he excites the whole body of the

\* Review, Vol. xlii. p. 232.

† For the *First* Letter, see Review, August, 1769.



clergy to attempt their destruction, not so much for the honour and interests of religion, for he seems to think those motives not sufficient, as to preserve their emoluments, which he says, whether religion be a fable or reality, must stand or fall with it. Crush then the Reviewers, as Deists, gentlemen of the cloth, even though you yourselves should be Deists, that you may continue to have tythes of all, and that the Author and Encomiast of the Epistle to Paoli may be revenged. Such is the prayer of this good man, and a most sensible and charitable prayer it is. We apprehend however, with great submission, that not to appropriate the prayer of Agur, is no more a just ground for the charge of Deism, than not to appropriate the prayers of David when he imprecates blindness and baldness, hunger and nakedness, famine and the sword, upon his enemies and their children. We have said that a good man will deprecate poverty rather because it would render his benevolence impotent, than his corrupt propensities safe; and that "give me riches" is, in the mouth of a good man, a good prayer, because it asks power to practise a cardinal and christian virtue, the giving alms, to which we are exhorted by him who has said it is more blessed to give than to receive. In consequence of these sentiments he imputes to us an address to the Supreme Being in the highest degree impious and absurd, and then charges us with blasphemy. He represents us as praying in these terms: "*I beseech thee do not give me poverty, for then I shall be only laughed at; nor yet a mere mediocrity, for that will be no better than my daily bread,—a petition hardly fit for a dormouse—But give me riches in abundance, and then, though I should deserve to be hanged, every body will pull off their hats; I shall have all I want in this world, and be treated like a gentleman in the next.*" We say poverty may well be deprecated as a want of power to do good: he makes us deprecate poverty that we may not incur contempt: we say riches may well be asked as an ability to confer happiness upon others; he makes us pray for riches as a means of such selfish gratifications as will make us deserve to be hanged. We say that such treatment can proceed only from folly or from malice, and we appeal to all mankind for the truth of our assertion.

It has been observed that, by quoting only part of a sentence, an inspired writer may be represented as the preacher of Atheism. "The fool hath said in his heart there is no God." So says David; but such a quoter as the Letter-writer, by taking only the last part of the text, may make David say, "there is no God." We have said, "it is not less absurd to suppose parson and harlot to be synonymous terms, than harlot and fidler: upon which, says our worthy and ingenious Author, "if, in the exquisite language of these models of critical politeness and elegancy, a parson and a harlot are synonymous, so likewise are the Reviewers and an Infidel." It must however be remarked, that he has not been able to impute to us the assertion that the words parson and harlot are synonymous, merely by omitting part of what we said, and therefore he has falsified what he has taken. The words "a parson and a harlot are synonymous," he has marked as a quotation; but our words are, "suppose parson and harlot to be synonymous terms. Go thy way, we are not angry but grieved, as well for thy folly as thy fault: vice itself should not ex-  
clude

clude pity, thou hast our compassion therefore, not only as a dunce but as a liar, and so fare thee well.

Art. 36. *A Dissertation on Rivers and Tides.* Intended to demonstrate in general the Effect of Bridges, Cuttings, removing of Shoals, and Embankments: and to investigate in particular the Consequences of such Works on the River Thames. By Robert Erskine, Engineer. 8vo. 6d. Wilkie.

A performance well worth the consideration of all those whose attention is directed, either by duty or public spirit, to the means of restoring and preserving the navigation of the Thames.

## POLITICAL.

Art. 37. *Considerations on the Expediency of admitting Representatives from the American Colonies into the British House of Commons.* 8vo. 1s. White.

It is proposed in this publication, that about fourscore commissioners from the colonies should be admitted into the British house of Commons; to be chosen annually, to counterbalance the inconvenience of their remote distance from their constituents, who by this means will have a frequent check over them, that will preserve their attention to the interests of the places for which they serve: that their representative power, to prevent accidents, should continue after the expiration of the year, until the new commission should renew their power, or new commissioners arriving should supersede them: and that no law relating to the colonies should pass until one year after the first reading of the bill. These are the outlines of this plan of representation, which is proposed in a dispassionate sensible manner; and could it be digested into a feasible regular system, so as to obviate the objections arising from the interposition of a vast ocean, it might happily tend much toward that consummation which is so devoutly to be wished.

Art. 38. *An Analysis of the Thoughts on the Cause of the present Discontents, and of the Observations on the same.* 8vo. 1s. Robinson and Roberts.

This Writer charges the Author of the *THOUGHTS*\* with having no design to destroy the influence, which, in the room of prerogative, is producing the present discontents, because he hopes his friends will one day avail themselves of it. This influence, our Author thinks, can only be destroyed by the independency of parliament, which the author of the *Thoughts* gives up as chimerical, rejecting every scheme which has hitherto been proposed for that purpose, and suggesting no other. The security of the people he transfers from representatives uncorruptly chosen, to a minister of a particular party, rank, and connections, and intimates that in his party only such a minister is to be found.

\* The People, says this Writer, have an undoubted right to claim and secure the most considerable portion of importance in the state, without the intervention of men of popular weight and character: their help is really no better than incumbrance and intrusion. The managers for government, and the possessors of immediate and personal favour, are equally to be mistrusted. Those who have a con-

\* See Review for May, p. 379.

sideration independent of the court, are entitled to our confidence. The time will come when that influence, which has been long possessed as in a sort of mortmain and unalienable domain, shall return again to the great ocean from whence it arose, and circulate among the people. The true lovers of Liberty will always view in an inviscious light the method of governing by men of selfish and corrupt principles. Government is now carried on without any concurrence on the part of the people: the court will continue to assume the unlimited and uncontrouled use of its own vast influence, under the sole direction of its own private favour, according to the Author's interested plan.'

He proceeds to ask how the Author can prove "that George II. maintained the dignity of his crown, connected with the liberty of his people, not only unimpaired, but *improved*, for the space of thirty-three years? We have not yet forgot, says he, the system of Sir Robert Walpole, or the administration of the Pelhams." He immediately adds, "the Author of the Thoughts has good reasons to wish that the influence of the crown may be always employed in supporting the ministers of state, and in carrying on the public business according to their opinions. His scheme is defeated if any party intercepts the favour, protection, and confidence of the crown in its passage to the ministers, and if it comes between them and their importance in parliament: But if that party is intended as the support, not the controul, of the administration which he has devised, will the King be more honoured and aggrandized by the councils of a minister, than by the insinuation of a courtier?" It is evident, continues this Author, that the sole intention of the Writer of the Thoughts is to persuade the people that his party, and their measures, can alone afford us any prospect of relief.

The Author then asks, "What degree of estimation in their country had the Writer of the Thoughts and his friends obtained before they were put forward into the great trusts of the state? What pledge and security has the public, that they will not abuse those trusts, if they come in again? Some men ought, to be ashamed to vilify an importance, which has begun with office, and enabled them to acquire a small share in the commercial interest of the kingdom, in the despicable character of stock-jobbers. I should like to know what the Author means by the mere Vulgar, whom he affects so much to despise?"

This Author having declared his opinion that no change of men can reconcile the strength of government with the rights of the people, supposes that this strength would be effectually restrained by an annual parliament. The Author of the Thoughts has declared, that of all modes of influence a place under government is the least disgraceful: when this paragraph was written, says the Analyser, the mask of patriotism dropped off.

As to Mrs Macaulay, this Writer wishes she had not given to an injured people the appellation of an enraged populace, and thinks her too sparing of her Observations on the baneful tendency of the Thoughts. This defect he has endeavoured to supply; with what success must be left to the determination of the Reader.

M E D I C A L.

Art. 39. *The London Practice of Physic, for the Use of Physicians and younger Practitioners.* Wherein the Definition and Symptoms of Diseases are laid down, and the present Method of Cure. With the Doses of Medicine now given. Also an Index; and a Table for computing the Quantity of Purgatives, Opiates, and Mercurials in the Compositions of the *London Dispensatory*. 8vo. 4 s. 6 d. sewed. Johnston, &c. 1769.

A tolerably good compilation.

Art. 40. *The Ladies new Dispensatory, and Family Physician.* 12mo. 2 s. 6 d. sewed. Johnson and Payne.

Calculated to promote quackery among the ladies, and to make patients for the physicians.

L A W.

Art. 41. *The Nature and Extent of the Business in the Office of Pleas in Lincoln's Inn, both ancient and modern: with the Rules and Methods of Practice, Precedents, Reports of Cases, and other Matters in Use there; calculated and collected for the Instruction of Solicitors, and others the Suitors in the Law Branch of the Court of Exchequer.* By Philip Burton, Secondary, and first Attorney in the said Office. In two Volumes. 8vo. Vol. I. 7 s. 6 d. Worral, &c. 1770.

This appears to be a very useful and necessary book for all who have any business to transact in the court it relates to, which is as much as the nature of this article requires to be said of it. But before we quit the subject, it is impossible to avoid lamenting, with the Author, the want of attention to the records of this court; especially if the same negligence can be supposed to extend to the like articles in other departments. Mr. Burton says—'What became of the records before Edward the Second's reign, except the two bundles of rolls of the twenty-second and twenty-fifth of Edward the First, I can no ways account for; but I hope they will be found among some of the old boxes or presses, which have been for many years past unsearched and unthought of, among the repositories in the court of Exchequer at Westminster.'

Again—'The inconveniency of the situation of the old records of the office, I must own, are a discouragement to the most industrious researchers after truth, being in a common passage leading to the court of Exchequer, where there is no desk, no seat, nor sufficient light to assist him in such enquiries; and where the locks cannot turn with the key, nor the dust be discharged from the rolls, without calling in the assistance of some distant smith and housewife.' He elsewhere complains, that the haste the searchers of these rolls make to hurry from so disagreeable a place, occasions these records to be left in such a disorderly manner, that dust, damps, and mice, make fatal depredations in them.

If it could be supposed that there are no persons to whose custody and care the records of public offices were understood to be committed, it would be a great grievance that none such were appointed; and if there are any such, it is a much greater grievance that the emoluments of their appointments should engross so much of their time, as to leave no leisure to attend to the duties of them.

## BOTANY.

Art. 42. *The Vegetable System*. By Dr. Hill. Vol. XVI. Folio.

Royal Paper. 1 l. 11 s. 6 d. Boards. Baldwin, &c. 1770.

This great work, *begun under the highest auspices*, in 1762, has been more than once mentioned in our Review: see vols. 37, 38, and 40. The ingenious and indefatigable Author has continued it pretty regularly, at the rate of a volume every six months. Each volume is given as perfect in itself; and the whole, which, we are informed, is now far advanced towards its conclusion, is intended to form an history of 'the plants of all the earth; with the figures of every one of them from nature, and its history and description.' There are a few sets coloured at seven guineas each volume; and two other editions are now carrying on, one in 4to. another in 8vo. It is, indeed, a prodigious undertaking; and the Author may, perhaps, be justified in styling it *a library of the science*.

## RELIGIOUS and CONTROVERSIAL.

Art. 43. *The Protestant Dissenter's Answer to the Rev. Dr.*

Priestley's *Free Address* on the Subject of the *Lord's Supper*, upon scriptural and rational Principles. With some occasional Remarks on his *Letter to the Rev. Mr. Ven*, and on Bishop Hoadley's *Plain Account*. 8vo. 1 s. 6 d. Buckland, &c.

Dr. Priestley's *Free Address* is by much *too free* for this Writer; who seems also to be no less dissatisfied with the freedom of Hoadley's rational and liberal account of the Sacrament. The views of this sacred institution which have been given by such writers as Mr. Henry, of the last, or Mr. Ven, of the present age, seem far more agreeable to this *Answerer*, and are, in his opinion, much more conformable to the Scriptures. But though we deem our Protestant Dissenter, in some respects, rather too narrow in his sentiments, on the present subject, yet we must observe in his favour, that in general he expresses himself with more candour and decency than is usual with polemical writers; and shews himself to be a man of sense, as well as a serious Christian.

Art. 44. *Additions to the Address to Protestant Dissenters*, on the subject of the Lord's Supper, with some Corrections of it; and a *Letter to the Author of the Protestant Dissenter's Answer to it*. By Joseph Priestley, LL. D. F. R. S. 8vo. 1 s. Johnson.

That every man feels more for himself than others feel for him, is clearly exemplified in this pamphlet. We thought, and have said, in the preceding article, that the *Protestant Dissenter* has shewn a degree of moderation and temper not very common with controvertists; yet Dr. P. complains of the unfairness and disrespectful treatment he hath met from this antagonist; some instances of which he points out; but which, to us, who are continually obliged to peruse so much *Billingsgate* oratory, appear to be more peccadillos. The Doctor however has manifested his good sense, as well as candour, by availing himself of whatever he thinks may have been reasonably urged against his performance, in order to render it more correct and perfect,

Art.

**Art. 45. *Diotrephes Re-admonished*:** or, some Remarks on the Second Edition of a Letter from the Author of *Pietas Oxoniensis* to the Rev. Dr ADAMS of *Sbrowbury*.—wherein Dr. Adams, the Church of England, and some Evangelical Doctrines are vindicated from the Misrepresentations of the Letter-writer. By a Parishioner of St. Chad's, and Author of *Diotrephes Admonished*. 8vo. 1s. White, &c.

In our Review for May last, we endeavoured to give our readers some idea of this Writer's abilities, in respect of the controversy in which he has engaged himself. We also, in the same number of our work, mentioned the reply of his antagonist, entitled *The Admonisher admonished*; an answer to which is given in the present publication, by way of *postscript* to the *Remarks on the second edition of a letter, &c.* We are unwilling to enter into the particulars of a controversy, which would be apt to *wire draw* us much farther than our limits can allow: to the disgust, perhaps, rather than the edification of the majority of our Readers. We shall therefore only say, on the present occasion, that those who are desirous of farther information on the subject, will find, in the perusal of this very sensible pamphlet, all the satisfaction that can be expected from a view of one side of the question in debate; the Author having now entered farther into the *doctrinal points* than he had done in his former *admonition*.

**Art. 46. *The first of a Series of Letters* to the Author of *Pietas Oxoniensis*,** in Answer to his Letter to the Rev. Dr. Adams. 8vo. 9d. White.

*Advertisement prefixed:*

'Part of the following letter being printed off, when *Diotrephes admonished* came out; the writer was willing to wait the event of that publication. But finding the *doctrinal* parts of the controversy, either wholly overlooked, or but slightly touched in the *Admonisher admonished*, he thinks there is still occasion for him to go on with his design, and hopes it may help to promote the end for which he first undertook it.'

The Writer appears to be a person of considerable abilities; and a judicious asserter of the use of reason in matters of religion, and in the interpretation of the Scriptures. The author of the preceding article speaks of his production in terms of high approbation. His purpose is to make each of the following points the subject of a separate letter, to be addressed to *Pietas Oxoniensis* 'as occasion permits, and as ourselves, says he, or our readers may be able to bear them.' viz.

I. On the use of reason in religious enquiries. II. On original sin, and free-will. III. On the demerit of sin, and God's method of pardoning and saving sinners. IV. On the articles, subscriptions, &c. &c.—This first letter of the intended series is employed on the first of these heads. The Writer seriously professes, and earnestly recommends to his antagonist, moderation, Christian meekness, and decent behaviour, in the prosecution of this debate; all which we greatly approve, but are sorry to observe that he has himself in some degree violated his own good rule, particularly in a note, p. 11. where he uses several phrases, not very suitable to the dove-like spirit of brotherly love, and mutual forbearance, with which he so laudably sets out.

Art.

Art. 47. *Pistas Salopianfis*: Or, an Answer to the first of the Series of Letters addressed to the Author of *Pistas Oxoniensis*. 8vo. 1 s. Dilly, &c.

The Writer of the promised *series* is here treated with no small degree of contempt, by the person to whom his first letter is addressed; who seems, indeed, to have thought him scarce worth an answer;—however he *has* answered him, and that with his usual acuteness and spirit.— Astonishing it is that so able a disquisitor should, in any degree, be an enemy to reason,—the “CANDLE OF THE LORD.”—But he here denies the charge; and asserts that he only spoke against the abuse of reason, without meaning to supersede the use of it. ‘Let reason, says he, take the proper place of *subordination*’, and then she is certainly a good and a useful guide; and yet (he adds, and, we are afraid, spoils all again,) ‘I cannot be too explicit in declaring, that after all the great things which have been spoken by some, of the reason and wisdom of the heathen, manifested in their discoveries of the one supreme Being, the maker and governor of all things; yet still *they knew not God*, but were absolutely *Adei*, Atheists, *without God in the world*; inasmuch as *he that acknowledgeth not the Son, hath not the Father*; and *besides* Christ *there is no God*; and therefore it is really of little consequence whether a man be a worshipper of the sun and moon, Jupiter and Diana, or of that great Creator in one person, which pagan Philosophers, Mahometans, Deists, Arians, and Socinians pay their adoration to. For all who do not worship the triune God of the Scriptures, Father, Son, and Holy Ghost, that *God who was in Christ reconciling the world unto himself*, must necessarily worship a creature of their own fancy; and are to all intents and purposes atheists and idolators.’

There is no occasion for any comment on the above curious paragraph. Let it remain as a glaring monument of the sense and nonsense of so inconsistent a creature as MAN!

We are sincerely glad to find that this ‘vain debate’ at which Infidels chuckle, and Catholic Christians shake their heads, is likely to come to a speedy end; for this Writer, in his postscript, hath formally renounced it, in the following explicit terms: ‘As I do not choose to consume the remaining part of a short life in vain janglings and unedifying disputes; I am come to a resolution not to read, much less to answer any of your future epistles.—Therefore behold, Sir, you have the whole field of battle to yourself, make good use of it; and after you have fought as many hours by SHREWSBURY CLOCK as ever you please; *Falstaff*-like, you may carry off the breathless *Pistas* on your back, and make the world believe your sword hath slain him.’

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\* This reminds us of a passage in a private letter from a friend, on the subject of mystery,—‘What, after all, is their substitution of that senseless word *mystery* in the place of *reason* better than modestly desiring you to put out your natural eyes, in the room of which you are presented with artificial ones of their own *making*, with which you are confessedly to see nothing, and with which, too, themselves allow they see as little?’

Art. 48. *The Church of England vindicated from the rigid Notions of Calvinism*; or, some Observations on a Letter from the Author of *Pietas Oxoniensis* to the Rev. Dr. Adams, of Shrewsbury. To which is added, A Letter to the Rev. Mr. Romaine, in Answer to his Letter to Mr. Adams. 8vo. 2s. White, &c.

Another very formidable opponent of *Pietas Oxoniensis*; who is here most severely chastised for his alleged illiberal treatment of Dr. A. in particular, and of the clergy of our establishment in general. Exclusive, however, of all that is merely personal to the several parties engaged in the present controversy, this able Writer's principal view, is not only to vindicate the church of England from the imputation of Calvinism, but to make it evidently appear, to the satisfaction of every fair enquirer, that a latitude of interpreting the articles and homilies was allowed from the beginning; and that moreover, many of our most pious and learned divines have always subscribed in a sense totally different from the rigid ideas of Calvin's theology.—He had observed, he says, in perusing the first of these *series of letters* and *Diotrephes re-admonished*, that neither of these gentlemen (whose performances, by the way, he much approves) have as yet 'fully treated of the matter of subscription to our articles and liturgy,' on which the champion for Calvinism seems to lay the greatest stress; and to speak with the most 'presuming confidence,' he judged it expedient to offer some observations which may be of use, both as a vindication of the clergy who differ from *Pietas Oxoniensis* in sentiments, and as a defence of the much-injured character of Dr. Adams. 'For, from thence, says he, you [P. O.] may evidently be convinced, that subscription in a sense very contrary to your sentiments, is not only authorized by the tacit allowance both of church and state for more than a century past, but that our greatest Divines have, for a much longer time, almost constantly maintained opinions contrary to yours; and also that your notions are, in many respects, contradictory to the *clearest testimony* of our articles, liturgy, and your most favourite writers.'—The learned Vindicator, however, does not rest the matter on this footing, but refers it to higher sanctions; for he calls upon his antagonist, if he would not be thought a willing slave to a particular sect or party, to 'come out on fair and proper ground,' and examine his 'principles in religion, not by the decisions of fallible men, but the undoubted word of God.'—'After all your furious declamations, says he, the Scriptures alone must be the standard of a right or an erroneous faith.'

But, notwithstanding this fair and laudable challenge, our Author confesses that the task in which he is engaged is an unpleasing one, for that he has but small encouragement to hope for the amendment and reformation of a person of the temper and disposition manifested by his opponent. He seems indeed to have received the most unfavourable impression of *Pietas Oxoniensis*; observing, in another place, that he has seldom, if ever, met with so malignant a writer. Perhaps, however, much of his dislike of him may be owing to his utter aversion to the religious principles for which that gentleman is so strenuous an advocate; for he scarce knows how to speak of the narrow, damnable tenets of Calvin with any degree of temper; yet the severest thing he has here said against the religious system of that rigid re-

former,



former, is in the words of the learned and worthy Dr. Jortin; who, in his *Dissertations*, styles it "a system, consisting of human creatures without liberty, doctrines without sense, faith without reason, and a God without mercy."

In his short letter to Mr. Romaine, printed on the last leaf of this pamphlet, he calls upon that gentleman to publish the sermon which he preached at St. Chad's, and which may be considered as the foundation of this controversy. If that sermon, he observes, shall appear in its principles to be agreeable to the word of God, and to the doctrines of that apostolical church, of which Mr. R. is a minister, it will, of itself, prove to be a much better and more solid vindication of the preacher, than all the calumnies of his friends against Dr. Adams; which he doubts not, Mr. R. as a Christian, must highly condemn.—This is charitable in our Author; but it seems to argue his want of acquaintance with the Methodists, Hutchinsonians, and others in connection with them; for if we are not much mistaken, it is a distinguishing feature in the character of their preachers, abundantly to declaim and rail against the clergy of the establishment, especially the most *catholic* and *rational* of them.

## CORRESPONDENCE.

WE think ourselves greatly obliged to A. B. for his candid and friendly hint, concerning the spritely but trite infidelity of Voltaire, in his Gospel of the Day, of which we have given an extract in our last Appendix; but we cannot believe that the suppression or concealment of any cavil or sophistry, is necessary to the establishment of a divine revelation. If we considered the Bible, or the religion founded upon it, as the invention of man, which for political purposes it was necessary to countenance and support, notwithstanding real absurdities and inconsistencies, we should certainly, to the utmost of our power, conceal or suppress any work in which those absurdities and inconsistencies were exposed. If the Bible be a divine revelation, all objections against it must be groundless, and all arguments sophistical. To suppose that groundless objections, and sophistical argument, can injure revelation, is to suppose that there can be stronger evidence in favour of falsehood than of truth, when they are both offered to the mind; and that God, having wrought a miracle to save souls, will suffer his purpose to be frustrated by fallacious subtilty and witty conceits. We think we cannot do more honour to Christianity than by supposing that argumentative opposition, in whatever form, can do no more mischief to the revelation on which it is founded, than to the rules or institutes of geometry and arithmetic.

## ERRATA.

The Reader is desired to correct the following material *errata* in the accounts of Mr. HAMILTON's *Etruscan Antiquities*, and the *Recherches Philosophiques*, &c. in our last APPENDIX, viz.

P. 511, l. 6 from the bottom, for *bold* translation, read *bald*.

P. 515, par. 4, l. 3, for *fairest* vases, r. *finest*.

P. 526, l. 24, for Labrader as in *Asia*, r. *Attica*.

P. 531, l. 5 of the *notes*, for *totally* constituted, r. *perfectly*.

— l. 7, *ibid.* for *perfectly* insulated, r. *totally*.

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T H E

MONTHLY REVIEW,

For SEPTEMBER, 1770.



ART. I. *A Commentary on the Books of the Old and New Testament. In which are inserted the Notes and Collections of John Locke, Esq; Daniel Waterland, D. D. the Right Honourable Edward Earl of Clarendon, and other learned Persons. With practical Improvements.* By William Dodd, LL. D. Prebendary of Brecon, and Chaplain in Ordinary to his Majesty. Folio. 3 Vols. 6l. 6s. bound. Davis, &c. 1770.

IT is not surprising that books, presented to us under the character assigned to the Old and New Testament, should have employed the pens and talents of great numbers, in those countries that have been acquainted with them. The venerable stamp of high antiquity, which these writings undoubtedly bear, must naturally recommend them to persons of learning, and all who value the remains of ancient times, should we suppose them not to be regarded on other accounts; and, farther, the languages in which they are written, the historical relations they give, the various subjects on which they treat, the different kinds of composition,—these, and other particulars of a like nature, must render the study of them an agreeable employment to the curious and inquisitive mind, exclusive of yet weightier reasons: but when they are considered as offered to us under the sanction of divine authority, they then become truly interesting and important to mankind; nor can we wonder that so much attention and industry have been frequently bestowed upon them. It is indeed true, that had a considerable part of those publications, to which the sacred books have given rise, never appeared, the world would have sustained no great loss, either as to edification or entertainment; nay, in several instances, such an omission had been a real benefit to society: and in regard even to the commentaries and illustrations which have been produced by men of skill and capacity, it must be owned, that they have in some instances clashed with each

other, and tended more to darken and perplex, than to elucidate or enforce the text and the subjects of Scripture.

The labours of learned and worthy men have, nevertheless, been by no means thrown away; they have been, still are, and are likely yet farther to be, productive of great advantages. Many who have applied to these studies have gained to themselves lasting honour, while they have contributed essential service to the cause of literature, piety, and truth. At the same time some have regarded it as a lucrative employment, and from this principle, without an adequate share of learning, or any disposition for the application requisite to such an undertaking, have availed themselves of the works of others; and having, with little difficulty, thrown together their collections, in somewhat perhaps of a different form, which might give them an air of novelty, and is very easily accomplished, they have sent them forth by *piece-meal* into the world, as well knowing this was the most promising method of advancing the great end proposed.

It has been very disgusting to the friends of truth and science to see subjects of this kind debased to these venal purposes, and confidently *puffed* off as of high consequence and general utility; for though, no doubt, some useful observations have, by these means, been huddled together, yet the world has often been imposed on by such practices; practices which tend to injure instead of serving the cause of real knowledge; and which might, if too far encouraged, open a way for the introduction of ignorance and superstition.

We will not suppose that Dr. Dodd is to be ranked with such mercenary writers, but shall conclude, according to his own profession, that 'nobler motives have animated his soul,' and that he has 'the infelt satisfaction arising from a consciousness of meaning well;' though the manner in which his Commentary has been delivered out to the world, the reservation of the preface till the whole was finished, by which means some observations that are selected from the works of others may have been considered as the fruit of the Author's own study, and other particulars, might have given it rather a doubtful air. It seems a part of justice due to him to add, that while he disclaims a principal regard to selfish and secular motives, he at the same time expresses his hope, that 'no sensible and reflecting person will think that a clergyman employs his leisure hours improperly, who endeavours to supply the deficiency of *preferment* or fortune, by publications calculated to instruct or improve mankind.'

What merit accrues to Dr. Dodd, from the present performance, is that of a Compiler; for it does not appear that he draws his observations from the pure and original fountains of knowledge; indeed he 'scarcely considers himself in any other light

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than that of a bare Collector ;' and, farther, ' while I see around me, says he, the many learned and instructive volumes of my able *coadjutors* in this undertaking, I feel an inward satisfaction in having COLLECTED for my countrymen such an ample fund of instructive and important matter, such a comprehensive variety of scripture intelligence, as no one work, I presume, can supply ; and which therefore, as being the produce of the joint labours of the best biblical writers and expositors, cannot fail to have a singular merit, in the estimate of candid and judicious persons.' Should it therefore be asked, what could influence him, among the great variety of Commentaries on the Bible, to exhibit another ? we are told in the preface, that, having been employed, at a very early period of life, in a profession which demands a peculiar attention to the sacred writings, he had given himself up to this study, and formed a plan for a large and extensive work on the Bible ; to which he bore continual regard, but fearful of entering too hastily on the publication of a design of so much importance, he still delayed from year to year the offer of proposals, directing his studies to the work, always intent to improve and make it perfect.' We are however informed, that the multiplicity of undertakings of this nature, whatever was their merit, would certainly have prevented his adding to the number, but for the following accident : ' The manuscripts of Mr. Locke, says he, which had long been confined to Lord Masham's library at Oates, were put into my hands ; among these were two of Mr. Locke's Bibles interleaved, containing several observations of his own, amidst a variety of collections from different Commentators. The possession of these papers induced me, to propose to present this work to the public.'

Soon after his design came to be generally known, Dr. Askew communicated to him an interleaved Bible of Dr. Daniel Waterland's, in which he had corrected our version throughout, appearing to have read it accurately with a view to a new translation. From what quarter ' a curious MS. of Lord Clarendon's, containing remarks on the sacred books, written in his own hand,' was obtained, is not specified. The Reverend Mr. Tenant of Iden in Suffex furnished our Collector with the Bible of Dr. Beaumont, formerly Master of Peter-House in Cambridge, and King's Professor of Divinity in that university. But, though Mr. Locke's name is used in the title-page (somewhat oddly, by the way, in connexion with Dr. Waterland's) to recommend this work, and the Reader may be led to expect some original observations of other learned men which have never before been offered to the public, Dr. Dodd acknowledges himself obliged to say, in regard to Mr. Locke's and Dr. Beaumont's Bibles, that his expectations were

disappointed, since, upon consulting the principal commentators, he found the remarks of these learned men not only expressed with equal force, but greatly improved and enlarged. One other MS. is here mentioned, containing corrections of the version of the New Testament throughout, of which, he says, 'he has availed himself much;' but by whom it was written he does not acquaint us. He acknowledges also the civility of some friends who have communicated observations on particular passages and texts, and proceeds to speak of the commentaries, the best writings in divinity, sermons, books of travels, &c. in our own and other languages, which have been consulted, and from which contributions have been gathered, either by himself or others, for the advancement of his work. He declares that he has 'sought for truth with the utmost ingenuity;' and here, though he has before spoken of himself, according to the true character in which he chiefly appears, as a Collector, he adds, 'It has always been a matter of conscience with me, to consider myself as a Commentator or Expounder—of a book, containing the immediate revelation of God's will to man! and with this impression on my mind, it was certainly impossible, knowingly or wilfully, at any time to misrepresent one single syllable of this sacred word.'

The preface is concluded in the important language of a justly celebrated writer, "I dismiss this work with frigid tranquillity, as having myself little to hope or fear from human censure, or human praise (many of those whom I most wished to please, having sunk into the grave since it was begun, and success and miscarriage being, in this view, empty sounds \*;"). 'yet, he adds, I dismiss it with no frigid tranquillity with a view to its happy influence on my Readers; perfectly assured, that if they will peruse it with the candour and attention with which it was compiled, they will reap the most solid advantages from it.'

This is a brief view of the account which our Author gives of his performance. It will not be expected that we should particularly and minutely have examined these three large folio volumes: all that we can do, is to lay before our Readers some general observations which have occurred to us in turning them over, and to give a few extracts by which they may be able, in some measure, to judge for themselves.

The greater part of what may be regarded as new, viz. the remarks of learned men which have not been before published, seems to be taken from Dr. Waterland's manuscript; but we may look over several pages and not find the names of Locke, or Clarendon, or Waterland; and when the latter is mentioned, it often is in a quotation from his *Scripture Vindicated*. The

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\* See Dr. Johnson's Preface to his Dictionary.

notes here given from his interleaved Bible are generally short, but appear to be useful and worthy of attention, though the foundation of his criticism, and the particular reason for the alterations proposed, are very seldom assigned and examined. Dr. Dodd says, 'he flatters himself that many passages of Scripture will appear to be much improved by these corrections; for though, he adds, some of them may be thought rather stiff and harsh, the greater part, it must be allowed, are accurate and just, and will be found extremely useful, in case our superiors in the church should at any time think of correcting or improving the established version.'

The method he observes in his Commentary is, to give first the text of Scripture, according to the translation that is in general use among us, under which are placed parallel texts and the marginal readings; and the remainder of the page is employed in explications, illustrations, and observations of various kinds, selected from many different writers; for though several of these notes have the air of reflections which this Author has made in the course of his own study, we apprehend, if attentively examined, it will commonly be found that they are almost literally transcribed from one or other of those works with which the books of the Old and New Testament have furnished the world. This is the case also with the practical improvements, which would, to many readers, be peculiarly acceptable, but are, in some parts of these volumes, dealt out with a very sparing hand, and those which are offered, are chiefly compilation. The same is to be said of the two Dissertations which accompany this exposition; that upon the Gospels in particular, is in great measure an extract from the works of Dr. Doddridge; especially when he comes to speak of the inspiration of Scripture, the long passage which follows is almost *verbatim* in the language of that writer. It is true Dr. Dodd does at first mention the name of Doddridge: but had we not seen the works of that eminent writer, we should have concluded, as others perhaps may do, that they were merely quoted for the definition of the term *inspiration*; for it is thus expressed, 'By inspiration we mean with Dr. Doddridge,' &c. and what follows might naturally be taken for our Author's own illustration and reflections on the subject. Doddridge, together with others, is also referred to at the close; but it is something questionable whether this is intirely sufficient to vindicate our Collector from the imputation of having intended at least a small degree of deception. Yet should he fall justly under any censure of this kind, we must at the same time acknowledge, that there are a great many excellent and valuable remarks and reflections gathered together, which all persons who have it in their power may consult with much improvement. For the far greater part, they are not such

as are the effect of whim, fancy, or enthusiasm, but solid and useful : as might be expected when it is considered that the most eminent Authors in this particular department, are here laid under contribution.

At the end of the dissertation on the Pentateuch, are some remarks on the Scriptures by the late *Gilbert West*, LL. D. to whose papers Dr. Dodd had access ; but as they were but few, and only a small part of a larger work, in which little progress was made, he has properly chosen to give them altogether in the place we have mentioned.

We may begin our extracts with the notes on Genesis, chap. i. ver. 1.

‘ *In the beginning*.] This word occurs in several parts of Scripture, and is generally used for the *beginning* of any thing, whether of *time*, as here, and in Proverbs viii. 22, or of a *year*, Deut. xi. 12, or a *reign*, as Jer. xxvi. 1. See Stockii clavis, and Calasio. Several writers, particularly amongst the ancients, have conceived that Christ was meant by this word. Mr. Locke’s note upon it is as follows : *In the beginning*, vel *per principium*, i. e. by the Messiah, see Apoc. iii. 14. Col. i. 15, 16. John xiii. 1. 1 Cor. viii. 6. Ephes. iii. 9. Heb. i. 2. The Chaldee paraphrase, called Jerusalem, translates it in *Wisdom*. Many Christian writers apply this to Christ, the *wisdom* of God, by whom he made the world, 1 Cor. i. 24. That God, by Christ, created the world, some of these texts which Mr. Locke quotes, unquestionably prove : the rest, in my judgment, refer only to the humanity of Christ, the *first-born of every creature* ; but none of them prove, or can prove, that ראשית *rasbith*, which signifies simply the *beginning*, is ever applied to our Redeemer : and therefore I conceive, that in this place it expresses the *beginning of time*. Εξ αρχης, *from the beginning*, is used in the same sense by Hesiod, in his Theogony, ver. 45. And of this opinion are Bp. Patrick, Calmet, Le Clerc, and others.

‘ *God*.] The word אלהים *Aleim*, or *Elohim*, which we render God, hath in our times been the subject of much dispute. Some very strenuously asserting that it is not only a plural noun, implying a plurality of persons in the divine nature ; but also, that, being derived from a word signifying to *swear*, it expresses “ the sacred covenanters of the redemption mutually bound by a conditional oath, or execration, to the performance of their several parts in the œconomy of grace.” Opinions, which others have as strenuously controverted, averring, that the word implies, not a plurality of persons in the Godhead, much less three persons bound by a conditional execration. It is not for me to decide in such a controversy : those who are inclined to see the arguments on both sides, will find them in the works of Mr. Hutchinson and of his defenders, and in the Dissertations

Dr. Sharp. I subjoin Mr. Locke’s note. “ *Elohim* signifies almighty,

*almighties*, or almighty powers. The word is of plural termination, but the Hebrew language often expresses the superlative degree by a word of plural termination. It is owned that *Elohim* is of so general a signification, as to denote sometimes the prophets, the angels, sometimes the magistracy, sometimes the gods of the nations. To infer more divine persons from the word *Elohim*, says Calvin, is a strained gloss, which doth not prove the Trinity, but rather introduces Sabellianism. Joan. Drusius largely opposes the opinion, that *Elohim* is designed to intimate the Trinity of divine persons. *Elohim* is of a singular signification: 1 Sam. xxviii. 13, 14. I saw *Elohim*. What form is HE of? *An old man cometh up.*" Such is Mr. Locke's note; who to the passage from Samuel, might have added Psalm xlv. 6, compared with Heb. i. 8, for a proof that *Elchim* is used in a singular signification, *Thy throne, oh Elchim, is for ever and ever*: words which St. Paul assures us are applied to the Son. *Unto the Son he saith, thy throne, oh God, is for ever and ever.* For my own part, I think myself bound to declare, that the doctrine of the Trinity, in my opinion, by no means wants the support of the word *Elchim*: if it did, it would surely stand on a very weak and tottering foundation. We should be careful what proofs we advance, and lay much stress upon in capital points of doctrine, since weak arguments always prejudice the cause they are brought to support.

Thus the Doctor embraces an opportunity, which he had an undoubted right to do, of declaring his orthodoxy in the point alluded to, though it happens that he seems, as to the immediate meaning of the word in question, to agree with Mr. Locke. But he soon afterwards informs us that he is no Hutchinsonian; when having taken notice of Mr. Parkhurst's Lexicon, he writes as follows: 'I should be extremely happy to produce, more frequently, the authority of my learned friend, from his ingenious Lexicon; but truth is superior even to friendship: and not being able, after the most impartial examination, to agree with him in sentiment respecting the Hutchinsonian system upon which his work is built, I can only recommend it as a performance of as great industry as ingenuity, and in which I am persuaded the Author has delivered what are the sincere and genuine dictates of his honest mind.'

We were rather surprized to find, among the general reflections on the character of *Joseph*, with which the book of Genesis is concluded, after several sensible and proper remarks, an account of the resemblance between *Joseph* and *Jesus Christ* drawn out into thirteen particulars: a serious mind may perhaps amuse and improve itself by such kind of imaginations, but after all they are fanciful, and as they are unwarranted, tend to lead persons astray from the truth: such comparisons do not agree



with the name of Mr. Locke and others who principally form this work, although the present instance appears to have the sanction of the elegant and learned Mr. Rollin, who, in the third volume of his *Belles Lettres*, p. 125, as here quoted, thought fit to offer such supposed similitude to the world.

As Lord Clarendon's MSS. and Dr. Waterland's Bible, we are told, were not communicated till the greater part of the notes on Genesis were printed off, their remarks on this book are given in an appendix, from whence we will here transcribe some of their observations.

' Chap. i. ver. 2. *Was without form and void.*] *Was waste and wild.* Waterland.

' Ver. 6. *In the midst of the waters.*] *Between the waters.* Waterland.

' Ver. 7. *And divided the waters, &c.*] Methinks the fancy of those men, and particularly of Mr. Hobbes, who very impertinently endeavour to find out the place and situation of Heaven and hell, and determine that both the one and the other are upon the same level with the earth, is contradicted by the very words and expression of the creation in this place; for if God divided the waters that were above the firmament, from the waters which were under the firmament, and called the firmament heaven, and the waters above the firmament earth, being become dry land, it is not possible that the heaven and the earth can be upon that level. Lord Clarendon.

' Ver. 16. *To rule the night: he made the stars also.*] *To rule the night and the stars.* Waterland.

' Ver. 29, 30. *For meat.*] *For food.* Waterland.

' Chap. ii. ver. 2. *And on the seventh day God ended*] *And by the seventh day God had ended.* Waterland.

' Ver. 4. *These are the generations.*] *This is the original.* Waterland.

' Ver. 8. *And the Lord God planted.*] *Now the Lord God had planted.* Waterland.

' Ver. 12. *There is bdellium.*] *There is pearl.* Boch. tom. i. p. 17. Waterland.

' Ver. 13. *Land of Ethiopia.*] *Land of Cush* (Arabia Deserta.) Waterland.

' Ver. 14. *Goeth toward the east of Assyria.*] *Goeth before Assyria.* Waterland.

' Chap. iii. ver. 6. *And when the woman saw.*] *And the woman saw.* Waterland.

' *She took of, &c.*] *And she took of, &c.* I do not know but that we may safely believe, without troubling ourselves with enquiring into the quality and qualification of the tempter, that the temptation proceeded from the pride and corruption of her own heart, and that therefore she did eat, because she was expressly

pressly forbid to eat; and that she easily prevailed with her husband (who could not have forgotten God's command) to comply with her importunity and humour; which many husbands have done since, against the light of their own conscience, and which makes up the full kind and measure of disobedience, a formed, deliberated disobedience, which made it just in God to punish with that severity which he inflicted upon it, and which he would not have done, if they had had any excuse for it. Lord Clarendon.

‘ Chap. xxvii. ver. 9. *Make them.*] *Make of them.* Waterland.

‘ Ver. 24. *And he said.*] *But he said.* Waterland.

‘ Ver. 39. *The fatness.*] *Of the fatness.* Waterland.

‘ Ver. 40. *And it shall come to pass, when thou shalt have the dominion, that thou shalt.*] *But there shall be a time, when thou shalt have power and shalt.* Waterland.

‘ Ver. 41. *And Esau hated Jacob, &c.*] What was the birth-right which Esau sold to Jacob, and what he got by it, hath been long a question; or what prejudice Esau received by being cozened of his blessing by his brother, which put him into so much choler, that he is resolved to kill him, is not determined. That neither the one or the other gave the younger brother a precedence and title to the father's estate (which, possibly, Esau apprehended it to be, when he deferred killing his brother till after his father's death, as then he should know what his father had left him) appears by Isaac's giving all he had to Esau, and by Jacob's behaviour towards his elder brother: and God's blessings upon Esau for the present, and for a long time after, were much more eminent and notorious than upon Jacob; for he made him a great Prince, and twelve Dukes and Princes sprung from him, who continued and flourished in great royalty for many hundred years; so that it is very probable that Esau himself did not know what he had lost, nor Jacob what he had got by those purchases. Nor doth it any where so clearly appear, as in the blessing that Jacob received from his father, when he sent him to Padan-Aram, which was never known to Esau; *God Almighty bless thee, &c. and give thee the blessing of Abraham, and to thee, and to thy seed with thee, that thou mayest inherit the land, wherein thou art a stranger, which God gave unto Abraham.* See chap. xxviii. 3, 4. So that the birth-right, and the first blessing seems to be nothing but this title to the land of Canaan, which came not into possession till near five hundred years after Isaac's death; which, it may be, if Esau had known, would not much have troubled him, for who cares for a reversion after five hundred years? Lord Clarendon.

Is not this last reflection of his Lordship's somewhat in an insidel strain? for if the loss which Esau sustained was so very immaterial,

immaterial, why is it represented in the Scripture as greatly important? We may add here a note taken from the *Universal History*, which is given in the Commentary upon this twenty-seventh chapter of *Genesis*. "The writers of the *Universal History* remark, that whosoever narrowly observes Jacob's life, after he had obtained his father's blessing, will own, that it consisted in nothing less than wordly felicity, of which he enjoyed as little as any man whatever. Forced from his home into a far country, for fear of his brother; deceived and oppressed by his own uncle, and forced to fly from him after a servitude of twenty-one years; in imminent danger either of being pursued and brought back by Laban, or murdered by an enraged brother: these fears are no sooner over, but the baseness of his eldest son in defiling his couch; the treachery and cruelty of the two next to the Shechemites; and lastly, the loss of his beloved wife, and supposed untimely end of his son Joseph; all these overwhelmed him with fresh successions of grief; and, to complete all, his being forced by famine to descend into Egypt, and to die in a strange land; these, and many more, are sufficient proofs that his father's blessing was of a quite different nature, and consisted chiefly in these two particulars, *viz.* the possession of the land of Canaan, in right of primogeniture, which his brother had sold him, and which rather belonged to his posterity than to himself; the other and more glorious one was, that of the Messiah's being born of his race, and not of that of Esau. As to the stratagem by which this blessing was obtained, though it appears somewhat harsh and unjust at first sight; yet if we consider that these two brothers were designed by providence, as types, *viz.* Esau of the Jews (who were afterwards to be rejected for preferring a carnal and imaginary kingdom and Messiah to a spiritual one, which is, in fact, preferring a mess of pottage to the noblest birth-right) and Jacob of the Gentiles, who were to be admitted into that kingdom which the former had rejected; if we consider further, that this alienation from one brother to another, had nothing to do with a future state, but was confined wholly to the present; if we consider these things, we shall not want the subtleties of the schools to justify an action which was determined and conducted by a divine hand, unless men will affirm, that God could not in justice make such an alienation; an assertion so bold and absurd, that we do not think any man of sense and common modesty would venture to maintain it, or would deserve an answer, if he did."

In the exposition of the twenty-ninth chapter of *Exodus*, we meet with some reflections of Lord Clarendon's on the consecration of Aaron and his sons to the priest's office;—"God, says he,—set aside a chosen people, who and who alone might perform

perform the priest's office in his service;—the next care which he took, after he had adorned the place of his worship with all possible lustre and magnificence, was to provide such ornaments and habits for the persons who served, as might make them remarkable above other men:—and God vouchsafed to be as particular and punctual in his directions for the matter and form of those garments, as well for the sons, the inferior priests, as for Aaron the high priest himself, as he had been for the *ark*, the *tabernacle*, and the *altar*. All which, methinks, should be a sufficient argument, at least a sufficient motive, that particular places should be set aside, and adorned too, for the public service of God; and for the distinction between the persons dedicated to his particular service, and qualified for that purpose, and the very habits appropriated to them, and the general ranks and classes of other men who are not under the same obligations.'

Several other remarks of the same kind are added, and are very suitable to the pompous spirit which Lord Clarendon discovered; but surely to argue from the peculiar constitution of the Jewish worship as a directory under the Christian dispensation, so greatly different, is unreasonable and trifling! Positive orders were delivered to the people of Israel from the Supreme Legislator concerning these subjects; particular and valuable ends were to be answered by the appointments, which were therefore binding upon them, but have now lost their force: the Christian scheme exhibits no such directions, though a regard to decency and propriety may dictate some plain observances as requisite to order, and subservient to the great purposes of public worship and true religion. Arguments of the kind here proposed might be used to defend the ceremonies and fopperies of the church of Rome: and we apprehend that Lord Clarendon, Archbishop Laud, and some others of the same stamp at that time of day, might, by such specious but groundless reasonings, support themselves in their opinions of *royal prerogative*, *arbitrary power*, the *Lord's anointed*, and the *sacred hierarchy*: but it would have been very agreeable to Dr. Dodd's undertaking and character, when he chose to publish reflections of this kind, to have guarded them by some considerations which might prevent their misleading his reader, or inducing him to imagine some extraordinary and inherent sanctity in vestments, places, forms, or persons, by which men have been often diverted from attending to that real virtue and goodness which only is of intrinsic worth, and by their tendency to advance which, alone it is, that the others can have any value.

‘Psalm cxxvii. ver. 2. *It is vain, &c.*] *It is vain for you, ye that rise early, and late take rest; that eat the bread of fatigue: it is thus he giveth sleep to his beloved.* Mudgē; who observes that

that the words, *it is thus he giveth*, and *behold*, in the next verse (as he suggests in the note on the title) evidently point to a particular person (and certain family) whom God had blessed, without which all endeavours are vain. Dr. Waterland renders the last clause, *since he giveth, to his beloved, sleep*. Green supplies the passage, "*It is vain for you to rise up, &c.—unless the Lord bless your endeavours; whereas he giveth to his beloved rest while they sleep.*" The plain meaning seems to be, that God affords or bestows to his *beloved*, or to good men, rest and comfort of life; and withal provides as much wealth for them and their families, and indeed much more than they can procure who incessantly harass, fatigue, and deny themselves the enjoyments of all the worldly comforts, in order to enrich their posterity.

[Isaiah, chap. xxi. ver. 11, 12. *The burden of Dumab*] *The sentence upon Dumab*. Waterland. The neighbouring nations insulting the people of God for the common calamities to which they were exposed together with them, though they boasted themselves to be the elect and favourite people of the Lord; the prophet introduces the Idumeans in the time of a common calamity, enquiring of a Jewish prophet into the quality and duration of that calamity; not quite irreligiously, but doubtfully. The prophet, by whom is meant Isaiah himself, informs them, that the calamity should soon pass from Judea, and that the *light of the morning* should arise to the Jews, while the Idumeans should be oppressed with a new and unexpected affliction; so that what should be a time of *light* to the Jews, should be to them a time of darkness. The prophet foreseeing that they would scarcely believe his words, admonishes them that the matter is fixed, as they would find the more accurately they enquired into it. The scene of the prophecy must be fixed to the time of the Babylonish captivity. The prophecy, besides the inscription, contains two parts, the *first* respects the person of the prophet, ver. 11; the *second*, the matter itself; namely, the enquiry of some person or persons amongst the Idumeans concerning the state of their common calamity, and the answer of the prophet to their enquiry. *Out of Seir*, or Mount Seir, means Idumea. *What of the night?* means, What have you certain to tell us of the state of the night? How far is it advanced? Do you observe nothing of the morning approaching, and about to drive away this troublesome darkness of the night? i. e. What do you observe of our present distress and calamity? Is there any appearance of its departure, and of the approach of the morning of deliverance? The prophet answers enigmatically, *the morning cometh*, i. e. deliverance to the Jews; *and the night*, —to the Idumeans; "To them I will give light; you I will leave in darkness." So St. Jerome and the Chaldee paraphrase.

Some conceive that the last clause is an exhortation to the Idumeans to consider their ways, to repent, and turn to God. The Chaldee paraphrast has it, 'If you are to be converted, convert while you have it in your power.' Dr. Waterland, after Schultens, renders the 12th verse, *The watchman said, the morning is come, and now night, if ye will swell with rage, swell on; return, come.*

In the commentary on St. Matthew's gospel, chap. iv. ver. 1. the following observation is made.—'It may be proper just to observe, that a late ingenious writer has endeavoured to shew that this very remarkable transaction (the temptation of Christ) was not real, but visionary; grounding his arguments upon the many difficulties which occur to our understandings in the literal account of it. I conceive that by the same arguments it would be easy to prove almost any part of the sacred story to be visionary. There is no intimation of any thing of this sort in the sacred historians; the detail of facts is plain and in their usual manner: it is positively said, that *Jesus was led up*, that *he fasted*, that *he hungered*, &c. &c. Nor does there appear any thing in the letter whereupon to ground the idea, that what is here related was not real. That the whole event was most wonderful and extraordinary we readily allow; and may as readily allow, that from the very short narration we have of it, it is not possible for us to enter completely into the whole meaning and purport of it. But this should be no objection against our receiving and acknowledging the truth of the fact; which the more miraculous it is, the more it requires the submission of our faith, and the humble adoration of our minds. See Farmer's Enquiry into the Temptations of Christ.' More is added on this subject under ver. 8, but we must not give a further account of it.

'Chap. xiii. ver. 58. *And he did not many mighty works there, because of their unbelief.*] We are not to understand these words as if the power of Christ was here disarmed; but only that they brought but few sick people to him for a cure, Mark vi. 5. He did not judge it convenient to obtrude his miracles upon them, and so could not honourably and properly perform them. On the same principle it is that faith, in some cases, though not in all, is made the condition of receiving a cure. Compare ch. ix. 29. Mark ix. 23. and Acts xiv. 9. Christ saw proper to make it so here, as he well might, considering what the Nazerenes must undoubtedly have heard of him from other places, and what they had themselves confessed but just before, of *mighty works* being wrought by his hands; which shews indeed that their unbelief did not so much consist in a doubt of his miraculous power, as of his divine mission, which, to an unprejudiced person's mind, that power so abundantly proved.

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In this view, therefore, it is hard to say how he could **with** honour have lavished away his favours on so unworthy a people. Dr. Clarke explains this, He could not do any mighty works there consistently with his rule and method of acting, vol. ix. ferm. iii. We find that this note (excepting the little addition of Clarke's) is literally transcribed from Doddridge on Mark vi. 6, who is indeed referred to, together with Olearius.

[1 Peter, chap. iii. ver. 19. *By which also he went, &c.*] *By which spirit also he, going, preached unto the spirits in prison.* That is, our Lord, *by the spirit*, inspired Noah, and thereby constituted him a preacher of righteousness unto those who were disobedient in that age. See Gen. vi. 3, &c. The inspiration of the prophets seems every where to be ascribed to the *Holy Spirit of God*, which is the principal reason for our understanding τῷ πνεύματι, the *Spirit*, in that sense, ver. 18. That our Lord imparted the *Spirit* unto the Old Testament prophets, see ch. i. 11, and as he had *glory with the Father before the world was*; as by him *God made the world*, and seems to have governed his church and people in the early ages; he might have power to impart the *Spirit* unto Noah and other prophets, before his coming in the flesh. The word *going* may be either looked upon as redundant—as that and other like words are in the Scriptures and other Authors;—or as God is represented as doing what he did by his Spirit in the prophets (Neh. ix. 30. Isai. xlviii. 16. Zech. vii. 12.) so our Lord is represented as *coming* (or *going*) and doing what others did, in his name, and by that *Spirit* which they had received from him. And in like manner he may here again be represented as *going*, and preaching to that wicked generation which perished in the flood; because he gave the *Spirit* to Noah, and thereby inspired him to preach to them. He *preached* by that *Preacher of Righteousness*, in whom was his *Spirit*, which *then strove with man*. Compare 2 Pet. ii. 5, with Gen. vi. 3. Benson. For the full explanation of this passage, see the remarks at the end.

The most learned and celebrated Writers on the New Testament, as well as the Old, are in one way or another pressed into this Author's service, and that frequently when their names are not noticed. Doddridge is very conspicuous, among others, as in the notes, so especially in the practical reflections. How far it is quite fair and honourable to make so very free with the works of others, particularly of more modern Writers, and that too sometimes in such a manner that the observations may be regarded as the Compiler's own, we will leave others to determine. Beside this, we apprehend it not improbable, though we have not been able for ourselves exactly to examine, that amidst such a variety of Authors, and of different sentiments, it may be found that there are some inconsistencies, when

when some parts of the collection are carefully compared with others. These are objections from which Dr. Dodd will vindicate his work as well as he can : we must, nevertheless, observe, that the compilation appears, to us, to be such as may prove very acceptable and serviceable to those who are desirous of being well acquainted with the Scriptures.

ART. II. *The Age of Louis XV. being the Sequel of the Age of Louis XIV.* Translated from the French of M. de Voltaire. 2 Vols. 12mo. 6s. sewed. Kearsley. 1770.

**A** Lively and rapid narrative, which holds out facts to our observation, but leaves us to reflect upon them, a number of anecdotes, which are curious from the circumstances or the persons to which they relate, and the recentness of the occurrences and transactions recorded, render the present performance extremely interesting and agreeable.

It commences with a delineation of the state of Europe on the death of Louis XIV. From this period, the views and negociations of its several powers underwent a total change. The regency of the Duke of Orleans, and the system of the famous Law, employ next the attention of our Author. The latter, which was so fatal to France, he has explained at considerable length. Law, from a Scotchman, was converted into a Frenchman by naturalization ; from a Protestant into a Catholic ; from a mere adventurer into a lord, possessed of a noble fortune ; and from a banker into a minister of state. The parliament of Paris, which ventured to oppose his projects, was banished to Pontoise ; and, what is singular, he himself, the same year, loaded with public execration, was obliged to fly from the country he meant to enrich, and had nearly ruined.

The administrations of the Cardinals Dubois and Fleury are well illustrated by our Historian ; and, of the abdication of Victor Amadeus, he has spoken in the following terms :

‘ Savoy exhibited at this time a remarkable example to the world, and an interesting lesson to sovereigns. The King of Sardinia, Duke of Savoy, Victor Amadeus, sometimes the ally and at others the enemy of France and of Austria ; he whom uncertainty had imposed on the world as a politician, tired of business and of himself, in the year 1730, at the age of sixty-four, capriciously abdicated his crown, though the first of his family who had worn it ; of which abdication he as capriciously repented a year afterwards. The society of a mistress, now become his wife, devotion, and idleness, could not satisfy a mind that had been for fifty years past engaged in the affairs of Europe. He displayed fully the weakness of human nature, and how difficult it is to gratify the heart either with or without the throne.

‘ No



'No less than four sovereigns have in this age abdicated their thrones: Christina, Casimir, Philip V. and Victor Amadeus. Philip V. refused the government against his inclination. Casimir never thought of it. Christina was inclined to it for some time, on account of some affront she had suffered at Rome. Amadeus alone took a resolution to remount, by force, that throne which his disquiet had occasioned him to quit. The consequence of this resolution and attempt is well known. His son Charles-Emanuel would have acquired a glory far above that of kings, in restoring to his father the crown he received at his hands, on his simple demand, if the circumstances of the times had permitted; but it was said that an ambitious mistress only was desirous of reigning; so that to prevent the fatal consequences, the whole council were compelled to cause the very man to be arrested who had been their sovereign. He died soon after in prison. It is false that the court of France would have sent twenty thousand men, to protect the father against the son, as was reported in the memoirs of those times. Neither the abdication of this King, his attempts to regain the sceptre, his imprisonment, nor his death, caused the least emotion in the neighbouring nations. It was a terrible event, attended with no consequences. A general peace prevailed even from Russia to Spain, when the death of Augustus II. King of Poland, Elector of Saxony, replunged Europe in those dissensions and misfortunes from which it is seldom exempted.'

Of all the great events, which are related in this work, it is somewhat remarkable that the Author has considered as the most singular the enterprizes, the successes, and the misfortunes of Prince Charles-Edward in England. He has, accordingly, treated of them in a minute detail; and concerning this part of his subject he possessed, perhaps, the least authentic information.

But our ingenious Historian has not entirely confined his attention to the political concerns of Europe. He has treated of the progress of the human mind during the period of which he writes; and an extract from what he has said on this head may be acceptable to our Readers, as it will afford them a proper specimen of this most interesting, tho' small, part of his work.

'A whole order, says he, abolished by the secular power, the discipline of others reformed by this power, the divisions also between the magistracy and the episcopal authority, plainly discover how much prejudices are dissipated, how far the knowledge of government is extended, and to what degree our understandings are enlightened. The seeds of this knowledge were sown in the last century; in the present they are every where sprung up, even in the remotest provinces, with that true eloquence which was scarce known but at Paris, but which

which has suddenly flourished in many country towns; witness the discourses \* that have been delivered both from the bar, and the assembly chambers of some parliaments; discourses which are the master-pieces of sentiment and expression, at least in many respects. Since the times of the Daguefeaus, the only models were in the capital, and very rare. A superior reason has extended itself in our days, from the foot of the Pyrenean hills to the north of France. Philosophy, by rendering the mind more just, and banishing the absurdities of far-fetched conceits, has made more than one province the competitors of the capital.

\* In general, the bar has best understood that universal jurisprudence, drawn from nature, which raises itself above all the laws of convention, or of simple authority: laws, often dictated by caprice, or through the force of money; dangerous resources rather than useful laws, which are continually jarring, and rather forming a chaos than parts of a legislation.

\* The academies have been extremely serviceable, by accustoming young gentlemen to reading; and exciting, by premiums, their genius by emulation.

\* Pure natural philosophy has illustrated the necessary arts; and these arts have already begun to heal the wounds of the state, caused by two fatal wars. Stuffs are manufactured in a cheaper manner, by the ingenuity of one of the most celebrated mechanics †. Another academician, still more useful ‡ by the objects that he has embraced, has brought agriculture to a much greater perfection; and a discerning minister has at last permitted the exportation of corn; a necessary commerce forbid too long a time, and which ought to be limited as well as encouraged.

\* Another academician || has shewn the most advantageous means of furnishing the inhabitants of Paris with water, which hitherto had failed them; a project which can only be rejected either through poverty, negligence, or avarice.

\* A physician has at last found out the secret \*\*, so long time sought for, of making sea-water potable. He need do no more than to render his experiment so easy, that it may at all times be profited by without too much expence.

\* If any invention can supply the want of knowledge of the longitude, which is refused us, it is that of the most ingenious watchmaker of France §, who disputes this invention with

\* See the discourses of M. de Montclar, La Chalotais, de Castillon, de Servant, and others.

† Mr. Vaucanson.

‡ Mr. Duhamel.

|| Mr. De-

parcieux.

\*\* Mr. Poissonier.

§ Mr. le Roi.

England. But we must wait till time puts her seal to all those discoveries: there is not an invention but has its utility and inconveniencies; a discovery which can be disputed, or an opinion which may be contested, as those great monuments of the fine arts in poetry, eloquence, music, architecture, sculpture, and painting, which at once engaged the approbation of the whole world, and injured that posterity by an éclat which nothing can obscure.

‘ We have already spoken of the celebrated repository of human knowledge, which has appeared under the title of *Dictionnaire Encyclopédique*. It is an everlasting honour to the nation that the officers, both of sea and land, ancient magistrates, physicians well skilled in nature, the truly learned although nominal Doctors, men of letters, whose taste has refined their knowledge, geometricians, and physicians, have all contributed to this work, as useful as it is difficult, without any view of interest, without even seeking after fame, since many of the Authors keep their names a secret: in short, without communicating their intelligences together, and consequently exempt from the spirit of party.

‘ But what is yet more honourable for the country is, that in this immense collection its beauties triumph over its imperfections, which has not before happened. The persecutions that it has undergone are not altogether so honourable for France: the same unfortunate spirit of forms, mixed with pride, envy, and ignorance, which occasioned the suppression of the art of printing in the time of Louis XI. public spectacles in the reign of Henry IV. the beginnings of sound philosophy under Louis XIII. and even emetics and inoculation: this same spirit, I say, an enemy to all instruction, and to every thing that can advance our knowledge, gave almost mortal strokes to this memorable undertaking: it has even been the means of rendering it not so good as it should have been, in putting on those shackles with which reason must never be confined, because temerity, and not discreet boldness, should be reprov’d, without which the human understanding can never make any progress. It is certain that the knowledge of nature, and the disbelief of the ancient fables honoured with the name of history; sound metaphysics, freed from the impertinences of the schools, are the produce of this age, and human reason is greatly improved.’

We shall conclude this article with remarking, that the publication before us is not equal to M. Voltaire's Age of Louis XIV. to which it is given as the sequel.

ART. III. *The History of the Reign of George the Third, King of Great Britain, &c. to the Conclusion of the Session of Parliament ending in May 1770. To which is prefixed, a Review of the late War.* 8vo. 6s. bound. Evans.

**T**O record the transactions of our own times, is a task of all others the most difficult. The\* Historian, in this case, hurried away by his passions, or misled by an information which he fancies to be just, frequently retails fiction for truth, and becomes the panegyrist of a faction. The monuments on which he builds his narration are the productions of writers, who have no other view but to defend, or condemn, the measures of administration, or of the people. It is only, perhaps, after some ages have rolled away, and after party prejudices are lost, that the events of the present reign will be recorded with fidelity and exactness; and that history, while it shall bestow its approbation on those worthy patriots and statesmen who have acted from public and constitutional views, shall censure, with candour and impartiality, those corrupt ministers who have proceeded only on venal and arbitrary principles.

The Author of this work seems to have been sensible of the force of such general remarks as these. He pretends only to the merit of having collected all the different arguments and reasonings which have been used for and against administration, and of having presented them under one view to his reader. We must do him the justice, however, to observe, that he has frequently accompanied these arguments and reasonings with remarks which are extremely acute and ingenious. He appears to be intimately acquainted with what the Authors of antiquity have written concerning liberty and government; and perhaps he has, on several occasions, employed their sentiments to enrich his volume. We should imagine, at the same time, that he may have imbibed from them too large a proportion of that love of equality and independence, which, though of the greatest advantage in a pure republic, is not altogether so suitable to the genius and spirit of a limited monarchy. But however much we may be disposed to differ from our Author in some particulars, our candour leads us to acknowledge, that he has every where expressed himself with strength and perspicuity, and that his eloquence has given charms to topics which are naturally harsh and unpleasant. His review of the late war discovers a capacity for historical narration; and the work itself deserves to be read with attention, both on account of the importance of its subject, and of the ability with which it is written.

After having stated the terms of the last treaty of peace which was concluded with France, our Historian sets himself to examine

mine into the merits of it ; and this examination we shall place before our Readers, as a specimen from which they may form for themselves a judgment of his political principles, and of his capacity :

‘ That we may be able to estimate properly the merits of this treaty, it must be remembered that there are four things which determine whether a peace be good or bad. These are the alliances which it procures, the indemnification which it makes, the permanence which it promises, and the necessity which forces its acceptance.

‘ The first head needs little discussion. The peace brought us no new ally ; but it deprived us of the only one that we could boast ; and then we stood friendless in Europe. Such was the system of politics embraced by these ministers ! Our ancestors grew great by another.

‘ In the second ingredient of a good peace this treaty is no less defective : it affords no compensation. All our acquisitions hardly produce a revenue sufficient to defray the expence of their establishments, much less any aid towards the reduction of our debts. A good ministry, instead of restoring Greece, would have for this purpose insisted on the renewal of the assiento or contract for supplying the Spanish West Indies with Negroes. We had as much right to demand it as at the treaty of Utrecht, and we had incomparably more in our hands for its purchase. What floods of treasure would have poured in upon the kingdom from this source ! Proper management would have directed its course into a public channel, and replenished an exhausted exchequer. Such a capital stroke in politics would have been of infinitely more service than all the tricks of finance, and the boasted schemes of œconomy, by which some narrow-minded statesmen would bring a few pepper-corns into the treasury. But the peace-makers, not satisfied with neglecting this essential point, retained neither Martinico nor Guadaloupe, which would have greatly increased our duties, our trade, and navigation. Thro’ the want of sugar land the English are greatly inferior to the French in this lucrative branch of commerce : they are not only beat out of foreign markets, but suffer all the inconveniences of a monopoly at home. The retention of either island would have removed these disadvantages, and withal ensured us a certain, speedy, and considerable supply. And, what is not to be forgot, our acquisitions upon this plan would be double their intrinsic value, as France must lose whatever we gained : whereas in North America the increase of our trade cannot diminish that of the enemy. Indeed, the cession of these territories will not only hurt us by the loss of the direct trade to themselves, but by the loss of that trade, which, were they in our hands, we must necessarily carry on with Africa  
for

for slaves, and with our American colonies for provisions and other necessaries. All these advantages will now center with our rivals. We must not listen to those visionary statesmen, who would persuade us that America is abundantly able to supply all the deficiencies of our trade in other parts of the world. If the variety of its climates, and the encrease of people should ever put it in its power to furnish us with every West Indian commodity, and to purchase all our manufactures, that æra is too distant to answer our present necessities. But who does not see that long before that period America will, like all the powerful colonies that ever existed, shake off its dependence, and make us regret that we totally exterminated the French, and rendered our protection no longer necessary? Extensive territories and numerous subjects are undoubtedly desirable objects to a nation that would be great and powerful. But let them be subject; let them be, like the West India islands, incapable of subsisting without the assistance of the mother country.

‘ The determination of the second point necessarily determines the third. For how can a peace, that restores the most valuable possessions, and consequently the strength of a rival, be permanent? The Newfoundland fishery is yielded in a much more extensive and unlimited manner than it was granted by Pitt. As if our ministers were resolved to leave room for chicanery and contention, the French are allowed to fish within three leagues of the coast in the gulph and river of St. Lawrence. What armaments, what expence, what vigilance, can secure the observation of this article? It must be as fertile a source of quarrels and complaints as the fishery itself will be an excellent nursery of young seamen to man, in due time, their West India fleets, or to render their navy formidable. It is idle to pretend that the good faith of France is guarantied by our possession of the continent, because it furnishes these islands with provisions. The events of the last war prove the reverse. Martinico made as stout a resistance as if the French had been still masters of Canada: it was supplied with provisions from other quarters. The defenceless and naked condition of our logwood cutters must be equally productive of war; for it is not words, but the power of repelling force by force that can prevent hostilities. The King of Spain pledges his royal word that the logwood cutters shall not be molested. Did ever negociators accept of such a ridiculous security! Pitt insisted on the acknowledgment of our right to this branch of commerce, and declared that, before he would relax on this or any other article, he would see the Tower of London taken sword in hand. But he, alas! no longer directed our councils; else the family compact, the most odious and formidable conspiracy

that ever was formed against the liberties of Europe, would never have been passed over in silence. We had materials in our hands to break the whole fabric in pieces, and to destroy for ever a combination, which is particularly designed against this kingdom. Instead of firmly pressing this point, our ministers recognized the compact in all its parts: for our plenipotentiary, with the knowledge of his principals at home, treated with those who managed the interest of the two crowns as if they had been one; the Spanish minister receiving his instructions, not from Madrid but from Versailles, which saw the whole Spanish monarchy melted down into its cabinet. In order to consolidate and strengthen the friendship which existed between the two courts they allowed them, contrary to the treaty of Utrecht, to make exchanges in the West Indies. After duly considering all these circumstances, what reason have we to think that the peace will be lasting?

‘ But perhaps we were under a necessity of concluding a peace? Perhaps all our resources were exhausted, while those of France were still fresh? Such was the language of the peace-makers; but with what justice let the state of our trade, shipping, manufactures, and revenue, declare. It appears from the customhouse books that our foreign trade, the cause and measure of our domestic trade, was increased more than one-fifth above what it had ever been in any former period. The British shipping had likewise increased: it amounted to ninety thousand tons more than in the best year of the peace, and sixty thousand tons of foreign shipping were added. The whole annual balance of our commerce with foreigners, and with our colonies, exceeded four millions sterling. How then could our manufactures have decayed, except trade can be carried on without commodities and manufactures? The fact is, that they had not decayed, but flourished beyond their usual extent, as may be proved from the entries in various parts of the kingdom. Could then our manufacturers emigrate, and desert to foreign countries? That is impossible, for manufactures require hands. Indeed, why should they emigrate? To be better paid, fed, or clothed? It will be difficult to find a country where they can enjoy these blessings in so large a proportion as in England. But perhaps they deserted us in order to live cheaper? That may possibly be granted, when it is shown that by living cheaper any more is meant than that the same quantity of labour will procure more of the necessaries and conveniences of life in one country than in another, and that any country is superior to England in that respect. It will be difficult to persuade our common people that they have worse houses, worse fires, worse cloaths, worse provisions than a French manufacturer. Why then should they emigrate? The truth

truth is, that none had emigrated but such as had been decoyed by high premiums, and the prospect of becoming, from journey-men, the heads of large and flourishing manufactories: a thing which will happen to every country famous for excellent workmen. As our manufacturers had not deserted, so neither had our revenues from consumption decreased. The two daring taxes laid successively on malt and beer, objects which before had been immensely loaded, did not impair the consumption: on the contrary, it grew under them. How then can it be pretended that we were in want of men to carry on the war? An increase of revenue and trade is a proof of an increase of people. The difficulty and expence of recruiting our armies arose more from the additional hands then employed in our encreased trade than from depopulation. But perhaps France was in a more flourishing condition? Perhaps her superior riches and credit rendered peace necessary? Nothing can be more groundless. Her trade was almost annihilated. She had hardly any ships at sea but privateers. Her manufactures must therefore have decayed, her people decreased, and her revenue dwindled away. As a proof, she had turned bankrupt. Still however she borrowed; but she borrowed at exorbitant interest. Her credit, though low, was not entirely annihilated. The interest of her debt, great part of which was unfunded, amounted to seven millions sterling. Her stocks sold for little more than half their original value, and her supplies were greatly inferior to the demands of government. Her people were reduced to the utmost distress and despair by the number and weight of their taxes. Nothing can exceed the moving complaints of their parliaments on this subject: they shew that had it pleased our ministers, we might have forced them to accept any terms of peace. Spain, their last hope, was now incapable of replenishing her own coffers, much less of repairing their exhausted finances. Her communication with South America, the source of her wealth, was cut off: great part of that wealth was seized, and the road was open and easy for the seizure of the remainder. Having failed in her first attempt upon Portugal, when surprized naked and unprepared, she had little prospect of success against that kingdom, now that it stood collected in itself, revived by restored discipline and successful resistance.

‘What then could induce our ministers to conclude such an inadequate, unsecure, and inglorious peace, when all our enemies lay prostrate at our feet? What but humanity, which would not allow them to ruin those enemies who had never spared us? Instead of taking advantage of the conquest of the Havannah, which the French and Spanish ambassadors thought decisive of their fate: instead of humbling the house of Bourbon for ever, and



giving it the finishing blow, they allowed it to rise once more, that we might once more have the glory of spilling oceans of human blood, and conquering it, if we can. What a Christian disposition ! What heroic courage ! They nursed in their bosom vipers whose stings will be mortal to Britain.'

The same good sense and spirit which appear in this extract are to be found, in general, in the performance before us ; and we cannot close this article without remarking, that it is perhaps, on the whole, the most valuable of those political compositions which have lately been offered to the public.

ART. IV. *Sermons on several Subjects.* By Thomas Secker, LL. D. late Lord Archbishop of Canterbury. 8vo. 4 Vols. 1 l. bound. Rivington, &c.

HAVING, in two former articles, [see Rev. June and July] taken a pretty large view of Dr. Secker's life and character, we now proceed to his sermons, according to our promise. And here we shall not long detain our readers, as few of them can be supposed to be unacquainted with his Grace's manner of preaching, and as we have had occasion, more than once, to give our sentiments concerning it.

Those who read sermons merely from a principle of curiosity, who are fond of having some fashionable controversy discussed, some difficult passage of scripture explained and illustrated, some favourite speculation enlarged on, or plausible hypothesis proposed ; those who take pleasure in such discourses only as contain lively and pathetic addresses to the heart and affections, in elegant and sprightly compositions, which abound with striking sentiments and beautiful imagery ; such readers will find little in these sermons to suit their taste. But those who are rather desirous of reforming their conduct and amending their hearts, than of gratifying their imagination ; those who are better pleased with *useful* than with *entertaining* discourses ; who prefer solid instruction to superficial amusement ; in a word, all who sincerely wish to know and practise their duty in the various circumstances and situations of life, will find their account in a frequent and attentive perusal of the sermons now before us. Most of them are, indeed, very useful and judicious discourses, containing many excellent observations on human life, and the manners and principles of the age we live in. The preacher always expresses himself with plainness and perspicuity ; often with great force, sometimes with elegance ; and there are several passages in his sermons, which clearly shew the truth of an observation made in the *review of his life and character*, viz. that he might easily have acquired the reputation of a fine writer, had he not sacrificed it to the much nobler ambition of being an *useful* one.

The discourses are chiefly practical; the subjects are well chosen, and they are treated in such a manner as shews the Author to have been a person of just discernment, sound judgment, and good learning.—The following specimen taken from the sermon on 1 THESS. v. 21, 22.—*prove all things: hold fast, &c.* cannot be disagreeable to any of our Readers who are of a serious turn, and may serve to convey some idea of the style and manner of this eminent preacher, to such, if any such there be, as are unacquainted with it.

‘Some prejudices, either right or wrong, will take hold of us very soon. And therefore it is fit, that, as far as we can, we should examine the foundation of our early opinions; but with equity, with candour, not with a resolution beforehand to find fault: for as they are never the truer for our being educated in them, they are never the falser either. But indeed the education of many hath placed them so very little in the way, either of receiving prejudices, or hearing arguments in favour of religion; that they have need to begin with throwing off prejudices to its disadvantage; and should suspect that much more may be said for it, than the little, which hath come to their knowledge. It is probable, that they might have some impressions of piety, such as they were, made upon them by the superintendants of their childhood; and it is possible, that something may have been added since to these impressions, by their attendance, if haply they have been suffered to attend on public instruction. But as soon as they begin to see a little more of the world, and observe what passes around them, what a number of things will they meet with, likely to give them a much stronger bias towards infidelity, than the forms of a common education have given them towards faith! they will find but too many declared unbelievers, and even teachers of unbelief: very many, who, if they do not expressly deny Christianity, speak and act as if they despised it; and few, in comparison, that vouchsafe it a serious and uniform regard. The abuses of religion they will hear most invidiously magnified; the benefits of it most artfully and maliciously depreciated; the public worship of God condemned, as idle formality; the private, as enthusiastic folly; the ministers of his word represented as objects only of contempt or abhorrence: and the consequence hath been, that, by thinking of us in a manner, which, with all our faults, God forbid we should deserve, multitudes are come to think of the gospel, that we preach, in a manner, which they certainly ought not, did we deserve ever so ill. When prejudices from without, like these, are added to the vehement ones within, which vanity forms against every thing that would humble it, and passions and appetites against every thing that would restrain them; it is easy to perceive, where the danger of partiality lies; and what pre-

possessions the company they have kept, the books they have read, the lives they have led, make necessary to be banished by too many, if they would become fair enquirers.

‘ Let it therefore be examined, on what foundation the notions, that we have learned, of religion and virtue stand. But let it be examined also, on what foundation the prevailing notions, which contradict religion and virtue stand. For to lay it down as a maxim, that these are well grounded, and discard the former merely on that presumption, is monstrously unreasonable. We own it to be highly proper, that men should ask themselves, why they believe : but it is equally proper for them to ask, why they disbelieve. Undoubtedly they should not be bigots and zealots : but then they should not be so against religion, any more than for it. Implicit faith is wrong : but implicit infidelity is yet more so. And whatever fault may be found with the trust, which it is said the godly repose in their spiritual guides ; it is full as possible, and perhaps in proportion full as frequent, for the ungodly to follow one another on to their lives end, with their eyes close shut, each in the most servile reliance on what his leader tells him ; only with the ridiculous addition of admiring most immoderately, all the way, their own wonderful freedom of thought.

‘ By such considerations as these, men should prepare their minds for beginning to inquire. And when they do begin, it is an important rule, not to be too hasty in drawing conclusions, especially bold ones. Viewing things on every side, observing how far consequences reach, and proceeding to collect and hear evidence, till reason saith there needs no more, is grievous labour to indolence and impatience, and by no means answers the ends of conceit and affectation. A shorter way therefore is commonly taken. Some objection of minute philosophy strikes their thoughts unexpectedly, or comes recommended to them as highly fashionable : and whether a solid answer can be given to it, they never ask. Some argument, urged in favour of religion, proves or seems to be a weak one : and, without more ado, they infer, that the rest are no stronger. Some things, which have been generally received, they find or apprehend are false or doubtful ; and therefore nothing, they imagine, is certain. Some text of scripture, possibly transcribed or translated amiss, is hard to defend, or to reconcile with some other ; and therefore they slight the whole. Some doctrine, which revelation is said to teach, appears hard to understand or admit, or is capable of a ludicrous turn : and therefore immediately they reject, not only that, but others not in the least connected with it ; throw aside at once the intire system ; and, it may be, plunge headlong into vice. Yet, all the while, revelation perhaps doth not teach this doctrine, and they are offended solely at a phantom

a phantom of their own dressing up; or perhaps teaches it with great reason, for any thing which they can ever prove to the contrary. For in a nature so unsearchable as that of God, and a scheme so vast as that of his universal government, there must be many things, which creatures of our limited faculties cannot approach towards comprehending; and, merely for want of comprehending, may fancy to be full of incredibilities, which, could we but know more, or would we but remember that we know so little, would instantly vanish. In matters therefore, which we understand so very imperfectly, to set up human imagination against divine authority; to rely on crude notions, that things are impossible, which proper testimony shews to be true in fact; or that God cannot be, or do, what, by his own declarations, he is, and hath done, betrays a disposition widely distant from the modesty which becomes us.

‘ Besides, were the difficulties which attend the system of religion, more considerable than they are; yet we should take notice, that difficulties attend the contrary system also; and consider, since one must be true, which is most likely to be so. If there be objections against a Creation and a Providence; are there not greater against supposing, that the world could have existed without being created, or continue all this time without a Providence? If there be somewhat scarce conceivable in the doctrine of a future life and judgment: yet upon the whole, which of the two is most probable, that a wise and good God will finally recompense men according to their works, or that he will not? If there be things in the gospel-revelation, for which it is hard to account, is it so hard to account for any thing upon earth, as how it should come to have such astonishing proofs, internal and external, of being true, if it be really false? They who think the creed of a Christian so strange and mysterious, let them think a while, what the creed of an Infidel must be, if he would only lay aside his general pretences of imposture and enthusiasm and credulity and bigotry, which thrown out at random will discredit all evidence of history alike; and answer in particular, how, on his own hypothesis, he accounts for all the several notorious facts, on which our religion is built. I am persuaded, there hath never appeared yet amongst men so incomprehensible a collection of tenets, as this would produce. Men may indeed be too easy of belief: but it is just as great a weakness to be too full of suspicion. Reverence for antiquity may impose upon us: but fondness for novelty may do the same thing. Undoubtedly we should be on the watch against pious frauds: but against impious ones too. For whatever dishonesty the advocates of religion have been either justly or unjustly charged with; the opposers of it have given full proof, at least of their inclination not to come short of them. Whoever

therefore would proceed in the right path, must be attentive to the dangers on each side.

‘ Perhaps this may seem to require more pains than most persons are capable of. But of an upright disposition every one is capable: and with this, common abilities and leisure will suffice to judge concerning the necessary points of faith and practice. Few indeed, or none, can judge of any thing without relying in some measure on the knowledge and veracity of others. And what must we think of human nature, or what will become of human society, if we can take nothing on each other’s word? We should hearken to no one indeed, who asserts plain absurdities. And we should always judge for ourselves as far as we can. But we should not affect to do it farther. Where we visibly want, either parts or learning or time for it, as we frequently do in worldly affairs of great moment, no less than in religion, we are both allowed and obliged to depend on others. Only we must observe these two directions: that we first pay a due respect to that legal authority, under which Providence hath placed us: and then chuse, according to the best of our understandings, the worthiest and wisest and most considerate persons to be our conductors.’

There are many passages in these discourses which it would give us pleasure to insert; many pertinent observations, expressed with perspicuity, strength and conciseness, which, we are confident, would be agreeable to almost every class of readers; but we must here conclude with observing that, whatever objections may be made to his Grace’s manner of preaching, it has many peculiar advantages to recommend it, and is admirably calculated to awaken and keep up attention: and to make deep and durable impressions upon every serious and considerate mind. Religious instruction, he says with great truth, does not in the least attain its proper end, unless it influences men to forget the preacher, and think of themselves: unless it raises in them, not a superficial complacency, or an idle admiration; but an awful solicitude about their eternal welfare, and that a *durable* one.

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ART. V. *The Farmer's Guide in hiring and stocking Farms. Containing an Examination of many Subjects of great Importance both to the common Husbandman, in hiring a Farm; and to a Gentleman on taking the Whole or Part of his Estate into his own Hands. Particularly, the Signs whereby to judge of Land; the Points to be attended to in hiring a Farm; the Quantity of Land of every Sort proportioned to a given Sum of Money; the most advantageous Method of disposing of any Sum from 50 l. to 20,000 l. in Husbandry on cultivated or uncultivated Soils; the Means of rendering Agriculture as profitable to Gentlemen as to common Far-*

*mers, and as beneficial a Profession as any other; Hints to those Gentlemen who farm for Pleasure alone. Also, Plans of Farm-yards, and Sections of the necessary Buildings.* By the Author of the Farmer's Letters. 8vo. 2 Vols. 10s. 6d. Boards. Nicoll, &c. 1770.

**T**HIS is a very important subject, and demands the serious attention of every person who risks his property, and bestows his time and labour, in the cultivation of a farm.

Pliny, the naturalist, is very particular in his cautions, and quotes the sage advice given by Cato, on this head.—In the purchase of land (and it is much the same thing in respect to the renting of a farm) the wary old Roman warns the adventurer in such undertakings, against being too rash and eager; and counsels him to look well around him, to see in what manner the premises are situated, how they are watered, what ways and avenues are about the estate, what heart the land is in, what kind of culture hath been bestowed upon it by the former occupier, what grounds are contiguous, what sort of neighbours it hath, &c. &c.

Now, although it can hardly be supposed that any person who is about to purchase or rent a farm can be unacquainted with at least the general out-line of practical husbandry, yet, as Mr. Young, the indefatigable Author of this work, remarks, instructions founded on experience, will not be given in vain, if they only serve to ‘*remind* them of points of importance in perhaps the most critical moments of their lives.’

With regard to gentlemen, he strongly asserts that some work of this kind is absolutely necessary for their use, when they either take a part of their estates into their own hands, or hire farms of others. ‘Not having, says he, so close and immediate a spur as direct necessity to make them cautious and penetrating, they are more apt than the common farmer to overlook the want of some points of consequence, and to be too much struck with the appearance of others. Add to this, that many gentlemen who make farming a business or a pleasure are at first *totally* ignorant of most things concerning it: hence the necessity of being guided by their servants; a situation which *may* prove beneficial; but which I would advise none to trust to: Can it be doubted that a work of this sort will to them prove a better guide than a foolish, prejudiced, or perhaps knavish assistant?’

The Author assures his Readers that he does not presume to instruct them on points in which he himself is devoid of experience. ‘I now live, says he, in the third farm that I have hired; the three almost as different from each other as possible, and situated in different counties: in searching for the two last

I viewed and treated for, near I believe an hundred.—Thus I may in some measure assert these sheets to be the transcript of experience.’

Certainly there is no part of an husbandman’s life of such critical importance to himself as the time of his hiring his farm. Courage, says Mr. Young, and caution, are then as necessary to him as to a general at the head of an army. ‘If the first predominates, he is in danger of seeing imaginary advantages which do not exist in reality; and of overlooking a thousand small objections, separately of trivial consequence, but united, of material importance. If he is extremely cautious, he will assuredly view and reject many farms before he fixes himself, and in all probability some among them that are advantageous, and perhaps more so than that which he at last hires; not because he approves it, but for want of time to examine more.’

‘Farms, our Author observes, are sometimes to be had at a short warning, when a man is allowed only the time sufficient to view it, with others perhaps at his elbow ready to bid if he rejects; scarce any consideration allowed: such farms are frequently the most beneficial of all, as they must be let by a certain day, and consequently the hirer, if he has quickness as well as prudence, may have advantages unknown in other cases.

‘But in such a situation how much is requisite to make a good judgment speedily! Common farmers almost always fail in such critical moments. Their caution loses them many an excellent bargain.’

In such a case as this Mr. Young’s book may be of considerable use, as he assures us that he ‘has had an eye particularly to the farmer’s want of time to consider; and has thrown out many cautions and hints for their use, at periods too short for their own ideas to come fully into play.’

‘To take one walk over a farm, which consequently can be only at one season—to discover at once the nature of the soil—to see into its evils, as well as advantages, by signs peculiar to every season—to guard against the deceit occasioned by seasons favourable to particular soils—to compare the covenants expected in the lease, with the nature of the land—to observe the state of the fences, borders, bogs, barren spots, &c. &c. that an estimate may at once be made of *extraordinary* labour—to minute the fields which must be particularly favoured to ameliorate them after an exhausting tenant—to remark the state of the roads—to gain information of tythe, taxes, poor, and a multiplicity of other circumstances, which may be asked as a man walks over the fields, and minuted in his pocket-book as he goes—to calculate the repairs (if he is to do them) of the buildings,

buildings, and to remark all the works the landlord must finish previous to signing the lease—Lastly, to calculate whether the sum of money he is possessed of is sufficient for the business.—These and a vast number of other points come at once upon him, to be canvassed by a judgment cool but clear and spirited.

“A gentleman farmer has all these points, and many more to consider. He should at once be able to reduce to calculation the difference between himself and a common farmer in the sum to be appropriated to stock a given number of acres—He should, if absolutely profit is his view, consider on what soils he had better apply his money—to those already improved or such as yet remain uncultivated; in case he determines upon the latter, the whole range of business ought at once to be present with him; that he may proportion the land to his money.—In a word, he will, in any situation, require an uncommon attention either in himself or assistant.

“The point of all others, both with the gentleman and common farmer, which I hold to be the most important, is the properly proportioning the farm to the sum of money to be expended.

“I have calculated a great number of estimates to shew the most beneficial manner of disposing any sum from 50 l. to 20,000 l. in agriculture; and this with a view for gentlemen to discover that farming may be made as profitable a business for the employing large sums of money, as *manufactures* or *trade*.

“The very ingenious Mr. Wallace here furnishes me with an idea, which has great merit. “It would be, says he, of great advantage that rich men, instead of breeding all their children to some of the liberal professions, or to the army, or merchandice, or some of the more genteel mechanic employments, would educate some of them for agriculture. Many things recommend such a plan; could young gentlemen once be brought to a just taste of life, and to relish so useful an employment\*.”

“This excellent conduct never being practised, I attribute to the unsuccessfulness of so many (in request of profit) gentlemen farmers: parents are fearful that their children's fortunes should be quickly squandered upon a business in which the methodical forms, so highly advantageous to trade, such as a regular apprenticeship, and accounts, are totally overlooked. The few that have applied to agriculture for profit, having been quite devoid of all previous knowledge, have mostly failed:—Had they so applied to law, physic, or trade, would it not have been the same?—Why is more to be expected of agricul-

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\* Dissertation on the Numbers of Mankind, p. 152.



ture than of any other business in the known world? viz. That its professors are instantaneously and by intuition to acquire a complete knowledge of it. Hence it is that no ridicule (and very justly) is more frequent in the country, than that upon unsuccessful gentlemen farmers.

'It was the hope of preventing such ill success in future, that partly animated me to the following undertaking; in which I flatter myself that I have proved husbandry to be a most profitable employment, and for considerable sums of money, when executed with knowledge, spirit, and prudence:—but I know not of any business wherein these are not requisite.'

Having premised the foregoing circumstances, the Author expresses his hope that those who read his book will not too hastily condemn those principles which may at first appear contradictory to some established notions, but which, on a little examination, may be found neither inconsistent with themselves, nor incompatible with even common management.

'If, says he, I have proved the points which in my subject are of consequence to be clearly known, I flatter myself I have employed my time somewhat to the benefit of the community. One thing I must be allowed to add, which is—that I write merely from my own ideas:—not one book ever yet published has furnished me with a single page.'

With respect to the general subjects and principal points discussed in these volumes, they are briefly enumerated in the foregoing copy of the ample title-page.

ART. VI. *A Treatise on Mineral Waters*. By Donald Monro, M. D. Physician to his Majesty's Army, F. R. S. &c. 8vo. 2 Vols. 10s. 6d. Boards, Wilson, &c. 1770.

**T**HIS work should rather have been called a *Compilation* than a *Treatise*, as it is collected from what the English, French, German, and Italian Authors have written on the subject of Mineral Waters.

Dr. Monro has undergone the labour of perusing a great variety of Authors, and has methodically reduced, within a moderate compass, what is diffused through a great number of volumes.

We shall give our Readers the account of the waters at

#### SPAW.

'Spaw is situated in the bishoprick of Liege, seven leagues south east from the town of Liege.

'There are in and near to this place several springs which afford fine brisk chalybeate waters, which we shall consider the more particularly, as they are the best known and the most drank in Great Britain of any of the foreign mineral waters.

'Dr. Lucas has given us the most particular, and seemingly the best analysis of these waters, and therefore we shall here give an abstract from

from his essay; and, at the same time, take notice in what he differs from other authors who have wrote on the same subject.

‘ The most remarkable waters at Spaw are,

1. The *Pohoun*, situated in the middle of the village.

2. *Sauveniere*, a mile and a half east from it.

3. *Groisbeck*, near to the Sauveniere.

4. *Tonnelet*, situated a little to the left of the road to the Sauveniere.

5. *Wartron*, near to the Tonnelet.

6. *Geronstere*, two miles south of Spaw.

7. *Sarts* or *Niwsat*, in the district of Sarts.

8. *Cheuren* or *Bru*, in the principality of Stavelot.

9. 10. *Couve* and *Beverse*.

11. *Siga*,

12. *Geremont*.

} All near Malmody.

From these we shall select the

### POHOUN.

‘ The Pohoun being a slow deep spring, its water is apt to shew itself differently; but it may be looked upon to be in its most perfect and natural state in cold dry weather, when it appears colourless, pellucid, and inodorous; and imprints a sub-acid chalybeate taste with an agreeable smartness on the mouth. At such times when lifted out of the well, it does not appear to sparkle, but covers the glass on the inside with small air bubbles, after standing some little time; however, if it be agitated, or poured out of one glass into another, it then sparkles.

‘ In wet, or moist, and warm weather, the water of this spring becomes wheyish and turbid, and shews fewer air bubbles; and sometimes a kind of murmuring noise is heard in the well.

‘ It is, as we have already observed, in its greatest perfection when taken up in cold dry weather; and though charged with mineral particles, is near as light as distilled water: for Dr. Lucas says, that a vessel which weighed six ounces, two drachms and forty-five grains, when filled with distilled water, only weighed one grain more when filled with Pohoun water; but by standing till its volatile mineral spirit evaporated, it increased two grains in its specific gravity.

‘ The heat of the water was to that of the atmosphere, when examined by Prin’s double tubed pocket thermometer, constructed on Fahrenheit’s scale, as 52 or 53 to 67, and variations to 84.

‘ This water, when exposed to a very gentle heat, seems to boil and throw up a quantity of air bubbles, as it does when put under the exhausted receiver of an air pump. If these bubbles be viewed in the sun-beams, a little mist will be seen for some seconds over the surface of the water, whence a cold air will be perceived to issue, though the water be growing warm.

‘ These waters, as well as most others of the chalybeate class, have been called by the name of Acidulæ, but Dr. Hoffman thinks, that they should rather have been called Alkalicæ, because they ferment, or cause an ebullition with acids, and turn syrup of violets green; however, Dr. Lucas has proved (if his experiments are faithfully related) that they justly deserve the name of *Acidula*.

Rev. Sept. 1770.

P

‘ He

‘ He put a tea-spoonful of syrup of violets to two ounces of the Pohoun water, just as it was taken up from the fountain, and immediately upon mixture it struck a rose purple, which instantly vanishing, left it of a pale blue; in a minute after it changed to a sea green, first on the surface, and presently all over: till in about fifteen minutes it appeared of a bright green, which gradually deepened to a grass green; and appeared so at the end of eight hours, and then bore a sky coloured changeable pellicle. Dr. Lucas says, that by this experiment, we learn that the water as drawn from the fountain is impregnated with a fine volatile acid, which soon flies off, and leaves the water in a neutral state, impregnated with iron, and the fossil alkali, when it immediately tinges the water of a green colour.

‘ Dr. Limbourg, who published an account of the Spaw waters in 1754, says (in p. 133. §. 135.) that the syrup of violets does not at first give any sign of either acid or alkali, but that after some time the alkali being disengaged from its acid, gives the syrup a green colour.

‘ Dr. Lucas dipped a piece of paper, dyed with the tournsol, into the water taken immediately up from the fountain; it changed it first to a crimson, and then to a pale red colour, which is only to be done by acids.

‘ As a further proof of this predominant acid, he threw half an ounce of filings of iron into a quart of water, as it was taken from the fountain, and immediately an extraordinary intestine motion was produced; and the water after this tinged more readily, as well as more deeply with the infusion of galls, than it did in its highest perfection at any time at the spring. Upon filtrating the water, and weighing the filings of iron, they were found to have lost about six grains of their weight. By allowing another quart of water, with a like quantity of filings of iron in it, to remain in an open vessel for eight days, it lost its property of tinging with galls and its chalybeate taste; he then filtrated off the water, and found that the filings of iron were mixed with a fine rust of iron, and had gained one grain in weight. The rust or ochre which was mixed with the filings, he says, was that part of the iron which had been dissolved by the volatile acid joined to the natural iron of the water, both of which had precipitated when the volatile acid of the water had evaporated.

‘ Dr. Limbourg (*ibid.* page 89.) says, if a piece of iron be thrown into the Spaw water, that the acids of the water quit the original ferruginous particles that were dissolved in it, and attack the new piece of iron that is put into it, and preserves its quality of tinging with galls for several days, even though exposed to the open air.

‘ All acids, both vegetable and mineral, raise an intestine motion with the Pohoun and other Spaw waters, and the strong vitriolic acid causes a strong fermentation, which has been brought as a proof of their being alkaline; but Dr. Lucas observes, that this fermentation is entirely occasioned by the fixed acids dislodging the volatile, with which the waters are impregnated; which, he says, is evidently proved by no ebullition following on the mixture of these acids,

acids, after the native volatile acid is evaporated, and the waters are more of an alkaline nature, than they were in their original state.

‘ Upon mixing an alkaline ley with this water, no sensible ebullition was to be observed, but there followed a precipitation of two different sorts of matter, the one a white earth, the other an opaque ochre; and when the water which remained was evaporated, Dr. Lucas obtained a particular prismatic chrySTALLIZED salt, which had a bitter nitrous taste and appearance; it hardly stood the humidity of the air, and parted with a subtle volatile fluid, both by the effusion of the strong vitriolic acid, and by the force of fire, which, the Doctor says, shews the temporary union of a most volatile acid fluid with a fixed alkali \*.

‘ The recent Pohoun water, as well as all the other Spaw waters, curdles with soap, but mixes smoothly with milk, whether it be cold, or of a boiling heat: and they kill fishes put into them, in less than two minutes.

‘ Ten pints of this water filled a large cucurbit, till within eight or ten inches of the top, which was put on a furnace, and a receiver being fitted to it, and properly luted, a fire was applied gradually. The water sparkled and bubbled with a crackling noise, and had all the appearance of boiling, long before the glass was sensibly warmed; the bubbles rose three or four inches above the surface of the water, and as the air and mineral spirit escaped, the watery particles fell back again into the general mass. This sparkling, and bubbling, continued till the water came near to a boiling heat, but after this they sensibly decreased. By this time the water was in some measure decomposed; it grew first milky, and by degrees more and more turbid till it became quite muddy, and of a brown colour; but before it came to this, a variegated pellicle arose and covered the whole surface of the water, and at the sides it coated the glass with ochre.

‘ In the distillation it exhibited nothing different from common water; the first ounce that came over shewed signs of being impregnated with a volatile acid, by striking a rose purple with syrup of violets and blue paper, which soon vanished; by curdling somewhat a solution of soap; by causing a slight ebullition with a solution of the volatile alkali; and by turning milky with the solutions of silver and of lead. After two or three ounces had come over, it seemed to differ little from simple water, producing no perceptible effects.

‘ The remaining liquor filtrated, struck a blue, and then a green with the syrup of violets.

‘ \* This salt obtained by the mixture of a fixed alkali with the Pohoun water, seems to be different from any got by a mixture of alkalis with any of the fixed acids; and if the experiment is fairly related, it shews that there is a greater difference between the fixed vitriolic acid, and what is said to be a volatile vitriolic acid that exists in mineral waters, than is generally imagined. The same alkaline salt mixed with spirit of vitriol would have produced a tartarus vitriolatus.

' Dr. Limbourg, in his *Treatise on the Spaw Waters*, tells us, that Mr. Chrouet, having distilled these waters in a tin vessel, found a sweet and white saccharum saturni in the capital, from the volatile acid having eroded the tin, or rather the lead which was mixed with it. And that Mr. De Presseaux obtained a liquor which gave a purple colour to syrup of violets: but he adds, that he himself having repeatedly distilled this water (see p. 87.) never could obtain any such liquor which gave proofs of an acid; but on the contrary, that the water which came over was limpid, insipid, and disagreeable, and changed the colour of the syrup of violets slowly to a green: he says, perhaps his having made too hasty a fire may have been the occasion of his want of success in searching for an acid.

' Ten pints of the water put over the fire in a large open vessel, and let stand till they came to a boiling heat, lost their property of tinging with galls, and dropped all their iron in form of an ochreous earth; they were then passed through a filtre, and the ochre being separated, was found to weigh about ten grains.

' Upon evaporating this water, which had been deprived of its volatile and chalybeate principles, it at first appeared to be full of minute flakes, like flowers of benzoin, and then threw up a pellicle, which broke and sunk to the bottom; this pellicle was succeeded by another, and that by a third, &c. till the whole was reduced to dryness. The liquor, as it was reduced to about an eighth or tenth part, appeared of a pale white wine colour. The residuum, when dried, weighed twenty grains, which, when examined, was found to be composed of an alkaline salt, and earth partly calcareous, partly selenitical; and the whole coloured with an oily matter, common to all waters.

' From the whole, we see that this water is highly impregnated with a mineral spirit and air; and that twenty pints contain such a quantity of a fine acid, as is sufficient not only to keep suspended the principles with which it is impregnated, but likewise further to dissolve sixty grains of the filings of iron, besides what of the subtil acid may have evaporated, during the time of the operation.

' The solid contents, which, Dr. Lucas says, amount to about sixty grains in the twenty pints, are composed of twenty grains of a martial earth; twenty-two grains of other earths, of which thirteen grains are calcareous, nine grains selenite; and eighteen of a fossil alkaline salt, which are mixed with a small portion of an oily matter.

' Dr. Limbourg, besides the principles here mentioned, suspects a mixture of sea salt, and of a small portion of a Glauber salt; for he says, the salt of this water thrown into spirit of nitre, forms an aqua regia, and the taste of the salt, and form of its crystals give a suspicion of its containing a portion of a Glauber salt. Most authors have alledged, that all the Spaw waters contain likewise a sulphureous principle from their smell; but this is certainly no more than what is common almost to all chalybeate waters, and arises from a mixture of that subtil vapour, which always accompanies the solution of iron by the vitriolic acid, and not from a mixture of a true and substantial sulphur.

' Dr.

' Dr. Rutton (vid. p. 323.) observes, that the quantity of solid contents, obtained by evaporation from the Pohoun water, varies very considerably at different times: he says, that a gallon yielded at one trial thirty-two grains, in a second thirty-seven, in a third forty-eight, and in a fourth eighty.'

We shall add, what is collected concerning the medical virtues

*Of Spaw Waters in general.*

' From what has been said of these celebrated waters of Spaw, it is evident, that they are all compounded of the same principles, and of the same materials, though in different proportions, and that all of them abound with a fine mineral spirit and elastic air; and contain more or less iron, a calcareous and selenitical earth, a fossil alkaline, and perhaps some portion of a marine salt, and an oily matter common to all waters; which are all kept suspended, dissolved, and in a neutral state, by means of a fine volatile vitriolic acid.

' From a review of their contents, we cannot imagine that their virtues principally depend on the small quantity of solid matters they contain, but must believe that these depend mostly on their subtil mineral spirit and volatile vitriolic acid, diffused through such a quantity of pure element, which is rendered more active and penetrating, both in the stomach and bowels, and when taken up into circulation and carried through the minutest vessels and glands of the body, by means of that small portion of iron, earth, salt, and oily matter with which they are impregnated.

' A course of these waters has been found useful in cases of an universal languor and weakness, which proceed from too great a relaxation of the stomach, and of the fibres in general, and where the constitution has been weakened by diseases, or by too sedentary a way of life; in weak relaxed gross habits; in the end of the gout and rheumatism, where the constitution needs to be repaired; in such asthmatic disorders and chronic coughs as proceed from too great relaxation of the pulmonary vessels; in cases where the blood is too thin and putrescent, occasioned by irregularities, or by scorbutic or other putrid disorders; in hysterical and hypocondriacal complaints, where the fibres are too irritable and relaxed, and where the habit in general needs to be restored; in paralytic disorders; in gleets; in the fluor albus, and in other inordinate discharges, which proceed from weakness, or too great a relaxation of any particular part; in female obstructions, and in most other cases where a strengthening and brisk stimulating resolving chalybeate remedy is wanted; and where there are no confirmed obstructions, or so much heat and fever as to contra-indicate their use.

' But however useful they may be in such cases, yet they are not so in all; for they commonly disagree, and often do hurt where there is much heat and fever; in hectic fevers, in ulcerations of the lungs, and of other internal parts, particularly where there is no free outlet to the matter, and in most confirmed obstructions attended with fever.

' And they often do hurt in hot, bilious, and plethoric constitutions, when used before the body is cooled by proper evacuations.

' As the Spaw waters are impregnated with different proportions of the same materials, they may be chosen differently according to the intentions we have in view. The *Poboun* is the most charged with the iron, and at the same time contains an alkaline salt and superabundant acid, and abounds with a fine mineral spirit. The *Tonnelet* and *Geronstierre* are weaker chalybeates, but are bricker and rather more spiritous. The *Grosbeck*, *Sauveniere*, and *Wartroz*, are still weaker chalybeates. The *Sige* is an extremely weak chalybeate, but highly impregnated with a calcareous and selenitical earth, and contains a greater proportion of a mineral alkaline salt. And the *Germont* is likewise a weak chalybeate, and contains a great deal of calcareous and selenitical earth, and above three times as much alkaline salt as any of the others.

' The season for drinking the Spaw waters is in July and August.

' The emptying the first passages is a necessary preparation to their use, as is bleeding in plethoric habits, and where there is much heat.

' And in many disorders, Dr. Lucas says, warm bathing is amongst the best preparatives, especially with people of a rigid fibre; for it softens and relaxes the fibres, and removes obstructions from the glandular and cutaneous vessels; and hence a course of bathing at Aix la Chapelle, or at Chaude Fontaine, is often premised to a course of the Spaw waters, and in some cases of obstinate obstructions, warm bathing is interposed at proper intervals during the course; however, the constitution of the patient and the nature of the disorder can only determine when this is proper. In other cases where the fibres are too lax, the cold bath may be used to assist the operation of the waters, and to forward the cure.

' The quantity to be drunk must be different according to the age, the constitution, and the other circumstances of the patient. They are taken from a gill to three or four pints in the day, at repeated draughts; and they are commonly continued from three or four weeks to six or eight, or even to two or three months or more.

' When they lye cold on the stomach, a few carvy seeds, or cardamoms, or other aromatic may be taken with them. And in some particular cases, a little warm water may be mixed just before drinking.

' When a patient is costive, a little Rochelle or other salts, or some grains of rhubarb may be mixed occasionally with the first glasses of the water in the morning.

' Where there is too much heat, the saline draughts, sal poly-chrest, nitre, or vegetable acids may be given, and a cool regimen pursued while the patient drinks the waters. I have known ten, fifteen, twenty, or thirty drops of elixir of vitriol, taken two or three times a day in a glass of Spaw waters, remove remitting and intermitting feverish complaints, which had resisted the force of other remedies. And Dr. Lucas says, that sometimes in ulcers of the kidneys, and of the other internal organs, when there has been a free outlet to the matter, that a course of these waters has been found extremely useful in strengthening and healing the ulcerated parts.'

**ART. VII.** *A Botanical Dictionary; or Elements of Systematic and Philosophical Botany. Containing Descriptions of the Parts of Plants; an Explanation of the scientific Terms used by Morison, Ray, Tournefort, Linnæus, and other eminent Botanists; a brief Analysis of the principal Systems in Botany; a critical Enquiry into the Merits and Defects of the Linnæan Method of Arrangement and Distribution of the Genera; Descriptions of the various Tribes, or natural Families of Plants, their Habit and Structure, Virtues, sensible Qualities, and æconomical Uses; an impartial Examination of the Doctrine of the Sex of Plants; with a Discussion of several curious Questions in the vegetable Oeconomy, connected with Gardening. The Whole forming a complete System of Botanical Knowledge, calculated for the Use of Students in that Science. By Colin Milne, Reader on Botany and Natural History in London. 12mo. 5s. Boards. Griffin. 1770.*

**T**HIS work is dedicated to the Duke of Northumberland. The Author had been appointed to assist Lord Algernoon Percy in his studies, and, during that time, applied himself diligently to the science of plants. The Dictionary he here offers to the world appears to be composed with great attention and care; it contains a variety of valuable and entertaining explanations and observations on this curious branch of knowledge, and is likely to be very beneficial to those who chuse to employ themselves in these innocent and pleasing enquiries.

Mr. Milne takes notice of, and explains, many particulars relative to various plans that have been adopted in this part of science; but while he prefers some to others, he is not so rigidly attached to any as not, when there is occasion, to object to some parts, or differ from the most considerable names, if it is to be done with justice and reason. The forming a proper method for the due arrangement of plants and vegetables, so very necessary for making advances in this study, has been a matter of prodigious difficulty. Our countryman Ray proposed a method extremely elaborate, which, says this Writer, ‘collects more natural classes than any artificial system I am acquainted with;’ it is however, he adds, ‘extremely difficult in practice, and therefore studied more for curiosity than use. It would have succeeded better, says Mr. Adanson, if Ray had been as great a botanist, as he was a learned writer and judicious compiler.’

The scheme afterwards published by Pitton de Tournefort, receives great and just applause from our Author; though he does not speak of it as equal to that of Linnæus.

‘That Linnæus’s method, he observes, at first gained but little approbation was certainly owing to the great reputation which Tournefort’s had obtained, and which nothing but the



highest sense of superior ingenuity, merit, and industry, could possibly diminish. Without entering at present into the detail of the respective merits of these two illustrious botanists, let us endeavour to derive instruction from the diversity of their principles and methods. The order of nature is alone without imperfection: but that order we have not yet been able to detect. Every artificial method has necessarily defects, voids, and obscure points. But two methods, such as those of Tournefort and Linnæus, so well conceived, so judiciously executed, and founded upon observation, must enlighten each other mutually. They cannot err on the same subject; if the one wanders but for a moment, the other immediately sets him in the right path. A multiplicity of methods and observations compared together, leads us to distinguish plants under a great number of relations, and consequently conducts us with greater ease to their knowledge.

Mr. Milne entirely agrees with Linnæus as to the doctrine of the sexes of plants, which he thinks is supported by incontestable arguments, and wants only the confirmation of farther experiments to gain universal belief. A brief history is given of this doctrine, which, in some degree, is to be traced to the time of Theophrastus; and also an agreeable view of the arguments against or in its favour, which will both instruct and entertain those who wish for some acquaintance with these subjects. Under the term *caprificatio* (from *capricus*, a wild fig) he relates the very singular manner in which fecundation is, in this instance, effected. In fig trees, we are told, there is no communication between the male and female flowers, they are inclosed within the fruit: but it is said, 'a very small kind of gnat, of a black colour, no where to be seen but about these trees (he speaks of those growing in the islands of the Archipelago, &c.) makes a puncture into the figs, at the time of their flowering, and there deposits, along with its eggs, the dust or fecundating vapour of the stamina of the male or wild fig, in which it had been formerly inclosed.' He adds an account of the advantage which the inhabitants of the Archipelago make of this observation; and proceeds to answer this question, "How happens it that the fruit of our fig-trees ripen if the flowers are of one sex only, and have no assistance from the male; for it is not pretended that there are any male fig-trees in this country?"—To this he replies, that fruit not thus impregnated often drops off before it ripens, but though it may nevertheless swell and come to an appearance of perfection, as it certainly does, yet the seed of this fruit will not vegetate when sown, and therefore fig-trees in this country can only be propagated by layers, suckers, or cuttings.

This

This *caprification*, as it is termed, he considers as a strong argument in support of the doctrine of Linnæus. But though he assents to his doctrine, and speaks highly of his sexual system as refined and ingenious, and established by indefatigable labour, he also says, when he gives an analysis of this system, that 'its principal merit is in its uniformity.—Its facility, which has been so highly extolled by some, exists only in theory; for in practice it is found to be of all others the most difficult and intricate. None of the classes are completely natural, though some might have been rendered such without any material violence to the principles of the method.'

We shall finish this article with an extract from what is said concerning the sensitive plant, which falls here under the term *lomentacea* (from *lomentum*, a colour used by painters) which name is allotted because many of the genera in this order furnish beautiful tinctures that are much used in dying: the particular genus of the order, to which the acacia, &c. with the sensitive plant are assigned, is called *mimosa*. After several observations upon it, drawn from experiments which the Author himself or others have made, we have the following account: 'Different from all the kinds of sensitive plants hitherto known is the *dionea muscipula*, or *Venus's mousetrap*; a plant which has just been discovered in the swamps of North America, and is now in the possession of that very eminent botanist Mr. James Gordon, nurseryman at Mile-End. The plant is of very low growth, and rises with a naked stalk: it is garnished at the bottom with eight or nine simple leaves with winged foot-stalks, which proceed immediately from the root. In the figure and sensibility of these leaves consists the oddity of the plant. Each leaf is almost round, but furnished at its margin with a set of long teeth, or feelers, not unlike the *antennæ* or horns of many insects. This leaf, as I said, runs out into a foot stalk, which is not of equal breadth throughout, but enlarges towards the top. Upon touching the leaves in cold weather no sensible contraction ensues; in warm weather, and particularly at noon, it is very strong. But what is most remarkable of this plant is, its rare way of destroying flies and other insects which approach it. A fly no sooner touches the upper surface of the leaf than the two lobes approach and crush the insect to death; the teeth or feelers at the margin no doubt contributing to hasten that event. I have myself, frequently, with wonder, seen this experiment succeed. No accurate trials have yet been made with respect to the intensity of the contraction at different times, and the difference of aptitude or disposition in the plant to recover its former direction. To conclude, the cause of this and the other motions of plants is merely external. The motions themselves, therefore, are not spontaneous,

spontaneous, as in perfect animals, which have that cause dependant on their choice and will.

The negroes in Senegal call a large species of sensitive plant, which grows in that country, *guerackiao*; that is, good-morrow; because, say they, when you touch it, or draw near to speak to it, the plant immediately inclines its leaves to wish you, as it were, a good morrow, and to shew that it is sensible of the politeness done to it. In the same country is produced a small sensitive plant, that is rampant, not spinous, and which Mr. Adanson affirms to be infinitely more delicate and sensible than all the other species.

\* \* Of the *Histoire Naturelle de Senegal*, par M. Adanson, our Readers have had two accounts; first as a foreign article, Rev. vol. xviii. p. 473; afterwards we gave a farther view of this curious work from the English translation of it, Rev. vol. xx. p. 364.

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ART. VIII. *The Construction of Timber from its early Growth; explained by the Microscope, and proved from Experiments in a great Variety of Kinds: In five Books. On the Parts of Trees; their Vessels; and their Encrease by Growth; and on the different Disposition of those Parts in various Kinds; and the Particularities in their Vessels. With Figures of their various Appearances; of the Instrument for cutting them; and of the Microscope through which they were viewed.* By John Hill, M. D. Member of the Imperial Academy. Folio. Royal Paper, 1 l. 5 s. in Sheets. Printed for the Author, and sold by R. Baldwin, Becket, &c. 1770.

**T**HIS diligent enquirer into the *arcana* of Nature, here offers to the public the result of several curious researches and experiments which he had privately made, and which also he has exhibited before several spectators. What is proposed in this work is, to shew the construction of timber, the number, nature, and offices of its several parts, and their various arrangements and proportions in the different kinds: and these disquisitions are made, not merely as a matter of amusement, but with the view of pointing out a way of judging, from the structure of trees, the uses they will best serve in the affairs of life; and of adding something to their strength.

In prosecuting these enquiries with tolerable exactness, it was necessary to have several pieces of different kinds of wood of an *extreme thinness*; also magnifying powers, very great and very clear: the Author has therefore thought it vain to lead men into an attempt of following his experiments, without first acquainting them with the machine by which the pieces were cut, and the microscope through which they have been viewed. The cutting engine is, we are told, an invention of the ingenious

amous Mr. Cummings. The two or three first were perfected under his own hand, and they are now made for general use by Mr. Ramsden. The microscope was made, it is said, by direction of the noble person who is pleased to be the patron of this work, and its Author \*, by Mr. Adams in Fleet-street. Each of these instruments, with the method of using them, is particularly described, and plates of them are annexed for the farther information of the inquisitive Reader.

The composition of wood, the Doctor tells us, is best seen in a shoot of two years and a half growth, and the most distinct and pleasing view of the several parts, as they lie together, is to be obtained by placing a very thin slice, cut transversely from such a shoot, before the fifth glass of the reflecting microscope. The whole slice consists of several concentric circles, of different substance, with vessels also of different kinds, interspersed among them. The parts are these: 1. the rind; 2. the bark; 3. the blea; 4. the wood; 5. the corona, or circle of propagation; 6. the pith. These lie immediately within, or under one another; and in, among, or between these are disposed the vessels which feed the whole, and some of which contain the juices that give the tree its peculiar qualities and virtues.—The tree, it is added, in which these several circles lie in the happiest way for observation, is the scarlet oak of America. If a slice be cut from a two years and a half shoot of this tree, in May, the parts and vessels enumerated,—will be seen with great distinctness and precision. Where this tree is not at hand, such a slice of the common English oak will very well supply its place, the parts lying very nearly in the same manner.

The first book minutely considers these constituent parts of timber as mentioned above, and is concluded with the following words: ‘ Thus ends the examination of the several constituent parts of timber. These are all: they are essential; for they are found in all kinds; and they are here represented as they have appeared, in repeated observations, to the Author, to his noble patron, and to many assemblies of philosophic friends. Nothing is enlarged, nothing altered from what the sight received in those several views: if in any part that has been yet deceived †, let it not be imputed to purposed misrepresentation. Nothing is feigned; if in any thing he has erred, Reader! thou art a man, and pardon human frailty.’

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\* We suppose the Earl of Bute is the person here meant; but there is no dedication, nor inscription of the work, printed with it: at least, there is none in the copy now before us.

† This part of the paragraph seems to be somewhat obscurely expressed; but the words are the Author's.

The second book examines the vessels of trees, the third their encrease by growth, the fourth considers the different disposition of the parts in various trees, and the fifth and last, the particularities observable in the vessels of trees. All these subjects are accompanied by a number of copper-plates, which seem to be very carefully executed, to explain and illustrate them.

The enquiry and the observations resulting from it, are, no doubt, highly curious and entertaining, and may possibly be applied to public utility in the affairs of life; but we could have wished to have seen this point more particularly considered and evinced; which, perhaps, this assiduous naturalist may do, in the course of his farther publications.

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ART. IX. *Experiments on the Cause of Heat in living Animals, and Velocity of the nervous Fluid.* By John Caverhill, M. D. M. R. C. P. F. R. S. 8vo. 1s. 6d. Scott, Noteman, &c. 1770.

**W**HEN a man of ingenuity strikes out a new physiological theory on any particular subject, he seldom remains long contented with confining his new principles to the sole purpose for which he found it convenient to assume them. In the Author's Treatise on the Gout, published last year, he proposed a singular system to account for the production of that distemper. It is one part of his hypothesis that the arthritic chalk-stones are composed of earth, secreted in the brain for the support of the solids, which 'descends through the nerves in a highly diluted state, and passes through the muscles to the bones, where it naturally is deposited,' and constitutes the ossific matter; and that the swelling by which a gouty paroxysm is generally terminated, is partly produced by the extravasation of this supposed earthy substance, issuing out from the extremities of the ruptured nerves.

This *nervous earth* the Author has pitched upon as the immediate cause producing animal heat, by its mechanical attrition or friction against the sides of the nervous tubes through which it passes. Desirous of finding some method of verifying this strange supposition, it occurred to him that if animal heat was produced in this manner, an animal deprived of the influence of a certain number of nerves, must of consequence be deprived of the share of heat produced by them. He accordingly fell to work upon this idea, and, in a long course of experiments on living animals, destroyed a considerable number of nerves in each, or otherwise cut off their communication with the brain; and, by means of the thermometer, discovered that

that the animals became colder after the operation, which likewise sooner or later brought on the death of the subject.

Without mis-spending our own or our Reader's time with a long or formal refutation of the Author's inconsequential deductions from his experiments, we shall observe that if the Doctor, instead of destroying part of the nerves of all these animals, had at once mercifully cut off the head of any one of the miserable victims to this hypothesis, or had taken out its brains, the cold which would very soon have followed either of these operations, would have furnished nearly as strong a proof of the truth of this system, as that which was the consequence of a partial destruction of the nerves in his numerous experiments. By means of the nervous influence, sensation, muscular motion, in short, all the animal functions and their effects, and consequently heat among the rest, are either immediately produced, or are nearly or remotely affected: but surely it, *does* not necessarily follow, because an animal becomes colder after the destruction of a considerable part of its nerves, that therefore animal heat is *immediately* produced by them, much less that it is generated by chalk, or any other earth or substance, rubbing against the sides of these canals.

Were we, for argument's sake—though we are almost ashamed to bestow an argument upon the subject—to grant that the Author's supposed nervous earth were as hard as flint, and the nervous canals as rigid as steel, some smart percussion, or considerable velocity, would be requisite to produce heat, from their mutual attrition: but the Author, who does not in other respects seem deficient in ingenuity, has nevertheless most unaccountably put it out of his power to avail himself of these very liberal concessions of ours: for in the last chapter, in which he treats of the velocity of the nervous *fluid* (as he sometimes inconsistently terms it) he infers from the experiments there related, that it moves only at the rate of about *one inch in twenty-four hours*;—so that in a man of the middle size, for instance, this sluggish, *frigid* matter must take more than two months in creeping from his brain to his great toe!—A snail would make the complete tour of the globe, and (to borrow a part of the Author's theory for a moment) would set it on fire as he went along, before this nervous matter had crawled over the tenth part of a degree.

We claim no small degree of merit with our Readers in having, for their information, read the numerous and cruel experiments related in this pamphlet throughout; the perusal of which was attended with a continual shudder at the repeated recital of such a number of instances of the most deliberate and unrelenting cruelty, exercised on several scores of rabbits, in order to ascertain the truth of this strange and extravagant hypothesis.

pothesis. At every page we read of awls stuck between the *vertebrae*, and into the spinal marrow of living rabbits, who exhibit, at the time, every symptom of exquisite pain, and live 10, 12, and even 19 days afterwards: their bladders sometimes bursting, in consequence of their losing the power of expelling the urine accumulated in them, unless when the unfeeling operator, not out of tenderness, but to protract the miserable life of the suffering animal as long as possible, in order to render the experiment more complete, thought proper to press it out, from time to time, with his hands.—But we spare the sensibility of our Readers, which must be already hurt by this brief relation of these *immoral* experiments, as we think we may justly term them: for surely there are *moral* relations subsisting between man and his fellow-creatures of the brute creation; and though drovers and draymen do not attend to or respect them, it becomes not philosophers, much less physicians, thus flagrantly to violate them.

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ART. X. *Additions to the History and present State of Electricity, with original Experiments.* By Joseph Priestley, LL. D. F. R. S. 4to. 2s. 6d. Doddsley, &c.

THE Additions which the very ingenious Author of the History of Electricity has made to that work, and inserted into their proper places in the second edition of it, published some time ago, he has here printed separately for the benefit of those who are possessed of the first edition. Each of these additional articles is accordingly marked with the number of the page to which it stands related in that work. The first part of these additions contains the substance of various electrical observations and experiments, principally extracted from foreign books which are very little known in England, and which have been communicated to the Author in consequence of the request which he made for that purpose at the end of his History. The majority of these articles are taken from works written in the German tongue, with which few of the *literati* in this country are acquainted. To acquire a knowledge of their contents, the Author most courageously, and very meritoriously, undertook the task of learning that crabbed language. The new materials with which he was hereby supplied, he observes, though not of the first importance, are, many of them, very curious, and have amply repaid him for his trouble in learning it. We may venture, on the behalf of the numerous cultivators of this branch of science in this country, to return thanks to the spirited and indefatigable Author for so striking a proof of his zeal, and of his attention to the propagation or diffusion of it.

These

These miscellaneous additions are followed by three sections of original experiments made by himself. In the first are related those in which all the prismatic colours were produced on the surfaces of metals, by strong electrical explosions, and of which we have already given a short account in our last volume [June, page 420.] extracted from the 58th volume of the Philosophical Transactions, where they were first published. The next section contains a concise relation of certain appearances, which, though perfectly analogous to some of the known effects of lightning, seem hitherto to have escaped the notice of electricians, and which are produced by what the Author terms the *lateral force* of an electrical explosion, on bodies placed in the neighbourhood of its path. In the last is given an account of several curious experiments, made with a view of determining the direction, force, and other affections of the electric matter, in its course through, or over the surfaces of, bodies. The Reader, in particular, will here meet with one very singular experiment (which furnishes an exception to, or at least a modification of, an universally received electrical axiom) in which the electric explosion forces a passage even through air, at the same time that a perfect and continued metallic circuit of no great length is open to it.

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ART. XI. *An Introduction to Electricity, &c. Illustrated with Copper-plates.* By James Ferguson, F. R. S. 8vo. 4s. Cadell. 1770.

THIS little treatise, as the Author modestly and very properly observes, 'is written chiefly for those who scarce know how to make the common electrical experiments, or—how to keep a machine in good order for that purpose.' It is divided into six sections; in the first of which he gives a very short account of electricity in general. The second and third contain a description of the electrical machine, in which the globe is put in motion by wheel work, and of the apparatus belonging to it. Under this last head the Author describes and delineates three small models of machines which he has executed; the first represents a clock, which shews the apparent diurnal motion of the sun and moon, and the moon's age and phases; the second is a kind of orrery, shewing the earth's diurnal motion, the moon's age, &c. and the third is a model of a common mill for grinding corn. These little machines, however, have no other relation to electricity than as they are put in motion by the blast proceeding from the point of an electrified body. A few directions are given in the fourth section with regard to keeping an electrical machine in order. In the fifth he describes several of the common experiments, and closes the work with a short account of medical electricity.



One member of the electrical apparatus described in this book is new to us, and merits a short description. It is the invention of the ingenious Dr. Lind, and is called the *Thunder-house*. The intention of it is to illustrate the manner by which buildings receive damage from lightning, and to evince the utility of metallic conductors in preserving them from it. In a flat board of wood, half an inch thick, shaped so as to represent the gable-end of a house, a square hole a quarter of an inch deep, and three quarters wide, is cut, which receives a square piece of wood of the same thickness with the depth of the hole, and of such a size as to go easily into it. A wire, with a knob at the upper end, extends from the top of the gable-board to one of the upper corners of the hole; while another wire is extended from the opposite corner to the bottom of the board. Another piece of wire is likewise laid in to the little square piece of wood in a diagonal direction. If the latter be placed within the hole in such a manner, as that the three wires form a continued metallic communication from the top to the bottom of the board, the charge of a jar passes harmlessly from one extremity of it to the other, without discomposing the apparatus in the least: but if the square piece be turned one quarter round, so that there be a discontinuity of the wire; on the explosion of the jar it is driven with violence out of the hole, to a notable distance from the gable-board.

This experiment, we shall observe, exhibits a very exact representation in miniature of one of the appearances noticed by Mr. Wilson, in his account of the effects of the lightning on St. Bride's church\*; where one stone, in particular, of 70 pounds weight, was, by the electrical explosion, driven out from the steeple, and projected 150 feet from thence, so as to fall through the roof of a house at that distance from it.—We would advise the gentlemen of that parish to make a party to Mr. Ferguson's (who gives lectures on electricity and other branches of experimental philosophy) to view Dr. Lind's *thunder-house* struck by artificial lightning, first in a conducting, and then in a non-conducting state, and to mark the different appearances. This experiment speaks to the eyes as well as to the understanding; and we therefore recommend it to their inspection.—And should either of the worshipful wardens, or any of the gentlemen of the vestry, live within 150 or 200 feet, horizontal distance, from the spire of St. Bride's, we own that, till something is done in this business, and this great and unprovided THUNDER-HOUSE is put into a conducting state, we shall, for more reasons than one, be under much concern for their heads.

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\* Philosophical Transactions, vol. liv. page 232.

ART. XII. *Directions for bringing over Seeds and Plants from the East Indies, and other distant Countries, in a State of Vegetation, &c. To which are added, the Figure and Botanical Description of a new Sensitive Plant, &c.* By John Ellis, F. R. S. 4to. 2s. Coloured 3s. Davis. 1770.

IN this useful and well-intended publication, the ingenious Author gives instructions to captains of ships, sea-surgeons, or other curious persons, with regard to the best means of collecting seeds and plants in distant countries, and of preserving them during the voyage hither, or to our American colonies, in a vegetating state. He takes notice of the disappointments with which many of the attempts of this kind have been attended, investigates their probable causes, and points out the properest methods of succeeding. We have already mentioned the Author's success in preserving the acorn in a state fit for vegetation, throughout the season, by coating it with wax\*. The great variety of foreign vegetable productions, useful in medicine, diet, or the arts, require, as may naturally be supposed, different kinds of management and precautions in their collection and preservation, adapted to their respective qualities. As we cannot but conclude that those who may be in a capacity of seconding the Author's views, will not fail to consult the pamphlet itself, we shall not particularize any of these directions,—which are terminated by a catalogue of about four-score plants, accompanied with short but useful observations denoting their place of growth, method of culture, use, &c. These articles may be considered as so many botanical *desiderata*, many of which the readers of this publication may, by the instructions here given, be enabled to supply.

As a matter of general curiosity, we cannot pass over the description of a newly discovered *sensitive plant*, contained in a letter from the Author to Linnæus, at the end of this work. The plant is a native of the swamps in North Carolina, and has lately been introduced alive, in considerable quantities, into this country, where it is likely to become a settled inhabitant of our gardens. It is here termed *Dionæa Muscipula*, or *Venus's fly-trap*, and appears, from the Author's account of it, to be the most *animated* of all the *sensitive* tribe of vegetables. Its sensibility, or perhaps irritability rather, exists in its leaves; each of which exhibits, in miniature, the figure of a rat-trap with teeth, closing on every fly or other unfortunate insect, who is tempted to taste the sweet liquor, which is supposed to be secreted in certain minute red glands that cover its inner surface. But before it has had time to taste it, the lobes of the

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\* Monthly Review, March 1770, p. 191.

leaves rise up, and inclose and grasp the invader; while all his efforts to disengage himself are rendered fruitless, and he is soon deprived of his forfeited life by the action of three small erect spines, fixed near the middle of each lobe, which effectually puts an end to all his struggles. 'Nor do the leaves, we are told, ever open again while the dead animal continues there.' The plant, however, is not possessed of sufficient intelligence to distinguish an animal from a vegetable or mineral substance; for it will inclose and grasp a straw or a pin as strongly as an insect.

The Author supposes that, in the construction and motive powers of the leaves of this plant, nature may have had some view towards its nourishment, by forming the upper joint of each leaf like a machine to catch food, and by having laid a bait upon the middle of it to entice the unhappy insect that becomes its prey. In short, according to his idea, we may consider the *Dionæa Muscipula*, as a *carnivorous vegetable*.

There is undoubtedly great scope for conjecture in our enquiries into final causes, or in our endeavours to ascertain the intentions of Nature in many of her operations. That which the Author suggests, may be the true one: while it may, perhaps, be equally probable that Nature has armed and animated this plant in this manner, merely for the preservation of its blood and juices against the depredations of insects; and we may accordingly consider its motions as the exertions of a kind of *vegetable instinct*, if we may be allowed the expression, and as the result of a principle of self-preservation, with which the subjects of the vegetable, as well as the animal, kingdom appear evidently to be endued.

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ART. XIII. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joseph Baretti, Secretary for Foreign Correspondence to the Royal Academy of Painting, Sculpture, and Architecture. 8vo. 4 Vols. 16s. sewed. Davies, &c. 1770.

I HAVE not a better apology to offer, says this Author, in his preface, for my confidence in presenting this enlightened nation with these volumes, than that the accounts of Spain hitherto published in the English language, are in general adjudged to be very imperfect. He proceeds to say, 'that he has spared no pains to carry his reader along with him, to make him see what he saw, hear what he heard, feel what he felt, and even think and fancy whatever he thought and fancied himself.' In this he says, he has followed the instructions of his most revered friend Dr. Samuel Johnson, who exhorted him to write daily, and with all possible minuteness: he says, he is

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\* There is another edition in 4to. 2l. 2s. in boards.

conscious of having often passed from his subject to himself; but that he has, notwithstanding, laboured pretty hard to give his reader a tolerably just idea of Spain, by exhibiting as well the face of the country, as the manners of its inhabitants.

Of the egotism in this book we shall say little, because it would not be thought liberal to reproach a man with a fault which he has confessed, and for which, in some degree, he has apologized: but we cannot forbear to observe, that if those parts of his work in which he has deviated from his subject to himself were taken away, a very small proportion would remain.

The apology which he offers 'for presenting this enlightened nation with these four volumes,' has relation to very little more than two of them. The whole first volume, the first sixty pages of the second, and the last 230 pages of the fourth, contain not a single word about Spain; and if the best apology that he can make for his account of Spain, is the imperfection of other accounts, we think he would find it very difficult to make any apology at all for the narrative of his journey from London to Falmouth, or his voyage from Falmouth to Lisbon, which take up a very considerable part of one volume. By his account of Portugal, Genoa, and France, he has equally exacted a tax for his account of Spain, but it will be more willingly paid.

The form of this work is a series of letters supposed to have been written by the Author to his brother in Italy; but he has not been careful to make them agree with the declaration in his preface. In his preface he says, that he wrote daily, and with minuteness, by the exhortation of Dr. Johnson, who even pointed out the topics which would most interest or delight, *with a view to a publication*. In the letters he deplores his folly in going through Portugal, *merely to gratify an idle curiosity*, and pretends to write 'rather to divert the disagreeable effect of a disagreeable journey upon his spirits, than with a view to prove instructing or entertaining.' Inconsistencies of the same kind occur in other places. The language is uncommonly correct and pure, considering that the Author is an Italian, though it is probable that his brother does not understand a word of it. The manner however, in general, is by no means equal to that of his letters on Italy; in them it was natural, manly, and forcible; in these it is often affected, puerile, and feeble; almost every page abounds with the impertinences of a petty importance, and is rather the conceited prattle of a talkative coxcomb, than the plain narrative of a sensible traveller.

As soon as he landed at Lisbon he sent to enquire after one *Batiste*, a Frenchman, who had been his servant in London. This man had married a girl whom he had courted in England;

and the following is Baretti's account of his interview with his valet and his valet's wife :

‘ Lisbon, Aug. 31, 1760.

‘ To-day was Sunday : and how do you think I have spent the afternoon ? I will tell you by and by. Let me first say something of the morning.

‘ I got up about nine ; and while I was busying myself about some luscious grapes, behold *Batiste* alighting from a fine Spanish horse, and a moment after *his wife* from a chaise drawn by two mules, and led by as fine a blackamoor as King Jarba in *Metastasio's* *Dido*. Ah ! How do you do my little *Polly* ? And abruptly kissed her in the face of the sun, perfectly forgetting that I was in Portugal, where women must not be kissed in the face of the sun. But one is so glad to see old friends !

What does the Reader think of the jocularity of Signor Baretti, who first invites his reader to hear how he spent his afternoon, and then tells him he shall hear something else first ? Or of his apostrophe to *my little Polly*, and his kissing her *in the face of the sun* ?

As a contrast to this affected pertness we transcribe, with much greater pleasure, the Author's farewell to this country, after having resided in it ten years.

‘ My blood runs warmer and my heart beats quicker, when I think that after so long a separation I am going to sit down again to a domestic meal with one of my brothers fronting me, and one at each side of me !

‘ Now therefore, England, farewell ! I quit thee with less regret, because I am returning to my native country after a very long absence, considering the shortness of life. Yet I cannot leave thee without tears. May heaven guard and prosper thee, thou illustrious mother of polite men and virtuous women ! Thou great mart of literature ! Thou nursery of invincible soldiers, of bold navigators, and ingenious artists, farewell, farewell ! I have now forgotten all the crosses and anxieties I have undergone in thy regions for the space of ten years : but never will I forget those many amongst thy sons who have assisted me in my wants, encouraged me in my difficulties, comforted me in my adversities, and imparted to me the light of their knowledge in the dark and intricate mazes of life ! Farewell, imperial England, farewell, farewell !

This passage is masculine, figurative, and pathetic, and proves that where the Author is disgusting, his abilities are perverted by his taste.

His work, however spun out with a lucrative view, contains many curious particulars, and many judicious observations.

At the house of Mr. O'Neal, a wine-merchant on the Tagus, he saw two Negroes swimming, and for a trifling gratuity made them sing several songs in their *Mosambique* language, which he discovered to be in rhyme : upon this incident he makes the following pertinent remark :

‘ Several

\* Several writers both of Italy and of England have affirmed, that rhyme is a monkish invention; but I think them widely mistaken. It is not to be supposed that the Africans were taught rhyming by missionaries, who have other business when in those regions than that of teaching rhyme or blank verse to the natives. I heard once in *Venice* some Arabian songs which were in rhyme, and there is, a French account of Arabia (wrote by a traveller whose name I cannot at present recollect) in which some poetry of that wandering nation is preserved, all in rhyme. One *Gages* an Englishman (who suggested to *Cromwell* the scheme of taking *Jamaica* from the Spaniards) in a printed account of *America* has given us an old *Mexican* song (words and music) which is in rhyme, and composed long before *Columbus* was born. These and a multitude of other such reasons have convinced me, that rhyme is no monkish invention, but one of the natural essentials of the poetry of all nations ancient as well as modern, Greek and Latin only excepted, whose verses had feet instead of rhymes. It is therefore blank verse that is to be considered as not natural to poetry, and to be deemed an invention, as it really was, and not a very ancient one.\*

The inns in Portugal, which are called *Esfallages*\*, are the most wretched hovels that can be imagined: they swarm with rats, which sally through the chinks of the floor and ceiling, and with fleas and other vermin which cover a narrow mat, the only bed, which is spread upon the ground, and from which they make excursions to other parts of the room.

Batiste, knowing these particulars, provided his master with a large bag, which he was to convert into a bed by filling it with clean dry straw, when clean dry straw was to be had: and upon this, he says, he passed many a comfortable night.

We are sorry to see that our Author has not lost the spirit of slavery, which he brought from his native country, by living in England. When he was at *Aldeagallega*, about ten or twelve miles from Lisbon, on the other side of the Tagus, he walked out in the evening by moonshine, and saw by the side of the river many a happy couple, some sitting on the banks, some walking backward and forward, all whispering, all hugging, all enjoying each other in the cool of the evening. This sight inspired him with such exalted ideas of the felicity of these poor people, who he supposes might go supperless to such a bed as his straw bag, that he cries out, \* Why do the English stun foreigners with their *Liberty*! Is it not Liberty to wander by the river-side at *Aldeagallega*, telling a gentle maid whatever comes uppermost, without a thought of *Ministry*, *Politics*, or *Faction*? Happy *Aldeagallegans*! Go on in this way for ever, and never think nor enquire how the money of the nation is spent!

\* It is with great reason, says the Author, that the Portuguese call their inns *Esfallages*, that is *Stables*;—there is room enough in them for mules, asses, and other quadrupeds: but there is no room at all for the reception of such bipeds as I am.

If an ancient Roman could see the inhabitant of modern Italy thus insinuating that all Liberty, for which it is worth while to contend, consists in walking by pairs in the moon-shine, he would probably feel yet more indignation and contempt than we do. Thus, says Baretti, live the Portuguese, without thinking much of to-morrow; that plaguy *To-morrow*, which, with *Liberty*, is always uppermost in the head of an *Englishman*. How much is every Englishman obliged to our Author for this generous attempt to cure him of his folly!

Having continued at Lisbon, or near it, from the 30th of August to the 17th of September, he set out for Madrid. He is guilty of a fault which scarce any traveller has escaped, and which some seem to have affected, of using foreign terms without explaining them. He says he agreed with the *Caleffeiros* to carry him to Madrid in fifteen days, without telling us that they are drivers of a carriage, or telling us what sort of carriage they drive. There are, he says, neither post-chaises nor stage-coaches between the capitals of Portugal and Spain; those who do not go on mule-back, or on foot, must have such a voiture as his, of which he says nothing more than that it is pretty well hung, and tolerably neat; whether it is close or open, whether it has two wheels or four, and how many persons it carries, he has left his reader to guess: probably it may resemble our *Calaish*, which is manifestly a corruption of the name of that carriage of which the drivers are called *Caleffeiros*.

We shall not attend our Author in his journey from Portugal to Spain, in his account of which little is recorded, except that having called a beggar-wench impudent hussey, two fellows accosted him so roughly, that he thought proper to present a pistol, and precipitately to make his escape during the consternation which immediately followed: that 'his whole soul was absorbed in delight' by the dancing of some ragged fellows at a fair: and that he fell desperately in love with one of the wenches, who, after dancing with them, went to sleep upon the ground in a gallery. In the account of this love affair, as well as in other places, he has manifestly imitated the manner of Sterne, as he has that of Johnson in his former performance; but though as an imitator of Johnson he is respectable, he is disgusting and ridiculous as an imitator of Sterne. He puts us in mind of the fable of the ass, who endeavoured to please by playing the same tricks as the lap-dog.

The Author entered Spain by crossing a torrent called *Caya*; and after travelling about a league he entered Badajoz, anciently *Pax Augusta*, by a stone bridge over the river *Guadiana*, which he says, if it was a little wider, would do honour to the Thames itself.

In Spain the inns are called *Pasadas*; the Author did not find them much better than the *Estallages* of Portugal; but of that where

where he put up, called the *Santa Lucia*, he says the walls were sound, the roof not cracked, and the floor not paved with pebbles like a street; the windows however had only wooden shutters, which made it impossible to exclude the rain, the wind, or the cold, without excluding the light; there was no chest of drawers or looking-glass; the chairs tottered, and the tables were greasy; but instead of a dirty mat on the floor, he found a bed stuffed with wool."

From Badajoz the Author proceeded to *Talaverola*, and from *Talaverola* to *Merida*. He says that *Merida* was once the metropolis of *Lusitania*, and called *Augusta Emerita*: that it was in ancient times a flourishing colony of the Romans, and that many antiquities are to be seen there: none of these antiquities however did he see, and though his host told him the bridge was Roman, he had not time to verify his assertion. When a man travels professedly to see, and relate what he sees, it is strange to hear him say that he went through places where remarkable things were to be seen, without seeing them *for want of time*.

At *Meaxáras*, his next stage, he saw the ruins of a Moorish castle, and received the history of it from a priest, not one word of which however he has told his reader; but instead of it has inserted a tiresome account of his distributing farthings, which he called for 'with a most imperious voice,' among a company of ragged children, and of his partiality to the girls, especially to one who was a namesake of the wench that had captivated him at the fair.

He proceeded through bad roads, stopping at wretched inns, where nothing could be procured but lodging and light, carrying with him a skin bag, called a *Borrach*, which held about five gallons of wine, and which he frequently cooled in a stream as he went along; but he describes nothing. The Moors, he says used to build on the tops of the mountains, where much is to be seen, but he saw nothing. He says that an attentive and curious traveller might still glean about this country sufficient materials for an interesting account of that people, by describing with exactness those ruins of their former habitations which still exist, by searching for traditions in the old songs, both Spanish and Arabic, that have still a run among the people, or lie concealed in their libraries, and forming deductions of what was once, from what is still left. Something of this kind we hoped would have been done in this work, and are very sorry for our total disappointment.

The whole province of *Estremadura* is, he says, extremely fertile, but very thinly inhabited, and consequently in an uncultivated state. The people eat little, are covered with rags, and lodge meanly; yet they are happy, satisfied with the present,



sent, and careless of the future. The mountains of this province contain marble, but not a single edifice has been raised since the Moors were driven out of the country. After a very tiresome account of an embargo being laid on his chaise, in consequence of one of the drivers having stabbed a man in a quarrel, and of a dialogue between him and the Corregidor, when he applied to have it taken off, he informs us that he arrived at Toledo.

In his way to this place he set out on foot before his carriage was ready, and took a lad with him for a guide: the lad, according to the custom of the country, took his guitar with him, and played as they went on. Our Traveller, having listened some time to his music, asked him if he could sing, and he replied by a long string of stanzas of four lines, called *Seguedillas*, which were soon discovered to be made extempore, though with such readiness, that the mind seemed to have been oppressed by keeping them in. A conversation immediately commenced, in which it appeared that this rustic bard could not read, and that he knew none of the poetical compositions, called by the Spaniards *Romances*, which are to be found in books. Our Traveller immediately recollected other songs that he had heard, which must have been also extempore, though he did not dare to indulge the suspicion at that time, for fear of appearing ridiculous in his own eyes. Thus, says he, I discovered that Spain swarms with extempore singers or poets, though of the many who have given us accounts of Spain, none ever dropped the least hint about it, nor has any Spanish writer let foreigners into this extraordinary characteristic of his nation. I always thought, says Baretti, that the faculty of singing extempore belonged exclusively to the Italians, or to speak more correctly, to the Tuscans, but now I am sure of the contrary.

The extempore stanzas of this Spanish minstrel were sometimes happy and elegant, though in general the thoughts were simple, and the words uncouth; but the second and fourth lines however always rhymed, and sometimes with great exactness, though not the first and third. We have transcribed the two first stanzas, for the entertainment of such of our Readers as understand Spanish, and for such Readers only our Author seems often to have written:

*La Luna sta derada,  
Y las estrellas  
Hazien bonos favores,  
Alumbran bellas.*

*Un rato de passio  
Bien de manana  
Si la gente no miente  
Es cosa sana.*

Of these stanzas, which allude to the moon that was then shining very bright, the Author has given us no version.

Hig

His inn at Toledo was called *La Sangre de Christo*; upon which he remarks, that the Spaniards apply religious expressions in a very shocking manner. An inn, which in any town of England would scarcely be thought a fit habitation for the lowest of mankind, is here called the *Blood of Christ*.

Our Author, besides that he is perpetually using terms which he does not explain, has thought fit to illustrate what he saw in Spain, by references to what is to be seen in Milan. The cathedral at Toledo, he says, is a Gothic edifice almost as big as that of *Milan*; and certain *presbiterios* of the mass resemble those that are practised in the *Milanese church*. This may be very satisfactory perhaps to his brothers, but to the English Reader it is *vox et præterea nihil*.

The mere enumeration of the riches of this cathedral, he says, would require a large volume. It contains several grand monuments, and a vast number of pictures, one of which is of St. Christopher, so large, that the toe is as big as a man's body. He was told that the library contains an immense treasure of literature, but he could not stay to see it.

The second grand edifice in Toledo is the archiepiscopal palace; but this our Traveller did not go to see. He saw however the remains of a royal palace called the *Alcazar*, which is built on the edge of an almost perpendicular hill, about five hundred feet higher than the Tagus, which runs beneath it. It was ruined in the succession war, and in half a century more the very remains of it will, probably, be swept away.

Our Author dismisses Toledo by saying that there are, probably, many things in it very well worth some account, which he did not see. Such articles of intelligence certainly render a book of Travels very entertaining and instructive.

The palace and gardens of Aranjuez he did see, and of these he gives a very pleasing account. 'A poet, says he, would say that Venus and Love consulted here with Catullus and Petrarch about building a rural mansion for Psyche, Lescia, Laura, or some Spanish Infanta.'

His particular description justifies this general account; but we shall not make our extract here, because the description of a palace and gardens has no retrospect to the history of a country, does not exhibit the general face of it, nor delineate the manners of the inhabitants, which are the three great objects of a traveller. The gardener, however, among other busts, shewed one which he said represented a *Roman Emperor*, called *Hannibal the Carthaginian*; and there is a gardener of our own country who always shews a statue, which he says represents another *Roman Emperor*, called the *Marquis of Aurelius*.

The village of Aranjuez is no less pleasing than the palace, garden, and park; every house is new and white, with windows

that

that have green shutters placed without, and the streets are all strait. The King gives ground to any body that will build, provided they will conform to the plan, which requires great uniformity. It has now about two thousand inhabitants, and is still encreasing. The King and Court pass here the months of May and June; but in very hot weather the air is said to produce agues. Mr. Clarke\* says no more of this terrestrial paradise than that the palace is a tolerable edifice, and the garden a dead flat.

Going out of Aranjuez the Traveller passes a very remarkable bridge: it consists of five boats so contrived and painted, as, without a very narrow inspection, to be taken for a stone bridge of four arches. These boats are, upon particular occasions, removed higher up the river, and placed in such a manner as to represent a quadrangular fortification, which, for the diversion of the Court, is sometimes illuminated, and makes a fine shew.

When our Traveller entered Madrid, he was struck, he says, with the most horrible stench he had ever smelt, arising from numberless heaps of ordure lying all about, and scarcely leaving way for the foot passenger: he therefore determined to go little out, and leave the place soon. It is pity his journey had not been deferred a year or two; for Madrid is now, and has been five years, one of the cleanest towns in Europe.

The following instructions to a traveller are not only of very great use, but give the Reader as good an idea of Spain and Spaniards in general, as any thing that our Author has recorded. Before you set out from Lisbon obtain a passport from the Secretary of State, for want of which you will certainly be sent back, if not clapped up in prison. Shew the passport to the customhouse officers, and slip a silver coin into the hand of one of them, and they will probably not open your trunks: take care, however, to have nothing that pays custom, no new shirts, new handkerchiefs, new stockings, new shoes, nor new anything, though apparently for your own use. You must be particularly careful to take no book.

Hire the *Callejirios* who live at Aldeagallega, and not at Lisbon: they are best acquainted with the Madrid road.

Your bargain with these fellows must be in writing. The hire of a chaise, with two mules, from Aldeagallega to Madrid is ten pounds sixteen shillings in summer, and in winter twelve guineas. If you wish to go through Toledo and Aranjuez, make it a condition; and if the drivers pretend that they shall, in any part of the journey, want the assistance of oxen, do not give them money on that account; but stay till you

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\* Author of Letters concerning Spain: see Rev. vol. xxviii. p. 287. come

come to the place, and pay those of whom the oxen are hired.

‘ I always found it, says our Author, a very great inconvenience to carry many conveniences on a long journey. Instead therefore of providing myself with a bed and several pieces of kitchen-furniture, as some people had advised me, I chose to take my chance as to eating, and would have nothing extraordinary but a straw bag and sheets. Should you be more delicate you may have a knife, spoon, and fork, a drinking glass, some towels, a pot to boil meat, and a hand candlestick with some wax tapers.

‘ If you have a servant who can play the cook, so much the better; if not, you must shift as well as you can. At the *estallages* and *posadas* you will find in general no other victuals, but a mess of *garbanzos* and *judias* (*dry chick peas* and *French beans*) boiled in oil and water, with a strong dose of pepper, and a dish of *bacallao* and *sardinas* (*stockfish* and *pilchards*) seasoned likewise with pepper and oil. Not an ounce of butter will you find during the whole journey except at Aranjuez. This at least was my case. If you have no mind to put up with such dainties, be careful whenever you come to a town or village to buy meat, fowls, and game. Game especially I found in abundance wherever I stopped, and excellent partridges above all. New-laid eggs you will often find likewise. If you have no servant, there is always some woman who will dress you any thing for a small reward: in a bungling manner, 'tis true; but what signifies that? Their way of roasting is, to truss the meat or bird on the point of a short hand-spit, and turn it round and round over a flame made of *rosmary*, or *thyme*, which abound every where in *Allentejo* and *Estremadura*. —

‘ If you travel in a proper season, as was my case, provide yourself with a basket. You meet then with grapes, figs, melons, and other fruit in the neighbourhood of almost every habitation. Fill your basket with them, and they will be of use against the heat, which often proves troublesome. The peasants, both in Portugal and Spain, I have found very kind. They would fill my basket with the best fruit they had as I went by their vineyards, and be thankful for a real; nay, some were so generous as to refuse money, though they had given me what would have sold for guineas in England. It is one of the blessings of unfrequented regions, that the peasants are hospitable: but where every trifle may be turned into money, money will be expected for every trifle.

‘ Whether you have a bed, or only a straw bag, take care to have the room well swept where you are to lie, and have your couch placed at a distance from the walls; or you will have your sleep interrupted by various kinds of insects, which propagate wonderfully in so warm and poor a country.

‘ Some people are apt to figure dangers in distant regions, fancy robbers swarming on every road, and cut-throats at every inn. For my part I never met with any in my various rambles through several regions of Europe. However, it will be prudent to carry pistols, and so place them in the chaise, that they may easily be seen. Have them in your hands as you alight, that people may take notice how well you are prepared against any attack.’

Above all do not forget a good *Borracho*: good wine is to be found at almost every place in Portugal and Spain; fill it with the best, and in warm weather plunge it into some brook or river: the running waters from Aldeagallega to Madrid are very cold, and will refresh the wine in a few minutes. Take care, however, that the drivers do not drink as often as they chafe; if they do they will become impertinent, and probably sleep on their mules, to the danger of your neck.

The beggars in Estremadura, besides asking charity, offer greasy crucifixes and Madonas to kiss. To these beggars give nothing, except you resolve also to kiss their images. If you give them good words, instead of money, they will easily be repressed; but if you give any thing, and refuse to kiss, you will have a great deal of foul language, be your alms ever so liberal.

At Madrid our Author had two friends, Don Felix d' Abreu, who was several years Envoy Extraordinary from Spain to England, and the British Consul General. Don Felix took him to some of his relations, and with our Author's account of his reception by them, and the entertainment to which he was introduced, we shall dismiss him for the present month.

They all received me in such a manner, as to make me give up at once my old notion, that the Spaniards were a grave, over-civil, and reserved people. As soon as the first compliments were over, both men and ladies talked round with much volubility and sprightliness, and seemed to consider me at once as an old acquaintance. Another of my notions was, that the Spaniards are jealous; but about thirty ladies whom I saw to-night at a *Tertulia*, behaved with such alertness, spoke and were spoken to with such an unconcernedness by every man there, that I cannot foster any longer that notion neither. That there are Spaniards subject to the passion of jealousy, is probable; but that it is one of their characteristics to be subject to it, I have seen already enough of them to contradict it. I am confident that you will be of my mind on reading the following account of the *Tertulia* at which I have assisted to-night.

It is a custom amongst the Spanish ladies to have their friends at their houses several times every month, some oftener, and some seldom.

When a lady intends this, she sends notice to her female acquaintance, that on such a night she shall have a *Tertulia*. The notice implies an invitation. She that receives such a message, fails not to tell her male-acquaintance, that on such a night she shall be at such a *Tertulia*, and this likewise implies an invitation. A cousin of Don Felix had the goodness to explain to me this piece of Spanish manners, as we both attended her at a *Tertulia*.

On our alighting out of her coach I could not help observing, that the gate of the lady's house where she carried us, was wide open, and no porter or any body there to guard it, as is usual in England at every door you intend to enter. Two servants who rode behind

behind her coach with flambeaux, lighted us up a large stair-case. The master of the house received us at the door of his first apartment, handed our lady to the room where his wife was with those of her female acquaintance that had got thither before us; and having seen her in, came back to us to pay me such civilities as are generally used to strangers.

The room where Don Felix and I were introduced, was full of gentlemen almost all in laced coats. Some stood, some sat, some talked, and some gazed, as it happens in large companies. Half an hour after, several servants who had waited on the ladies in the mistress's chamber with rinfresco's, brought some to us. The ceremony of serving them was this. A footman first put a silver-plate into the hands of each man present; then another presented silver cup-boards loaded with biscuits made of sugar, after a manner I never saw elsewhere. They are full of hollows like a sponge, and extremely light. Each of us took one along with a glass of lemonade, and brought it to our plate: then dipping it into the lemonade, in which it instantly dissolved, drank the lemonade out. Chocolate then was distributed round, which being drank, the servants came for the empty dishes and the silver-plates.

We then continued in conversation for another half hour; when, behold! the lady of the house comes out of her room followed by all the ladies she had with her. We formed ourselves in two rows one on each side of them. As the lady went by me her husband presented me to her as a stranger, which procured me a cheerful smile and some very pretty words.

None of the ladies went by but had something respectful or affectionate said to her by some man or other, and their answers ran in the same strain. At the end of the room in which we were, there was another, where the ladies entered pell-mell, without making the least ceremony at the door, but the nearest getting in directly, whether young or old, married or unmarried.

As soon as they were in, we followed, and found them all sitting on the *Estrado*, which is a continued seat that runs round the room close to the wall.

In a corner of that room there was a large table covered with as many dishes as it could hold, filled with various eatables. A large Perigord-pasty in the middle, a couple of roasted turkeys on the sides of the pasty, with ham, fowls, game, sausages, fallads, *caparrones* (a kind of capers as big as filberts) *zebrero* (a kind of cheese from the kingdom of Galicia) &c. &c. In short, this was a cold collation no less plentiful than elegant.

The master, with the help of some of the company, all standing, quickly fell a carving, while the remainder of us snatched napkins out of a heap of them that was on another table, ran to spread them on the ladies knees; then went back for plates, knives, and forks; placed them on their napkins; then went to get such victuals as they bid us to get; then stooping or kneeling by them while they were eating, amused them as well as we could, saying what came uppermost, with such hilarity and pleasantness, that I never was present at any scene more delightful.

Amongst

‘ Amongst so many ladies you may easily imagine that some ~~there~~ were, who had neither youth nor beauty. Yet none had reason to lament the absence of either, as they were all served without the least apparent predilection, which I thought a very remarkable piece of Spanish politeness. No servant meddled with them during that kind of supper. They all ate heartily, and the greatest part drank water.

‘ The merry meal being ended (and a métry one it was) they all got up, and still following the lady of the house, went out of that room into a much larger, leaving us all behind. They were no sooner gone, than we fell on the remnants with a cheerfulness no where to be met with but in this country. The most jolly set of Venetians would have appeared grave in comparison of my Spaniards at the Tertulia.

‘ The rule is to have a concert after supper, partly composed of hired musicians, and partly of the gentlemen who can blow or finger any instrument. Some of the ladies would also have sung, and a ball would have followed, as the constituent parts of a *Tertulia* are the supper, the concert, and the ball. But as the Queen is just dead, music and dancing were forborn, and recourse had to cards to consume the evening. Several card-tables were placed in the room, and we played at *Manilla*, a fashionable game here, not unlike *Quadrille*. The lady of the house did me the honour, as a stranger, to chuse me for her partner, and laughed prettily off a few blunders I committed as a novice at that game. But, as far as I could see, neither ladies nor gentlemen minded much their cards, the Spaniards delighting much more in talking than in playing. No card-money was put under the candlestick, as there is no such custom in this town.

‘ About eleven the company began to steal away *alla Spagnuola*, as we say in Italy; that is, without giving the least warning of their going either to the master or mistress of the house.’

[To be concluded in our next.]

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ART. XIV. Warton's *Theocritus*, &c. concluded. See Reviews for July and August.

**T**HOUGH the Scholia on Theocritus are not so numerous as those on some other Greek Authors, they are not less valuable. They boast some of the most distinguished names among the school critics and restorers. The principal observations of these Mr. Warton has with great labour collected and digested, and has, at the same time, enriched the common treasury with contributions of his own. The only part that remains for us to take in the cause, is to offer such observations as may occur to us in the perusal of the notes, and to record them for the learned Editor's future use or rejection, without much solicitude either for their honour or disgrace.

The note on that passage in the first Idyllium, where the Goatherd refuses to sing through fear of disturbing the rest of his god Pan at noon-day, is curious:

‘ *Meridies*

Meridiei QUIETEM veteres attribueret solebant, quippe qui san-  
num tunc temporis capere deos arbitrabantur. Hinc pastor noster ne-  
gat sibi licere fistula canere, quia jam meridiem esset, et Pan, pasto-  
rale numen dormiret. Hinc apud Callimachum, lavantibus Palladi  
et Chariclei nymphæ, quando "μεσημέριον δ' ἔτι ὅρος ἀουχίας"  
montem, scilicet, meridiana quies occuparet, occurrens Tiresias, ob  
tale facinus, oculis capiebatur. Hymn. in Lavacr. Pallad. v. 71.  
seq. Ea de causa meridiem templum aliquod intrare nefas credebant,  
ne seminum deorum turbarent. Propterea Pythagorici et Sapientes  
apud Egyptos, ne quis templorum portam præteriens vocem ederet,  
vetabant. Tum enim silentio colendum esse deum. Hinc et intelli-  
gendus Elias, Reg. iii. 18: cum esset jam meridiem, illudebat illis  
Elias, dicens, clamate voce majore: Deus enim est, et forsitan lo-  
quitur, aut in diversorio est, aut in itinere, aut certe dormit ut  
excitetur. Respicitur hæc Ethnicorum superstitio, Ps. xcii. 6,  
Ubi dicitur homo pius, et cujus est in deo fiducia, sibi non metuere a  
δαίμονος μεσημέριον, quemadmodum Septuaginta verterunt inter-  
pretas. Ita quoque Lucanus, de Lucio Massiliensi, Pharsal. lib. iii.  
423.

Non illum cultu populi propiore frequentant,  
Sed cessare deis, medio cum Phœbus in axe est,  
Aut castrum non atrum tenet; pavet ipse sacerdos  
Acessum, dominumque timet deprindere luci.

That the ancient Heathens ascribed sleep to their gods is well  
known, and that they supposed them to be asleep at mid-day  
in particular, this passage in Theocritus is a clear proof; but  
we cannot agree with Mr. Warton that this was the reason why  
Pythagoras enjoined silence in the worship of the gods, for we  
do not find that this injunction was limited to any particular  
hour of worship. That profound Philosopher had probably a  
moral reason for it. He knew that the solemnity of silence  
would add to the influence of religion: and it is not unlikely  
that the sect of Dissenters, whom we call Quakers, have some  
reasons of the same kind for the taciturnity of their meetings.  
Be that as it may, the superstition here alluded to seems to have  
prevailed as well in the northern as in the eastern theology,  
and to have entered into the Celtic and Druidical worship.  
*Non sub hora meridiei druidarum lucos impune intrares.* There  
was still something sacred in the hour of mid-day; and that  
something is still felt. The low ranks of people observe it even  
now with silence and solemnity. The woodman suspends his  
hatchet, and the threshers his flail.

In the following passage,

ὅταν πρὶν ἢ ἀπαύριον ἐπὶ ξηρῶν καὶ δὴν

Mr.



Mr. Warton proposes to read the last line thus :

Φαίη πριν η' ναρισον ἐπὶ ξηροντε καθεῖξῃ.

The fox would not quit the boy till he had left him nothing either to eat or to drink. In our opinion this alteration is not only unnecessary, but weakens the idea of the original. If we admit that the word ἀκρατισος signifies one who drinks unmixed wine, it is certainly very properly and strongly contrasted by ξηροισι. Καθεῖξῃ ἀκρατισον ἐπὶ ζηροισι may well enough be rendered, "to place a drunkard among empty pots." There is apparently something of a proverbial turn in the expression, but it is plainly no more than this, that "he will leave the young wine-bibber a dry jug." Ακρατισος, therefore, we would by all means leave standing.

In the pastoral elegy on the death of Daphnis, introduced in the first Idyllium, Mr. Warton has justly observed an instance wherein Theocritus has shewn himself greatly superior to Virgil. It is in the sensibility expressed by the cattle belonging to the respective swains on the distress of their masters. Virgil says simply, "*stant et oves circum*;" his sheep stand around him: Theocritus represents the whole herd of Daphnis as assembled, and mourning at his feet: "πολλὰ οἱ παρ ποσσὶ βοες," &c. A little after this we meet with a humorous anecdote, which, however, we must give as we find it in the Latin.

*"Audivi ex docto quodam amico, qui per Siciliam insulam iter faciens, ibidem cum vetera monumenta, tum populi mores accuratius investigaverat, inter confessionis articulos, a fuculis caprariis apud montes vitam solitariam degentibus, etiamnum per sacerdotes proprios rite solere exigi, an rem cum hircis suis habuerint."*

With regard to the long note, and the supposed discoveries made by Hœnsius on that passage in the first Idyllium,

— α δὲ τε κωρα

Πασαν ἀνα χραυαν, &c. Ver. 82, 83, 84.

it stands with us for nothing; as, contrary to the idea of all the critics, we are of opinion that the α κωρα means κατ' ἐξοχην, the goddess Diana. It is certain that the speech she makes is perfectly in character, and she is properly enough preceded by Mercury, and followed by Venus. From what miserable perplexities, and wild conjectures, might the commentators and interpreters have saved themselves, had this occurred to them!

V. 102 and 103, of the first Idyllium, from a state of non-sense, are extremely well restored,

Ἦδη γὰρ φρασθεὶ πανθ' αἰλιον αμμι δαδουκει.  
Δαφνις κειν, &c. ..

O Venus

*O Venus odiosa, &c. nunc dicis omnem solem, sc. omnes spes, mihi interciuisse.*

The third verse of the second Idyllium is not less happily altered.

Ὡς τον εμον βραδυνοντα φιλον καταθυσομαι Ανδρα.

βραδυνοντα for βαρυν ευτα, is one of those emendations that carry internal proofs of their authenticity. Simætha says, she will call home, by the power of her incantations, her *dilatory* husband.

Much critical debate has been occasioned by the following passage :

— Τυ δ' Αρτεμι και τον εν αδα

Κινησεις Ραδαμανθα.—Id. ii. v. 33.

Some MSS. have ραδαμαντα, and to this reading, though contrary to the sentiments of our ingenious Editor, with the learned Casaubon, we would give the preference. We see not the propriety of Hecate's being called upon to move Rhadamanthus, one of the infernal judges, any more than Minos or Æacus. Besides, it was a received dogma in the Heathen theology, that those judges were inflexible even to the Fates. Neither do we know by what authority Heinsius calls Rhadamanthus the Stygian Jupiter, in his interpretation of this passage. The sequel of the verse, moreover, sufficiently confirms the reading of adamant,

— Τυ δ' αρτεμι και τον εν αδα

Κινησεις ραδαμαντα, και ειτε περ ασφαλεις αλλο.

O Diana, who, in the infernal regions, canst move even adamant, or whatever else is most firm and solid, &c.

At that fine scene where the silence of Nature is represented, during the process of the enchantress,

Ηνιδε, σιγα μιν ποντος, &c.—Id. ii. v. 38.

Mr. Warton introduces the following beautiful night-piece from Apollonius Rhodius, which, as it is not very generally known, we shall give translated to our Readers :

Νυξ μιν επει' επι γαιαν αγεν κνεφας· οιδ' ενι ποντω  
Ναυται εις 'Ελικην τε και ασερας Ωριωνος  
Εδρακον εκ νηων· ὑπνωιο δε και τις οδιτης  
Ηδη και πυλαωρος εελδετο, και τινα παιδων  
Μητερα τεθνεστων αδινον περ' κωμ' εκκαλυπτεν.  
Ουδε κυων ὑλακη εἴ' ανα πτολιν, η θροος πεν  
Ηχηρεις· σιγη δε μελαινομενην εχεν ορφνην.  
Αλλα μαλ' η μηδειαν—

Night on the earth pour'd darkness; on the sea  
The wakeful sailor to Orion's star

And Helice turn'd heedful. Sunk to rest,

The traveller forgot his toil ; his charge,  
 The centinel ; her death-devoted babe  
 The mother's painless breast. The village dog  
 Had ceas'd his troublous bay : each busy tumult  
 Was hush'd at this dead hour ; and darkness slept,  
 Lock'd in the arms of silence. She alone,  
 Medea, slept not —

We are surpris'd that Mr. Warton should quote and pass without censure that egregious blunder of Reiske, when he interprets the word *μηλ*, or *μαλ'*, in the third Idyll. v. 41. by *oves*, as a more pastoral idea, when the story of Hippomenes and his apples is known even to those who know nothing beside.

Idyll. v. l. 17, seems to be rightly restored. It has hitherto been read,

Οὐ μὲν, στ' αὖτας τὰς λιμναδας, ὡ γὰρ τε νύμφας.

It now stands,

Οὐ μὲν, & ταύτας, &c.

*Hoc in loco pro αὖτας, posui & ταύτας, ne litera quidam mutata ; et hoc in carmine multa, quamvis in tertio plura, pendunt ab actione. Comatam, dum dicebat—& ταύτας τὰς λιμναδας—Digito monstrasse suspicor proximam nymphae domum, sive sacellum ; aut certe Νυμφῶν ποιμνικὰ ἑοῦσα—Quæ Leonidas memorat Tarentinus in epigrammate. Sed Sacellum, ne me conjectorem putes vatum, Virgilius respexit, dum tractabat hunc locum.*

*Novimus et qui te—*

*Et quo (sed faciles nymphæ risere) Sacello.*

Virg. Ec. iii. 9.

We cannot pass over the following note :

Id. v. ver. 51. Τῇνῳ μαλακώτερον—] *Hinc Virg. Ec. vii. 45.*

———— *Somno mollior herba.*

*Sic etiam habemus Tarpetes somno molliores. Idyll. xvi, 125. Similiter, summa quidem suavitate, Antipater, in Anthologia Planudea. L. i. c. xxix. 1.*

Ἡ ταχεραὶς λευκσοῦσα κοραὶς μαλακώτερον ὕπνῳ.

*Puella liquefcentibus tuens oculis mollius somno.*

*Cui profecto mure respondet notissimus iste Popii nostratis versiculus,*

The sleepy eye that told the melting soul.

Idyll. v. ver. 59. Σκαφιδὰς μελιτος.] *Antiphanes in Chryside, apud Athenæum. L. iv. p. 172.*

———— Τεσσαρες δαυληιδες

Εχουσι μισθον, και μαγειροι δωδεκα,

Και δημωργοι μελιτος αιτεσαι σκαφας.

— Tibi—

— Tibicina quatuor  
Conductæ sunt, et coqui duodecim \*  
Ac totidem demiurgi quæ sibi mellis scaphas petunt.

*Ubi scilicet, illæ mellis scaphæ nobis hodie non ita familiariter innotuerunt.*

Now these mellis *scaphæ*, or *scaphides*, with which Mr. Warton says we are unacquainted, we take to be nothing but straw hives. It is remarkable that in the north of England any vessel made in the same form, and of the same materials, is called a *scap*, apparently from the word *scapha*. The word βασινομές, in the sixty-fourth verse of the same Idyllium, seems to be the parent of another provincial word, viz. *boyster*, which signifies to be clamorous.

The word μελιχρῆι, in the ninety-fifth verse of the fifth Idyllium, we agree with Mr. Warton, refers to the taste and not to the colour of the fruit; and that λεπρον, in the same verse, is a better reading than λεπτον, as it fixes a disagreeable idea on the αἶμα, and of course gives the preference to the σιμαλίδες.

We cannot, however, consent to the changing of καθελοῖς, ver. 134 of the same Idyllium, to καθελόντ', because we do not see why the action should not be referred to the girl. Why it should be referred to her there is more than one reason. In the first place it is more agreeable to the phraseology of the Greek; and in the next place the goatherd is represented in another action, presenting her with a pigeon. "I do not love Alcippe," says he, "because when I gave her a pigeon she did not take me by the ears and kiss me." This is surely more natural than to say, "I do not love Alcippe, because she did not kiss me when I took her by the ears and gave her a pigeon."

In the sixth Idyllium the learned Editor has fallen into a capital mistake; in consequence of which the alteration he proposes in the twelfth verse of καχαῖσιον, for καχαῖσιον, would be an absurdity. In consequence of the same mistake too he loses sight of a very great beauty in the pastoral scene, which is that of the shepherd's dog barking at his own shadow in the sea. He mistakes the dog for the nymph. "The dog barks," says the shepherd, as he looks at the sea, for the gently-heaving waves reflect his shadow as he runs along the shore. It is impossible that νηφαίνε θεοῖσαν ἐν αἰγιαλοῖσι should refer to Galatea, who, in the next verse but one, is represented as not yet come out of the water. Such inadvertences, in so large a work, are excusable; but it is something strange that so remarkable a circumstance in the painting, as that of the dog barking at his own shadow, should have escaped the very ingenious Editor.

\* In the book, *decem*.

To the many restorations of the text which Mr. Warton has made, we shall beg leave to add one of our own, at least to recommend it to his consideration. In the ninth Idyllium, ver. 12, 13, stand thus in the common edition :

Τὼ δὲ Θηρεὺς φρυγοντος ἐγὼ τοσσοῦν μελεδαίνω  
 Ὅσσοι ἐρων τὶ πατρὸς μύθων καὶ ματρὸς ἀκχεῖν.

On which, in the present edition, we have the following note :

V. 13. ἐρωντι.] *Stephanus* ἐρων τὶ. *Unde videtur elicuisse Reiskius, quod legendum nullus dubitat, ἐρων τυ. sc. "quantum Tu, amore captus, curas, &c."* Subaudito μελεδαίνεις. *Florentina legit ἐρωντα. Commode possis etiam rescribere ἐρων τε. Sensu manifesto. Scholiastæ certe præ oculis habebant hodiernam lectionem, qui v. παῖδες subintelligi monent. Ita esset, quantum amant pueri, &c.*

To come at the right reading here it is not necessary to alter one letter. Only instead of ἐρων τε, read ἐρωντε, the dual participle, and the whole is perfectly clear, "I care no more for the heat of summer than two lovers care for the words of their parents."

Many other matters occur in the course of these learned notes which merit observation, but it is time for us to dismiss this article.

## MONTHLY CATALOGUE,

For SEPTEMBER, 1770.

### MISCELLANEOUS.

Art. 15. *A Defence of his Royal Highness the Duke of Cumberland.* By a Member of Parliament. 8vo. 1s. Evans.

**I**N this performance the capacity and talents of the Duke of Cumberland are very highly extolled ; and we find him seriously placed in the same rank with Cæsar, Aristides, Plato, and Socrates. The censure and reproach which have been so profusely lavished on him are ascribed to the envy of his superior excellence. His defamers, it is supposed, struck with their own inferiority, affect to despise a character to which they cannot aspire. A passion for gallantry is here considered as inseparable from the sensibility of a great mind ; and the Author, in his ardour to apologize for the noble object of his admiration, becomes an advocate for the most licentious desires. But, while he pleads in the defence of vice, he discovers neither wit nor ingenuity, and it is impossible to peruse his work without the utmost indignation. The style and manner of the treatise before us sufficiently point out the person to whom the public is indebted for it ; and it is by no means surprizing, that the Author of some late gross and indelicate novels, should compose the eulogium of adultery and the Duke of Cumberland.

Art.

Art. 16. *Considerations on Imprisonment for Debt, fully proving that the confining of the Bodies of Debtors is contrary to Common Law, Magna Charta, Statute Law, Justice, Humanity, and Policy, &c.* By James Stephen. 8vo. 1s. 6d. Evans. 1770.

The unfortunate situation of the Author of this pamphlet has engaged him to enquire concerning the laws under which he suffers; and, tho' a desire of personal freedom may have had a considerable influence in determining his conclusions, yet, it must be confessed, that there appears a great deal of truth and reason in many of the observations which he has made. But, while we willingly acknowledge that he is not defective in ability, we must condemn the indecency with which he has treated several respectable names. He should not have wandered from his subject, to indulge himself in invective and abuse.

Art. 17. *A Voyage through Hell*, by the Invincible Man of War, Capt. Single-Eye, Commander. 8vo. 4s. bound. Richardson and Urquhart.

In this ridiculous production we perceive the workings of a distempered imagination. Religion seems to be the chief subject on which the Author intended to communicate his sentiments; but the Reader, who looks into his performance will be shocked with the blasphemy and superstition which it will, by turns, present to him.

Art. 18. *Les Loixirs du Chev. D'Eon en Angleterre; sur divers Sujets importants, &c.* Vols. I. and II. 8vo. 12s. London, Becket, &c. 1770.

The Chevalier D'Eon proposes that his work should extend to, at least, twelve volumes; and in these he is to communicate his reflexions and sentiments on the most important topics of jurisprudence, government, and history. The two volumes, which he has now presented to the public, contain a description of Poland, and the researches which he has made concerning the kingdoms of Naples and Sicily; and, though the details he exhibits are not always instructive, yet it is impossible not to be pleased with the sprightliness of his manner, and the graces of his style. Those who read for amusement will receive much pleasure from his performance; but those who would add to their stock of information and knowledge will, perhaps, have occasion to regret that the facts and observations he places before them are so little interesting from their consequence, or their novelty.

Art. 19. *Institutes of Moral Philosophy. For the Use of Students in the College of Edinburgh.* By Adam Ferguson, LL. D. 12mo. 3s. bound. Edinburgh printed, and sold by Wilson in London.

These Institutes are divided into seven parts, beside the introduction. The subject of the first part is the natural history of man; of the second, the theory of mind; and of the third, the knowledge of God. In the fourth the Author treats of moral laws, and their most general applications; in the fifth, of jurisprudence; in the sixth, of casuistry; and in the seventh, of politics. Each of these parts is subdivided into chapters, and these again into sections. The work, though intended for the use of students, may be read with great advantage by those who have carefully studied, and are well acquainted with morals, as it contains the most useful and impor-

tant thoughts on a great variety of very useful and important subjects.

Art. 20. *The Case of James Butler, Esq; late an Officer in his Majesty's Navy, respecting his Connections with the House of Ormond.* 8vo. 1s. 6d. Evans. 1770.

Relates, principally, to some law-proceedings now depending in the Court of Chancery in Ireland, in which the Author is interested in point of property.—It appears that some things had been thrown out by his opponents to the prejudice of Mr. B.'s character, which determined him to publish this recital of his hard case, in order to vindicate his injured reputation.

Art. 21. *A Letter from a Gentleman at Constantinople to his Friend in London:* Containing a succinct Account of the celebrated Prophecy of *Achmet Almagi*, which has thrown the Turks into so many Terrors, and been one chief Motive of the Russians present Expedition.—Adorned with a Frontispiece, representing the *Histoglyphics*. 8vo. 6d. Smith.

This Author must have thought very contemptibly of the public, —or he could never have imagined that so flimsy and bare-faced an imposition, as this Letter, could possibly have gone down. It is really more absurd than Canning, or the Cock-Lane Ghost.

#### RELIGIOUS and CONTROVERSIAL.

Art. 22. *Remarks on several late Publications relative to the Dissenters. In a Letter to Dr. Priestley.* By a Dissenter. 8vo. 1s. Bladon. 1770.

Dr. Priestley shares the fate of most controversial writers, that of being attacked by persons of different principles or denominations, and sometimes by those of his own, we mean as a Protestant Dissenter. It has been thought that the spirit and heat, particularly of religious controversy, which in some cases has been extended so far as to overthrow its own purpose, and to render persons rather indifferent to than zealous about the truth, hath been of later years considerably checked and cooled, but it seems now to be upon the revival. It is, perhaps, however, extremely difficult, nearly impossible, to enter upon and continue long in it, without a degree of partial and reprobable zeal, or without uttering in haste some expressions or sentiments which may prejudice the Author and his cause. Even Dr. Priestley, a learned and able writer, has found himself obliged to make concessions; which concessions indeed have brought him great honour as to the candour and integrity of his heart; and have also shewn, that however superior he has been to his antagonists, he has derived some advantage from them. His present opponent, after bearing testimony to his merit as a man, and as a writer, expresses his concern that 'several things in his late publications, seem to discover a degree of precipitation, inattention to real life, and vehe-

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\* Our Author is the son of Major William Butler, who was a natural son of James late Duke of Ormond, by, it is said, a lady of distinction, whose name has been concealed, through a regard to delicacy. When Mr. James Butler was in the navy, he had the command of the Vulture sloop of war.

mence of temper, which he fears will be of little advantage to the cause the Doctor meant to serve.\*

The pamphlets published under Dr. Priestley's name, and here examined, are, 'Remarks on some Paragraphs in Dr. Blackstone's Commentaries, &c. relating to the Dissenters.' 'Considerations on Church Authority, occasioned by Dr. Balguy's Sermon on that Subject:' and 'A View of the Principles and Conduct of Protestant Dissenters, with respect to the Civil and Ecclesiastical Constitution of England.' Beside these there is one other which this Author takes into consideration, entitled, 'A free Address to Protestant Dissenters, &c. such \*;' the style and manner of which, says he, bears a striking resemblance to those of the publications just mentioned; and in which, as you have acknowledged †, your sentiments concerning the test-act, and on most other subjects relating to the Dissenters, are faithfully expressed.

This anonymous Writer professes himself the friend of religious liberty, and the right of private judgment, as the unalienable inheritance of every man: he declares himself on these principles a Dissenter, and he glories in the name. But allowing the Dissenting interest to be the cause of liberty, he sees no particular propriety in reminding the world of it at this time: 'Did not, he tells us, the prevalence of good sense and moderation, both in the superior and the lower classes of mankind, secure us from all danger of persecution, one might fear lest such ill-timed zeal should rouse the sleeping lion, and put an end to the tranquillity which we at present enjoy, and which we cannot value at too high a rate.'

He accuses the Doctor of partiality to the Dissenters, and injustice to the established Church; and he labours to prove this by a particular discussion of the comparison drawn between the Church of England and the Dissenters, and the censures cast upon the former, in the pamphlets under consideration: 'concerning which I must, says he, take the liberty to say, that I am fearful lest they should contribute something towards promoting a spirit of censoriousness, and reviving that alienation and disaffection between the different sects of Christians, which, to the honour of the present age, seem to be gradually dying away.'

The charge of idolatry, which he thus defines, 'To pay to inferior and derived beings, knowing them to be such, those honours which are due to the Supreme Power;'—this heavy charge against the Church of England, he thinks, 'should either have been totally suppressed, or should have had some better supports than positive assertions and vehement censures.' Might his definition be admitted as just, it would, we suppose, remove the censure as to those who do really embrace the Athanasian scheme; and with regard to others who cannot consent to this hypothesis, he apprehends they may, in the time of worship, pass over the offensive passages without notice, or accommodate them to their own views of the subject. But our Author appears to have great ease and latitude as to particular sentiments and modes of worship: When expressing his approbation of occasional conformity, he thus proceeds; 'You will say perhaps

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\* These have all been mentioned in our late Reviews.

† View, &c. page 38.



that upon the same principles a man might innocently join in public worship, with any sect of Christians, and even with Jews and Mahometans. And, supposing this consequence be allowed, what is there in it so alarming and dreadful? Supposing a man is in a Popish or Mahometan country, where there is no other public worship than that of the Romish or Turkish church; if he thinks that he can find any thing good in the established devotions, or reap any advantage from attending upon them, wherein consists the mighty crime of occasional conformity? And if occasional conformity, in such a situation, may be excused and even vindicated, I apprehend that, in the same circumstances, constant conformity is likewise defensible.' So extensive is the freedom and charity of this Remarker.

The pamphlet is written, on the whole, in a lively and agreeable manner: there are possibly some things in it which Dr. Priestley and others, who are for altering long received opinions, and opinions by some considered as sacred, may attend to with advantage; but the Writer has certainly entered the lists with an antagonist who is too powerful for him. It is unnecessary for us to add any thing farther upon the performance. The Doctor, with his usual expedition, has sent forth his *Reply*, of which we are to give some account in the next article.

Art. 23. *Letters to the Author of Remarks on several late Publications relative to the Dissenters, &c.* By Joseph Priestley, LL. D. F. R. S. 8vo. 1 s. Johnson.

Dr. P. begins his defence with expressing his grief that he finds himself under a necessity of giving pain to a person of his opponent's taste, and seemingly nice feelings, 'but it is now too late, says he, to give much attention to those *polite accomplishments*, which you so strongly recommend. Instead of flattery, therefore, expect nothing but frankness and sincerity.'

At the close of Letter I. he says, 'There may be some who will think me too precipitate in this Answer to your Letter, and some may blame me for answering it at all; but I chuse to do it, because it will give me an opportunity of being a little more explicit on some of the subjects on which you have descanted. If I were to add another reason, it would be that I was willing to take the first opportunity of noticing a *new species of Dissenters*, that I was sensible had been some time springing up among us, consisting chiefly of young gentlemen and fine ladies, who have as little of the *spirit* as they have of the *external appearance* of the old Puritans; but whose principles were never exhibited to the public before. In your performance the world has the first opportunity of examining the depth of them, and I had an inclination to report to the public what that depth really is.' This is indeed sarcastical and contemptuous; and the same spirit runs through the whole series of Letters. It is true that the gentleman with whom he contends had afforded him too many opportunities for indulging this humour of writing; but as he has so evident a superiority, it may be questioned whether he has not rather exceeded in the use of that advantage which had been afforded him. He insists in opposition to one great principle on which the anonymous Letter is founded, and even from some concessions which appear in that Letter itself, that a vindication of the Dissenters, and

of the cause of religious liberty, is at this time peculiarly seasonable; and he proceeds to consider distinctly the different topics with which the pamphlet presents us; among others, the charge of idolatry raised against the established Church is by no means neglected: this charge he with freedom and confidence renews, and endeavours to support, after he has, with some derision, exploded the definition of idolatry, which we have mentioned in the foregoing article.

We might give several extracts from these Letters, which we doubt not would be acceptable to our Readers; but the limits of our work will not allow it. We shall present them with a short view of what he says on occasional conformity, because it is a subject which constitutes a remarkable part of the Letter to which this pamphlet is a reply.

‘To make myself, says he, more thoroughly acquainted with your principles of Dissenting interest, I turn to what you say on the subject of occasional conformity, where I find you are of opinion, that *a man is not to consider what Antichristian errors he may countenance, in any place of worship, but where he has the clearest prospect of personal improvement and pleasure.* In this maxim, Sir, I believe you have the merit of being quite original; for I do not find that it was at all known; either to any of the reformers from Popery, or to our forefathers the old Puritans. If I be at all acquainted with their history, their *first* consideration was that mode of worship which was most agreeable to the Scriptures and the will of God; their *personal improvement* was but a secondary consideration with them; and their *pleasure* no consideration at all. When their favourite places of worship were shut up, they thought it their duty to attend public worship in those places which they most approved, provided there was nothing *sinful* in the service; and upon this principle they frequented the established churches. But though they might have gone as *spectators* of the method in which the worship of God is conducted by any of the human race, they did not think with you, that *they might innocently join in public worship with any sect of Christians*, and much less with *Jews or Mahometans*. This would have appeared to them, however it may appear to you, *exceedingly alarming and dreadful*. To communicate with the Church of Rome would have appeared to them an act of idolatry, and to frequent the Turkish Mosque, tho’ there should have been no Christian Church in the country, would have appeared to them a renouncing of Christianity. They would as soon have changed the Lord’s Supper for circumcision. In those circumstances they would have thought it their duty to shew their abhorrence of the national worship, and even to be singular in such a cause, though at the risque of every thing that was dear to them, and of life itself. With respect to the Church of Rome, though you may call it a *Christian Church*, the old Reformers and Puritans would have applied to themselves the words of that awful voice from heaven, in the book of Revelation, xviii. 4. *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

‘As to the countenance that a man may give to Antichristian errors, by his example, in these cases, you say, that it is not to be considered, because it is very little influence that his example can have.

Now

Now this appears to me to be a very dangerous maxim. Every man has more or less influence, and it is of great importance that every man should attend to it, and govern his conduct by it. Of the two, therefore, I would rather chuse to give a man an idea of his importance, in this respect, being greater, rather than of its being less, than it really is; since a sense of dignity and importance is a great incentive to worthy actions.

Dr. Priestley closes his Letters with remarking the oddity of his situation in this contest: 'I cannot, says he, take my leave of you, without observing that there is something singular in my fate as a Writer. I attack the prejudices of the Dissenters, and behold a clergyman of the Church of England stands up in their defence; and when in defending the principles of the Dissenters I unavoidably come too near the Church of England, a Dissenter appears in their behalf. All this is the more singular, as it can hardly be supposed that there was any thing of this kind concerted between Mr. Venn and you, or that you meant to acknowledge any obligation to Mr. Venn for his defence of the Dissenters. The more sensible Dissenters, however, I understand, only think themselves obliged to Mr. Venn for his good *intention*. I almost suspect that the members of the Church of England will think their obligations to you to be of a similar nature; and I begin to fear, lest, (in order to complete the analogy of these remarkable facts) as a Dissenter better skilled in the controversy, has taken up the cause that Mr. Venn was unequal to, in defence of the Dissenters; some member of the Church of England, thoroughly versed in the merits of the argument, should, in like manner, supplant you in behalf of the establishment. I mean, however, to shake my hands of all controversy as soon as I decently can; and I do not know whether I can hit upon a better expedient for this purpose than to pair my different antagonists one against another, and since it so happens that you are more opposite to one another, than any of you are to me, I may as well slip aside and leave you engaged together. You, Sir, for instance, attack me on one side, and Mr. Venn and the London Minister on the other, and I think myself to be in a decent kind of middle way between you. Standing thus between two fires, there can be no cowardice in retreating; and then, if you be disposed to continue the engagement, you cannot do better than combat one another.

'The difficulty will be which of these two champions to match you with. I suppose you would think yourself disgraced by being *committed* with Mr. Venn; and, indeed, his manner is much too *ungentlemanly* for you. But I am afraid that you would be overmatched with the other. You would write with more elegance indeed, and turn out finer and better rounded periods; but then, Sir, he is far better skilled in *logic* and *metaphysics*; and this weapon would be like a scythe among your flowers of oratory.

'I shall beg leave to conclude with your own words, p. 67. *After having perused the preceding remarks, you will not, I think, consider them as wholly unnecessary, or intirely disapprove of this attempt to prevent the probable consequences of your inadvertence.* I shall also esteem myself *very happy*, p. 76, if these remarks may, in the least degree, contribute

contribute to persuade you, for the future, not to be governed altogether by that *understrapping virtue*, discretion.

Dr. Priestley is, without doubt, a masterly Writer, and has, particularly, discovered his acuteness and abilities in the present performance: two observations, however, we think may be made, viz. I. That while he is persuaded of the rectitude of those principles he has thought fit to embrace, he does not always make that full allowance to those who, with equal diligence and learning, may be in different sentiments, which might be expected from a professed enquirer after truth, and an advocate for liberty. II. It may be remarked that our Author, in the course of his dispute, has taken notice of the different malignity of immoral actions; and, among other things, he says, 'there are the vices of drunkenness and lewdness, the object of which is the gratification of the sensual appetites. These vices are in themselves very consistent with the strictest regard to honesty, veracity, and humanity; though if there should be no other method of gratifying the senses, but at the expense of honesty or humanity, these *might* yield in the contest.'—It may here be asked, 'is it honest or humane for a man to consume in drunkenness that money which ought to be afforded to the assistance of his family or nearest relatives? Or to idle away his time in any kinds of luxury and extravagance, by which means he may injure numbers with whom he is immediately connected, and become himself burthensome to the community? Is it honest or humane to corrupt simplicity, to betray modest virtue, to blast a reputation, and bring sorrow and distress upon a single person, or a family, which can perhaps never be repaired? Such and other evils are the known consequences which sometimes flow from the vices mentioned, and this in some instances where persons appear, in other respects, to have honesty and generosity. We are well persuaded that Dr. Priestley entertains the same sentiment, and leaves some room for it in what is said here; but expressions of this kind should not be delivered hastily, or without a suitable guard: there are instances in which it may be worth while to attend to the *despised virtue*, discretion.

P O E T I C A L .

Art. 24. *Falsehood in Fashion; or, the Vizard Unmasked: A Satire.* To which are added, the loyal Free-Mason; an Ode: And the Choice of a Wife, in the Style of Lord C—r—f—d. 8vo. 1s. Bladon.

A satire on Wilkes and his partizans: the poetry neither excellent nor contemptible. The Free-Mason's ode is somewhat prophane; and the verses on the Choice of a Wife are *not* in the style of Lord Chesterfield.

Art. 25. *The Art of dressing the Hair; a Poem: Humbly inscribed to the Members of the F. N. Club.* By E. P. Philocofm, and late Hair-dresser to the said Society. 4to. 1s. 6d. Carnan, &c.

Though the Author of this poem affects to appear under the character of a hair-dresser, it is evident that he is not unacquainted with the internal cultivation of the head; for his poem is more spirited, correct, and harmonious than most pamphlets of this kind that come under our review.

Art.

Art. 26. *Reflections on the Ruins of an ancient Cathedral.* To which is added, an Elegy on Winter. 4to. 1 s. Newbery.

The greatest part of the descriptive versifiers might save themselves and us much unnecessary trouble, would they lay it down as a rule that nothing in this kind of poetry will do where the Writer is not capable of placing his objects in an uncommon light. The only instance that the Author of these verses has given us of his capacity in this respect, appears in the following hemistichs :

————— The whistling winds  
Sing in the vaults —————

The winds whistling and singing at the same time is all that we find extraordinary in his poems.

Art. 27. *A Poem inscribed to the Memory of the Rt. Hon. William Beckford, Esq; late Lord Mayor of London. Dedicated to John Wilkes, Esq;* 12mo. 6 d. Baldwin.

The subject is not rendered ridiculous in the hands of *this* \* Writer; though we observe nothing in the poem worth extracting for the notice of our Readers. There is something in the dedication about *hiring Reviewer*; the cause and meaning of which is best known to the Author.

#### D R A M A T I C.

Art. 28. *The Noble Pedlar; a Burletta. As performed at Marybone Gardens.* Set to Music by Mr. Barthelemon. 4to. 1 s. Nicoll.

Our plan obliges us to insert these *things*, and, what is worse, with regard to our own ease and satisfaction, it obliges us to read them: Need we say more?

Art. 29. *Majesty misled; a Tragedy.* 8vo. 1 s. 6 d. Jordan.

This tragedy, which is dedicated to the Freeholders of Middlesex, owes its being to the present political contentions. Edward, the Second, and his favourite Spencers, are the principal characters. The style is altogether new, and the courtliness of the address is hardly imitable. Queen Isabella, who is of the anti-ministerial party, tells one of the Spencers, she will make him as mad as a colt :

I'll probe thy soul, and, if thou hast not lost  
The sense of feeling, make thee wince and flounce.

Spencer, in return, bids her Majesty go f\*t.

Madam proceed, and give your passion vent.

Young Spencer, who pimps for the King, finds means to bring a beautiful lady to court, whose name is Emilia; and, on her first visit, entertains her, and the ladies her attendants, in the following style: "Ladies, pray chuse what pleases your palates; I am sorry that his Majesty's commands oblige me to leave such good company—Fill the glasses: Ladies, good health to you, and particularly to those who want good husbands." At length the lady in question is introduced to the King. She kisses his hand: the King falls upon

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\* See the Elegiac Poem on the Death of Mr. Beckford, mentioned in our last Month's Catalogue,

her lips : she cries, " What means your Majesty ? " He proceeds as fast as possible to ravish her—she screams—the Queen comes in, and scolds like a basket woman—And so,

For us, and for our tragedy, &c.

POLITICAL.

Art. 30. *An impartial Address upon the Public Conduct of Mr. Alderman Wilkes, since his Enlargement from the King's Bench Prison, April 18, 1770.* By T. Underwood, late of St. Peter's College, Cambridge, Author of the *Impartialist, Liberty, A Word to the Wise*, &c. 8vo. 1 s. Rofon.

We are not sorry to see that Mr. Underwood has, at length, resolved to give us his *impartial* sentiments in plain prose : and we have the satisfaction to assure the public, that what he has here offered to their consideration is by no means so unimportant as those who are only acquainted with his poetical talents may be apt to imagine. His present design is to take a review of Mr. Wilkes's public behaviour since his enlargement from the King's Bench prison ; and that behaviour he concludes to have been grossly factious, and highly inflammatory. In short, our honest Impartialist is a zealous opponent of the Wilkes's men and Middlesex Freeholders ; yet, we dare be sworn for him, he is no ministerial hireling.

Art. 31. *A Dialogue between a Country Farmer and a Juryman, on the Subject of Libels.* 8vo. 6 d. Flexney.

Contains some pertinent remarks on the customary modes of prosecutions for *Libels*, and on the *Liberty of the Press* : the whole tending to prove *that Liberty*, and the *Rights of Juries*, to be ' the bulwark of the English constitution.' This is a matter of the highest consequence to the political welfare of this country ; and, therefore, we earnestly exhort every Briton, who is liable to serve upon juries, to make himself master of the subject, as far as his ability and opportunities will allow.

Art. 32. *The Debates and Proceedings of the British House of Commons, from 1746, to the Death of his late Majesty, George II. in 1760.* In 3 Vols. By the Editors of the former Collections of Parliamentary Debates. 8vo. 1 s. Boards. Almon. 1770.

These volumes are the 3d, 4th, and 5th, of Almon's collection : the first and second were announced to the public in the 35th vol. of our Review, p. 74. There is no occasion to add any thing to what was there said of this complement.

BOTANY.

Art. 33. *Herbarium Britannicum. Exhibens Plantas Britannicæ indigenas, secundum Methodum floralem novam digestas. Cum Historia, Descriptione, Characteribus Specificis, Viribus, et Ufis. Tabulis æneis illustratum.* Auctore Johanne Hill, Medicinæ Doctore, Academiæ Imperialis Naturæ Curiosorum Dioscoride quarto, &c. Two Vols. 8vo. 18 s. Becket, &c.

Beside the great work, which Dr. Hill is publishing periodically, the *sixteenth* volume of which we announced to the world in our last Review, he has found time for several other occasional performances in the same way. Of the two volumes here offered, the first made its appearance in the last year ; the second was published about two months

ago.

ago. They give an account of the native plants of Britain, digested according to a new method; containing a description of these plants, their specific characters, their virtues and uses, illustrated with many copper-plates. No person, we suppose, is better qualified for a work of this nature than our ingenious and laborious Author; and many who have a taste for such Studies, or are necessarily obliged to attend to them, may do doubt be pleased with this collection, but several will be cut off from receiving any advantage by it, on account of the language in which it is written; there being nothing more in English, than just the names of the plants: the particular description of them, the places in which it may be expected they will be found, their qualities and use, must lie all concealed from him who is unacquainted with the Latin tongue, though the herbs and flowers delineated are the growth of his own country.

Art. 34. *Virtues of British Herbs.* With the History, Description, and Figures, of the several Kinds; an Account of the Diseases they will cure; the Method of giving them; and Management of the Patient in each Disease: Containing the Cures of Consumptions by Coltsfoot Tea, Hectic Fevers by the Daisy, Colics by Leaves of Chamomile, and Agues by its Flowers. A Recommendation of the Bidens Cernua, to supply the Place of the Ceylon Acemella, so celebrated in the Gravel; but not to be had with us. And a Case, with all its Circumstances and Symptoms, of the Hooping Cough, cured by a Tea of the fresh Root of Elecampane. The whole illustrating that important Truth, that the Plants of our own Country will cure all its Diseases. To which are added Cautions against the Two Oistonnas, destructive of Sheep. A Work intended to be useful to the Sick, and to their Friends; to Private Families; and to the Charitable who would help their Neighbours. No. 1.—To be continued occasionally, as new Virtues are discovered in Plants; or neglected or doubtful ones ascertained by Experience. By John Hill, M. D. 8vo. 1 s. 6 d. Baldwin, &c. 1770.

Botany becomes a truly useful and valuable science, when it is pursued not merely as an amusement, but applied to the purposes of life and health. It appears a rational and probable supposition that the native plants of particular countries contain virtues suited to the diseases of those countries, though at the same time foreign assistance is very desirable and sometimes necessary, if it can be obtained. Physic has been too much involved in mystery and art, and endeavours seem to have been used to draw off our attention from the provision which nature has made, and to explode the notions which had been conceived of the benefit and efficacy of certain plants; so that very few persons in common life have skill or resolution to apply them to those uses for which it is most likely we have been furnished with them. Dr. Hill, whatever censures may have been, with some justice, thrown upon him, is undoubtedly well qualified to assist his countrymen in this beneficial part of knowledge. The History of British Plants, in the two volumes mentioned in the foregoing article, is confined to the service of a few, by the language in which it is exhibited: that work, we are now told, was written in Latin, because it was principally intended for the use of physicians. In the present undertaking

undertaking he proposes to deliver an account of the virtues of our native plants, with rules for administering them; fitted for general service, and in our own tongue; and to lay down the whole more at large than was needful for those who are already acquainted with the practice of physic. The long verbose title, which the Writer has prefixed to this pamphlet, may have rather an air of quackery and puffing; but this performance is to be regarded as a specimen of, and introduction to, a larger work of the same nature, which should it be continued, with the requisite attention, promises we think to be of general utility. It is very desirable that it should be succinct, plain, and full, and at the same time so contrived in regard to expence, as may accommodate the greater number of purchasers. The Author professes his sense of favours received from the public, and his hope that *for once*, the motive to the employment he now undertakes will not be mistaken, 'for, says he, those who see the nature and price of the present publication, will not suppose 'tis dictated by interest.'

The plan upon which he intends to proceed is, first to bring the reader perfectly acquainted with the plant that is recommended to be used; and, to prevent errors, to give a figure and history not only of the right kind, but of all others of the same name, and general nature, which might be mistaken for it, though they have no particular virtue, or perhaps even contrary qualities: next, the disease, in which the herb thus known may be serviceable, is to be explained; and the last care will be to direct in what manner the salutary plant may be best used. Beside the English name of every herb, the Latin one is added, which it is earnestly recommended to all persons to accustom themselves to use; because, it is said, 'the English names of herbs are equivocal, the same word being often used as a name for many different plants; but in the Latin all is certain.'

It will be happy, says Dr. Hill, if, by these means, the knowledge of plants become more general. The study of them is pleasant, and the exercise of it is healthful: he who seeks the herb for his cure, will often find it half effected by the walk: and when he is acquainted with the useful kinds may be more than his own physician. This knowledge is not to be sought for in the old herbals; they contain but a small part of it, and what they hold is locked up in obscurity.—Turn to the herbals of Gerard Parkinson, or the more ancient Turner, and you shall find, in many instances, virtues of the most exalted kinds related of herbs, which if you were to eat daily as fallads, would cause no alteration in the body.

In the title-page we observe, that the *Bidens Cernua*, or *drooping hemp Agrimony*, is mentioned as fitted to supply the place of the *Acemella*. In the account given of it, it appears that the plant is common about the ditches in Ireland, but scarce with us, and it is added, 'this is one of the very many British plants concerning the virtues of which we are perfectly ignorant. No one has yet tried it: but there are reasons to suppose its qualities are eminent. Cattle are not fond of it. This often is a mark of great medicinal virtues, as well as sometimes of mischievous powers.—There is a plant, of Ceylon, called *Acemella*, a kind of *Verbena*, distinguished beyond all things in the cure of the gravel. This has its very taste and smell and

Flavor:



flavor: and chymistry has shewn their near resemblance.' This is strongly recommended to farther enquiry, and we are assured will not want its place among those to be examined by the Author of these observations.

L A W.

Art. 35. *The Law of Damages.* By Joseph Sayer, Serjeant at Law. 8vo. 4 s. bound. Uriel, &c. 1770.

In our Catalogue for June 1769, Art. 15, we commended to our law readers this Author's *Law of Costs*. The favourable reception given to that treatise, Mr. Sayer, in his preface, informs us, encouraged him to publish the present work; of which the following is his own brief account: and it is very just.

'As damages, says he, are a considerable object, in every mixed and every personal action, a complete and accurate knowledge of the law relative thereto, is very useful to all persons engaged in the profession of the law, and particularly to those who are concerned in the management of causes. The design of this book is to assist in the acquiring of such knowledge.

'That recourse may be readily had to any part of the subject, every part thereof, which is in any degree extensive, has a distinct chapter assigned to it. A few things, not considerable enough for distinct chapters, are comprized in a general one.

'The chapters, as far as the nature of the subject would admit, are so ranged, that the matter of the preceding ones is introductory to what is contained in the succeeding ones; and the matter of the succeeding ones illustrates or confirms what is contained in the preceding ones.

'In the course of the work such remarks and observations are inserted, as were, in the Author's judgment, necessary or proper.'

As we observed, in our account of this gentleman's *Treatise of Costs*, so likewise in respect of his present complement, we think the professors of the law have considerable obligations to the Author for the labour he has bestowed in bringing together, and methodically digesting, those important materials which lay scattered among a tremendous heap of folios.

## S E R M O N S.

I. *True Compassion exemplified in the Institution of public Infirmaries.*—In the Cathedral Church of Worcester, July 26, 1770. Being the Anniversary Meeting of the Governors of the Worcester Infirmary. By John Rawlins, A. M. Rector of Leigh, Minister of Badsey and Wickamford, and Chaplain to Lord Archer. Rivington.

II. *The Christian Religion agreeable to the natural Powers and Principles of Man.*—At a Visitation held at Ludlow, June 12, 1770. By Robert Clive, M. A. Archdeacon of Salop. Crowder, &c.

III. At the Church of Dis, in the County of Norfolk, July 28, 1770, on constituting the Royal Alfred Lodge of Free and Accepted Masons. By John Smith, M. A. Master of the Free Grammar School at Botesdale in Suffolk. Nicoll, &c.

\* \* The Account of the Jewish Doctrine of the Resurrection, &c. printed in 1767, is received.

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T H E

# MONTHLY REVIEW,

For OCTOBER, 1770.



ART. I. *Some Account of the late Peter Collinson, Fellow of the Royal Society, and of the Society of the Antiquarians, London, in a Letter to a Friend.*

THIS Letter was never published, but having procured it by the favour of a friend, we shall, as far as we are able, concur in the laudable design of the Author; and record the useful life of an amiable man; that others, feeling the involuntary reverence which is paid to merit, may endeavour, like him, to make "their works praise them," and thus render detraction impotent, and encomium unnecessary.

Mr. Peter Collinson was of an ancient family in the North, and the great grandson of Peter Collinson, who lived on his paternal estate called *Hugal Hall*, or *Height of Hugal*, near Windermere-lake, in the parish of Stavely, about ten miles from Kendal in Westmoreland. What was his father's profession, or where he lived, does not appear.

He was born in the year 1693, and bred to trade as a wholesale dealer in what is called *Man's Mercery*; a brother, whose name was James, seems also to have been bred to the same business, probably by their father.

Peter and James became partners, which was a fortunate circumstance for them both, because living in great harmony, and their business not requiring their presence together, they had both leisure to attend their particular studies and pursuits, whether of pleasure or improvement.

Peter, while a youth, had discovered a strong attachment to natural history: insects and their several metamorphoses employed many of those hours, which, at his time of life, are generally spent upon other objects. Plants also engaged his attention, and he very early began to make dried specimens.

While he was yet a young man his diligent curiosity, with respect to these objects, procured him the acquaintance of the

most eminent naturalists of that time, particularly of Derham, Woodward, Dale, Lloyd, and Sir Hans Sloane. He contracted a friendship also with the late Sir Charles Wager, who enriched Sir Hans's collection, now constituting the British Museum, with many curiosities, which, being excited by Mr. Collinson, he picked up in the course of his many voyages, encouraging also the commanders under him, who were stationed in different parts of the globe, to procure whatever was rare and valuable in every branch of natural history, for the same kind and liberal purpose.

Among the vast variety of articles in that immense treasury of Nature, there were very few with the history of which Mr. Collinson was not well acquainted, his familiarity with Sir Hans being such, that he visited him at all times, and continued to do so till his death.

Beside his acquaintance with natural history, his knowledge of the antiquities of his own country was very considerable. In December 1728, when he was about five and thirty years old, he was elected a member of the Royal Society, and was a member of the Society of Antiquarians from its first institution.

To the Royal Society he was one of the most diligent and useful members it had; he not only supplied many curious observations himself, but he promoted and preserved a most extensive correspondence with the learned and ingenious of all countries. The Antiquarians also he furnished with many curious articles of intelligence and observation with respect to the particular objects of their enquiry, as well at home as abroad.

Wherever he was, or however seemingly engaged, nothing that deserved his notice at any time escaped him, and he minuted down every striking hint that occurred either in reading or conversation. With such hints conversation perhaps furnished him still more than books; for there was scarce a man of learning and ingenuity, whatever was his profession, in England, that was not of his acquaintance; and of the foreigners who came hither, either for improvement or pleasure, those who were eminent for their knowledge of natural history, or proficiency in any art or science, were constantly recommended to his notice and friendship; among these was the celebrated Linnæus, with whom, during his residence in England, Mr. Collinson contracted an intimate friendship, which was reciprocally increased by a multitude of good offices, and continued without any diminution to the last.

These recommendations were the natural consequences of his extensive foreign correspondence, which he maintained with the greatest punctuality. He acquainted the learned and ingenious in distant parts of the globe with the discoveries and improvements that were made here in various branches of know-

ledge; and there is scarce any part of the world from which he did not receive informations of the same kind in return.

From this correspondence of Peter Collinson, his native country has, in many instances, derived great advantage and honour.

In the year 1730 a subscription library was set on foot at Philadelphia in America, to which Mr. Collinson made several valuable presents, and procured others from his friends. The library-company soon found themselves in possession of a very considerable annual sum, which was to be laid out in books; and being in want of a judicious friend in London to transact the business for them, Mr. Collinson voluntarily and cheerfully undertook the service, and for more than thirty years assisted in the choice of books, and took the whole care of collecting and shipping them, without expecting or accepting any consideration for his trouble. The success of this library, which was greatly owing to his kind countenance and good advice, encouraged the setting others on foot in different places upon the same plan, and there are now upwards of thirty subsisting in the several colonies, in furnishing which the catalogue of the first library has been very much respected and followed, and the useful knowledge which the books of Mr. Collinson's recommending introduced into one province in America, is now in a great measure diffused through them all.

To the directors of this library, among whom was Dr. Franklin, Mr. Collinson transmitted the earliest account of every new European improvement in agriculture and the arts, and every philosophical discovery: in 1745 he sent over an account of some new experiments in electricity, which had then been made in Germany, with a glass tube, and some directions how it might be used so as to repeat them.

This was the first notice that Dr. Franklin had of that curious subject, which, encouraged by the friendly reception that Mr. Collinson gave to his letters concerning it, he prosecuted with a success that has made him eminent in every country in Europe, and procured to his own the honour of having first reduced phenomena to science, with respect to this great natural agent, powerfully and perpetually operating, though hitherto scarce known to exist.

These letters were published in a series, while the experiments which they relate were going on, and have been reprinted in a late edition of Dr. Franklin's discoveries and improvements. See Reviews for March and April, 1770.

Perhaps, says the Author of this Letter, in some future period, the account which Mr. Collinson procured of the management of sheep in Spain, with respect to their migrations from the mountains to the plains, and back from the plains

to the mountains, which he published in the Gentleman's Magazine for May and June 1764, may not be considered among the least of the benefits that have accrued from his extensive and inquisitive correspondence.

When America is better peopled, the mountainous parts more habitable, the plains unloaded of their vast forests, and cultivated, the finest sheep in the world may possibly cover the plains of Carolina, Georgia, and East and West Florida, in the winter months, and retreat to the mountains as the summer heats encrease and dry up the herbage. We are at present utter strangers to this œconomy, which might, perhaps, be practised with advantage even in England, with this difference, that the hills should be chosen for the residence of these animals in winter, proper shelter being made for them, and the wetter low-lands reserved for their pasture in summer.

So long ago as the year 1740 he was considerable among those who were best acquainted with botany and natural history in England. His collection was very large; his specimens were well chosen: he had a botanical garden at Mill-Hill near Enfield, which, at that time, contained many curious plants, not to be found in any other, the number of which was continually encreasing till his death.

This collection and garden brought him acquainted with many persons of rank and distinction in this kingdom, who were distinguished by their taste in planting and horticulture, or desirous to make rural improvements. With some of these he frequently spent a few days, at their seats, commending and censuring what he approved and disapproved in the designs they were carrying on, with an integrity and taste that did equal honour to the simplicity of his manners and the rectitude of his judgment. Frequent opportunities, during a long life, had furnished him with an extensive experience of the effects of different methods of cultivation, and of the particular soil and aspect which were best adapted to different plants and trees; how beauties might be best improved, and incurable defects hidden: by this knowledge he often prevented young planters from committing capital mistakes, rectified others, into which they had been misled, either by the ignorant or the designing, and prevailed upon many of his friends to adopt this rational amusement, and persevere in it, to the mutual advantage of themselves and their country. I never knew an instance, said Collinson, in which the pursuit of such pleasures did not either find temperance and virtue, or make them.

He was the first that introduced the great variety of seeds and shrubs which are now the principal ornaments of every garden; and it is owing to his inquisitive industry, that so many persons of the first distinction are now able to see, in their own domains,

domains, groves that have been transplanted from the western continent, flourish with the same luxuriance as those which are indigenous to Britain.

America is by no means less beholden to him for improvement than her mother country. Such are the limits of human knowledge, that he who knows most is only best able to ask questions. Mr. Collinson had read every performance that was written with respect to the natural history and produce of all our settlements, and indeed of all the settlements of other nations in America. This enabled him to make pertinent enquiries after every thing that was curious and useful, which excited a curiosity in these countries, and with it a taste for natural history and botanical researches, so that whatever has appeared there of this sort is chiefly owing to Mr. Collinson's enquiries and encouragement. Thus he produced botanists in America, from whom he was continually receiving new seeds, in exchange for which, after furnishing his own garden, and the gardens of his friends, he procured others from different regions, having correspondents not in distant parts of Europe only, but in Asia, and even at Pekin.

As his mercantile business was transacted chiefly with North America, he interested himself in whatever might contribute to its advantage. He used to observe to the Virginians that their present staple is tobacco; a plant of which the consumption depends wholly upon the caprice of custom and fashion, and he therefore frequently urged them to think of something more permanent, something necessary to the natural subsistence or enjoyment of life. He observed that vines would thrive as well in their country as tobacco; but, said he, do not keep them close to the ground, as we are forced to do for the sake of a little more sun and heat: your summer heats exceed, as much as ours fall short; allow your vines therefore longer stems; let them be trained to and supported by trees, and hide their fruit among the foliage as they do in the warmer parts of Europe. On this occasion our Author observes, that in most of our northern and southern colonies there is a great variety of native grapes, growing wild in the woods, and twining among the trees and bushes for support: that several of these are capable of producing a rich good wine, as appears by experiment, and that where the attempt has failed the fault has been not in the fruit, but in the want either of skill or care in making the wine. I have myself, says he, tasted some very good wine from the wild uncultivated grape of America, which has been hastily made without experience, and sent over to England. It is reasonable therefore to conclude, that if proper care was taken to improve the grape by cultivation, and the wine by a diligent

and skilful process in the making it, America might become one of the most celebrated wine countries upon earth.

Mr. Collinson was also of opinion that flax, hemp, and silk, might be cultivated in our American colonies with equal advantage to them and to us.

He was a remarkable instance that he who is never idle, need never be in a hurry: he was always doing something, and therefore he transacted all his domestic and mercantile affairs, and preserved his extensive and multifarious correspondence with a quiet regularity and silent dispatch, that equally prevented embarrassment and delay. The blameless simplicity of his manners, and the careful oeconomy of his time, kept his mind perpetually serene, and serenity is always easily improved into cheerfulness. The consciousness that his pursuits were not only innocent but useful, and the respect and kindness with which his character inspired all who approached him, kindled a pleasure in his bosom which always shone out in his countenance, and enlivened his conversation: it consisted, however, not in sallies of fancy, but diffusions of curious knowledge; so that there was the same kind of difference between listening to the conversation of Peter Collinson, and hearing the jokes and stories that so often "set the table in a roar," as between walking over a beautiful landscape, and seeing a puppet-show.

His stature was below the middle size, and his body was rather corpulent: his habit was plain, having been bred a Quaker; his aspect kind and liberal, and his temper open and communicative. He was an oeconomist, but his oeconomy was by no means severe: he had a heart that sympathised with distress, and a hand that was always open to relieve it. As his pure and rational pleasures saved him from the fashionable follies which generally encroach far upon the night, he rose very early in the morning. When he was in London he applied to the business of his counting-house; when in the country, he was almost continually employed in his garden, observing and assisting the progress of vegetation, which equally contributed to his pleasure and his health.

He was in the highest degree fond both of flowers and fruit. Of fruit he always made the principal part of his meal; and his house was never without flowers, from the early snow-drop to the autumnal cyclamen.

Notwithstanding his temperance he was sometimes attacked by the gout; but in other respects he enjoyed perfect health, and great equality of spirits.

In the autumn of the year 1768 he went to visit Lord Petre, for whom he had a singular regard, at his house in Essex; and while he was there, he was seized with a total suppression of  
urine,

urine, which, baffling all the efforts of medicine, put an end to his life on the 11th day of August, just as he had arrived at the 75th year of his age.

Inclosed in his will was found a paper importing, "that he hoped he should leave behind him a good name, which he valued more than riches; that he had endeavoured not to live uselessly; and that his constant aim through life had been to be a friend to mankind."

The margins of all the books of natural history which were found in his library, and they were not few, were filled with judicious remarks; and among his papers were many observations on various subjects, and curious anecdotes relative to the state of botany, planting, and horticulture, in this country, which, if digested and given to the press, with extracts from his literary correspondence, would be a most valuable addition to public knowledge.

He left also a vast treasure of dried specimens of plants, and some very curious growing in his garden, in greater perfection perhaps than in any other spot.

Without any pretensions to what is generally called learning, he knew more both of nature and of art, than nine in ten of those who pride themselves in having it. His time had been spent not in learning the *names* of things in different languages, but in acquiring the knowledge of their nature and properties, their production and use. Without public station, he was the means of national advantages; he had an influence that wealth cannot give, and will be honoured when titles are forgotten: and let it be remembered, as an incitement to others, that whoever is equally diligent in the improvement of time, and exerts his abilities, whatever they may be, with the same effort, and in pursuits equally laudable, will become eminent at what time or in what place soever he may live; because the generality of mankind, in all ages, and in all countries, if not selfish and vicious, dissipated and idle, content themselves with negative virtues, and seldom aspire to the glorious labour of doing good.

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ART. II. *An Account of the Character and Manners of the French, with occasional Observations on the English.* 8vo. 2 Vols. 8s. sewed. Dilly. 1770.

**I**N the introduction to this work the Author observes, that to form a just idea of the present manners and characters of the French, it is necessary to refer them into their causes, by tracing back their literature and other national circumstances.

The Author, in this part of his work, does not go far back. He divides the history which he exhibits into three epochs, the



the first beginning with the 16th century, the second including the reign of Louis XIV. and the third the time since the death of that prince.

In the first, which he calls the age of *Learning*, classical learning and the polite arts, having been revived in Italy, were brought into France, under the protection of Francis I. who was contemporary with our Henry VIII. but the only objects of study, at this time, were the Greek and Roman literature, school divinity, Aristotle's philosophy, and the Fathers. This æra, therefore, was fertile in editors and commentators, who generally wrote in Latin; but the number of original authors was small, and, except the great Thuanus, they were of small note. The nation in general was little polished; for what improvement could the bare intelligence of dead languages produce? As the minds of the people were unenlightened, their manners were rude, and their civil wars rendered them fierce and cruel in their diversions, which consisted wholly in the mock-fights called tilts and tournaments. But the morning of that improvement, which took place under Louis XIV. began to dawn under the Cardinals Richelieu and Mazarine.

In the second epocha called the age of *Genius*, the knowledge of things was cultivated instead of the knowledge of words; and the illustrious names, says our Author, which graced this memorable period, are so familiarly known among us, that it is not necessary to enumerate the several branches of knowledge which were then either brought to perfection, or greatly improved, or the arts which were cultivated with the most brilliant success. Men were inspired with a profitable emulation, and instead of contending in fields of blood, under a shameful subserviency to their nobles, they began to relish the fruits of peace, and engage in commerce, which will always produce a certain degree of independance, and, as far as it goes, destroy the distinctions of vassal and lord,

The age of genius was succeeded by that of *Taste*. This was distinguished by a studious refinement, in every art and improvement which royal patronage had countenanced. Every object was examined with the most sedulous attention; and palaces, furniture, equipage, and dress, were regulated by a kind of internal sense, which was supposed intuitively to distinguish the last refinements of elegance and beauty, and which was called *Taste*, and became as it were the motto of the times.

The Author proceeds to enumerate the particulars that first strike an Englishman upon his visiting France. Among these are the poverty of the populace, who are unspeakably more miserable than persons of the same class in England. In Paris, indeed, their apparel has a more decent appearance, but in their countenances, and plight of body, it is easy to trace the want  
of

of that nourishment which renders the lowest of our rabble ruddy and plump. In the country throughout all France the wretchedness of the peasants forms a lamentable contrast to the gaiety that is so much affected in the capital. The great number of clergy also is a striking novelty; but our Author judiciously observes, that in their different habits they have only preserved the prevailing manner of dressing among the lower class at the time when their orders were instituted; the same as the boys brought up in Christ's Hospital and Bridewell among us: the dress of these boys was the common dress of the time when the societies to which they belong were instituted. The scapulary, which is common to almost all monastics, was the rough covering of those who performed manual labour, to which the Monks formerly dedicated great part of their time; and the habit of the Capuchins was that of the poorer sort in Italy at the time of their foundation.

The secular clergy are, according to our Author, more men of the world than any other denomination in society; but they are very unequally provided for, pluralities and sinecures being as common in France as in England.

In the article of eating, the Author says the French differ from us principally in that their set meals are more frequent, and that consequently they eat less at a time; and though the quantity, upon the whole, is much the same, their food is of a lighter quality, which he thinks may give a more equal flow of animal spirits.

The people of rank in France are fond of state, and foreigners are astonished when they meet our nobility walking the streets in an undress. Those persons in France who can keep a carriage are seldom seen abroad out of it, and those who cannot, may be met in the streets sauntering in swords and full dresses as if they were going to court.

The whole employ of a French man of fashion, says our Author, is intrigue, or as it is called gallantry; and he supposes the passion which is principally gratified by it to be vanity. This propensity to dissipation he supposes to proceed, in great measure, from the frame of their government, which makes them not dare to meddle with public affairs. In England, says Montesquieu, libertinism is more prevalent than gallantry; in France gallantry is more prevalent than libertinism; the reason seems to be that in gallantry a degree of deference and condescension is necessary, to which the Frenchman is habituated by living under awe and restraint, and which, in a free state, will not be learnt.

The French scrupulously conform to established manners and customs; in England almost every man has a manner and custom of his own; the French also, in general, have an excessive and  
absurd

absurd regard to secondary qualifications, such as skill in singing, dancing, music, and some of a much inferior kind : these, says the Author, have in France more weight of recommendation than can well be imagined. In France, “ that a man *se presente parfaitement bien* is the highest praise, though in plain English it means no more than that *he comes into company with a good grace*.

According to our Author every thing in France, except the formal transactions of things by penmanship, is in the hands of the women, of whose morning visitors he gives the same account that has been given by others. Of the clergy, the military, the abbés, the lawyers, and farmers of taxes, little is said that is not almost universally known. The Author having observed that the French make great account of dancing and fencing enters into a kind of history of duelling, and a dissertation upon the practice, which might well have been spared. The tame submission of the French to arbitrary government is well known ; but, says this Author, it should not be made matter of reproach, for the causes that have effected the disparity between the political circumstances of the French and English are such, as will effectually operate in all nations, *inattention to the designs of those who first began to encroach on the rights of the people, or perhaps a forbearance to oppose them with vigour, from a notion that they would be attended with no bad consequences, and were only temporary evils that would cease of themselves*. Warned by this example, says the Author, let us, instead of reproaching others, take care of ourselves.

The French associate more than we do : secluded from politics by the nature of their government, and from drinking by constitution and habit, they naturally have recourse to conversation on literary subjects, in which the ladies always bear a principal part, having a much more general knowledge of the matter than in England. There are regular meetings at almost every house of their gentry, in which the company sits in judgment on the performances of the day, in consequence of which many topics are started which give occasion to wit and sentiment, and employ alike the judgment and the fancy.

These methods of passing, or rather improving time, arose from a custom introduced at court during the regency of Anne the mother of Louis XIV. who held assemblies regularly in the evening, to unbend the mind after the fatigues of the day by agreeable conversation. They were further established by the influence of Madam de Montespan, the mistress of Louis XIV. and Madam de Maintenon his wife, who were women of fine understandings and a literary turn. On this occasion the Author mentions the French language in comparison with ours ; the French, he says, seems to be a language of phrases, the

the English a language of words; the French deals in hints and circumlocution, the English comes to the point at once; the French seems the best adapted to company and conversation, the English to business and dispatch. This observation seems to be very judicious.

In France the relation between master and servant is peculiarly happy: the servant is submissive, and the master is kind. The French charge us with an haughty asperity bordering on insolence and brutality with respect to our servants, and it must be confessed not without some reason.

Upon the whole, we cannot help saying of this performance what the Author observes has been said of a French feast, that it is *parvum in multo*. All the national differences of character, government, business, and pleasure, might have been described, with every reflection which they could naturally produce with respect to their origin and influence, in at most a fourth part of these two volumes; which, however, contain many observations and particulars well worthy of being known.

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ART. III. *Letters concerning England, Holland and Italy.* By the celebrated Madam du Bocage, Member of the Academies of Padua, Bologna, Rome and Lyons. 12mo. 2 Vols. 5s. sewed. Dilly. 1770.

**T**O travel with pleasure through a country, where there are no unknown objects to entertain you, it is necessary at least that you should have a sprightly companion. Such is Madam du Bocage. So much has been said of the countries through which she has passed, that she has hardly any thing new to present you with, but then she makes you amends by her good-humour and vivacity, and when she has tired you with a dull journey, she treats you with a song. Her poetry, indeed, has suffered greatly from the inelegance of her Translator, who has been capable of such lines as the following:

In vigour and the prime of life,  
Had many young ones by his wife.

Nay, he does not always know even how to pronounce proper names; for instance:

Where then could Praxiteles my body see,  
That Art and Nature thus so well agree?

His translation of the prose, too, is inanimate and servile.— However, in compliment to Madam du Bocage, we shall present our Readers with one of her letters, addressed to her sister:

*Naples, October 15, 1757.*

‘I have at length visited Herculaneum; your last letter made me recollect the desire I always had to see that city, which was preserved by the same accident that overwhelmed it, in the year of our Lord seventy-six, in the sixth consulship of Titus. The

Duke d' Elbœuf, who is still living at Paris, discovered it in seventeen hundred and thirty-six, in causing a well to be dug at his seat at Portici. He found under a vault columns and statues of marble, which he sent to Vienna to Prince Eugene; and afterwards gave up the place to the King. His Sicilian Majesty caused workmen to dig for the space of several miles between mount Vesuvius and the sea; and a subterraneous city was discovered, which according to the inscriptions, dated thirteen hundred and forty-two years before the Christian æra, was founded by Hercules. Paganism, which ascribes miracles to that hero, informs us, that during the games celebrated at the foot of mount Vesuvius, in commemoration of his victories over Geryon and Cacus, he fixed his mace in the earth, which immediately became a fruitful olive tree. By this prodigy he was encouraged to build at the same place, Heraclea, which, according to Dionysius Halicarnassensis was inhabited successively by people of several different nations, the Osci, the Etrurians, the Pelasgi, the Samnites and the Romans. Upon digging in that spot, was found a street six fathoms broad, with covered porticos on each side, a theatre and an edifice, thought to be the Forum Herculanæum; at the bottom of the court, surrounded by galleries three steps high, were the statues of Nero and Germanicus, greater than the life. From the niches painted in fresco, were taken excellent pictures of Theseus and Hercules. Figures of bronze and marble, adorned the walls at the bottom of the colonnades of the court; the peristyle divided into five arches led thither by its extremities, and under each vault of this entrance was to be seen an Equestrian statue. The admired figure of Nonius Balbus, in one of the courts of Portici, may rival the best in this taste. The pillars were of brick, covered with stucco, which is frequent in Italy. Opposite to this monument rose two temples; and several houses with marble porches of the same architecture, the cieling painted with grotesque figures in red; paved with Mosaic work, and furnished with instruments for sacrificing, for surgery, for the kitchen, with spoons, lamps, candle-sticks, chrystal flagons still full of water, dice to play with, rings for the fingers, earrings, eggs, nuts, all in their natural colours, corn, bread reduced to a coal without losing its form; tablets covered with wax, with the necessary implements for writing; fishing nets which are fit for use, a sun dial, a vast number of manuscripts rolled up, pretty nearly of the colour, and in the form of rolls of tobacco. Do not think that I saw these precious relics where they were found. You know my aversion for the habitation of the Gnomes: I took but a short walk in this subterraneous city, the smoke of the flambeaus almost blinded me; I felt it cold, and looked in vain for the remarkable pieces of antiquity that had been removed from it. Upon rumaging the

earth anew in quest of antiquities, they were obliged to fill the pits that had been formerly dug: it would give satisfaction to the curious eye, that the whole place had been cleared; but the lava, from sixty to eighty feet deep, with which the roofs are covered, renders the work impracticable. This river of fire composed of melted minerals, and which flows slowly, has filled one side of the town with liquified lead as it were: The remaining part is buried under a sort of cement of ashes and water, which has penetrated the edifices, without injuring them. Where should such numerous ruins be placed? How can they be removed? The care taken by the King to range in order in his cabinets, the several curiosities which have been dug up, to cause them to be engraved and described, convince me that he would, had it been possible, have facilitated to the curious the means of visiting the remains of this ancient city throughout. As I could make but inconsiderable discoveries in it, I quickly departed for fear of catching cold, and went to amuse myself with a view of the ruins in the galleries of Portici. It is to be wished these antiquities were removed to a greater distance; I am apprehensive that mount Vesuvius will one day again bury these treasures, which were at an enormous expence dug up from the centre of the earth, where this Volcano had plunged them. The plates which are made by order of the court, will give you a more adequate idea of them, than it is possible for me to do.

‘ Though amongst the statues found here, they have some good ones; there are much more compleat figures to be seen at Rome and Florence: but with regard to ancient paintings, of which very few remain; these two cities must yield to Portici. Amongst others they boast greatly of that of Theseus, who slew the minotaure, which shews that this art was well understood by the ancients; the head of the hero is well designed: a naked Hercules, a satire embracing a nymph, common subjects with painters, attract the attention likewise; as also Apollo, and the Muses with their names and several attributes which were never before exactly ascertained by any antient monument: the Centaur Chiron seated, and teaching Achilles to play upon the lyre, is very striking; the attention which a scholar of a good disposition gives to the lessons of a master of reputation; and the tender care which a master takes of a child of the utmost importance, are beautifully expressed. We behold there in little pictures, which are tolerably well done, a loaf exactly resembling a real one; a flask filled with water admirably imitated; a book consisting of two rolls; a port folio, much like one of ours; the mode of dressing in that age; joiners, shoe-makers, with the tools of their several trades; rope-dancers, centaurs carrying nymphs on their backs; a goose plucked of its feathers

exactly in nature; wild-fowl, fruits, theatrical masks, galleys, chimeras, figures of men and women with birds tails, and a chariot drawn by a parrot, and guided by a grasshopper. The plans of architecture mark therein an idea of the diminution of objects; but do not discover a thorough knowledge of the rules of perspective. To preserve the colours, which are tarnished, as soon as ever they are exposed to the air, the Chevalier Venuti has given the composition of a varnish, with the method of applying it. Green and blue colours, which the ancients were thought to be ignorant of, are conspicuous in these pictures; the bowers and thickets represented in them as adorned with jet d'eau, has undeceived me in the notion that this admirable artifice was unknown to them. How great a pleasure is it to see in antique paintings and sculptures, the gardens, manners, habits and attitudes of people who died so many hundred years ago! Many of them resemble the descriptions which have been given of them by the poets; whether these borrowed their idea from statuaries, or sculptors and painters formed theirs upon the descriptions of poets. The Greek and Roman statues, often entirely naked, and always so in the neck and arms, have a more composed attitude, and a greater appearance of serenity than ours, whose ornaments and variety of attitudes deviate too much from the noble simplicity of nature. Shall then that levity, with which our nation is reproached, and which seems characterised in our pictures and statues, pass in this manner to the eyes of the latest posterity?—I shall now return to the utensils of the Herculanians, it is easy to see that like us they had them of all sorts; rust has almost destroyed the iron machines; but time has not been able to wear out the copper; chirurgical instruments are made of it; but it seems probable that well tempered steel was not known to the ancients. What I examined with greatest attention in those curious cabinets, is the manner of decyphering manuscripts ready to turn to dust. The first leaves of these rolls, written on one side only, are not easily unfolded. For this purpose they make use of a sort of a frame, like those used by weavers of tapestry hangings, that stands upon a desk, on which this black worn parchment (which is covered with linnen, or oily paper) is gradually extended by a vice; when a word is unfolded, it is immediately written down; the word following suggests to the copyer any term that is wanting between; no points or commas help him to make out the sense. The indefatigable industry and learning of Messieurs Mazzochi and Piaggio make up for this. When the first part of it is unfolded, a smaller number of holes is sufficient for carrying on the work, which has hitherto produced only Greek books upon music, physic, morality and rhetoric. There is still a great number to come, from which the Literati

hope to acquire all the information they wish for. If this learned labour was to restore to us the lost books of Livy, Diodorus Siculus and Tacitus, how greatly should we be obliged to the eruptions of mount Vesuvius for having buried these treasures under ground, and thereby sheltered them from the ravages of time, and barbarian ignorance!

This renowned Volcano has received our homage. M. D'Offun was so good, not only to accompany us thither, but to give us such an entertainment as was never served up at so high a place. The hermitage of a Frenchman, the only inhabitant of this mountain, was our dining-room. Elegant dishes and excellent wines, by no means conformable to the simplicity of the place, were brought from the plain upon these craggy rocks. A laborious journey, occasioned by curiosity, ended with a feast. The company filled three coaches, which conveyed us beyond Portici; afterwards asses carried us an ascent of two leagues, across fertile vineyards, which produce the LACRYMA CHRISTI. How much did this excellent grape, and the wit of my fellow-travellers contribute to make me support the fatigue of the journey! From the foot of the hill which crowns the Volcano, and is shaped like a sugar-loaf; fifty men drew, or rather carried us to the inflamed summit. Though I had been cautioned to dress myself warmly, I was not sufficiently so to bear the cold upon this high mountain; if it had not been for my footman's great coat, I should have been frozen upon a fiery mount, though the meridian sun shone in all its lustre. About noon we approached the mouth of the gulph: I made but a short stay there, for I was almost suffocated by the keen wind; we descended a foot in an instant, or rather I slid along with the help of my buskin-boots, my legs being half buried in the ashes. The asses carried us back to dine at the hermitage. Our numerous caravan scattered upon heaps of dross formed by the lava, was a sight diverting enough. The entertainment was excellent for persons who wanted to have their appetites sharpened and excited by delicacies; but little suited to such as had been made keen by fatigue. We eat too greedily, and were almost all of us taken ill. Few travellers scale this terrible mountain with impunity. Many inscriptions upon the road give notice that it is dangerous and difficult. But this far from deterring the curious, is a new incentive to them to visit it. The glory which results from surmounting dangers, makes us love them. Even a simple narrative of the ravages caused by this fiery gulph amuses the astonished imagination, by throwing the soul of the hearer into an agitation. There is not a more striking one, than the description left us by Pliny the younger, at the time of Titus, where he gives an account of the death of his uncle, who was stifled by this



Volcano. Its fury sleeps for the present, its waking is to be dreaded. Frequent eruptions, of which you will find a description in several authors, often change the outward appearance of this mountain, which stands by itself, and is thought by the vulgar to be inhabited by devils. *Dicono che lutini vi sono spesso travagliati dai diaboli, spesso sentono ullulati, terrori di grandissimo spavento.* "They say that elves are often possessed with devils; they often hear howlings, and a variety of horrid noises."

We have lately seen several fine statues at Lord Holland's seat at Kingsgate, which were taken out of Herculaneum and presented to his Lordship by the King of the Two Sicilies. The figures of Cleopatra, Diana, and the Medicean Venus, in particular, are admirable.

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ART. IV. *The Works of Sir John Suckling. Containing his Poems, Letters, and Plays.* 12mo. 2 Vols. 5 s. sewed. Davies. 1770.

SIR John Suckling was one of the finest and most accomplished gentlemen of his time. He had the genius and gallantry of Catullus, the wit and spirit of Alcibiades, and the political sagacity of Pericles. Congreve, in his poetical capacity, has given him the characteristics of *nature* and *ease*; but without propriety. His poems are more distinguished by a peculiar vivacity of fancy. In ease he was inferior to Waller, in nature to Denham, and by Sedley he was excelled in both. But in wit he had no equals except Waller and Cowley; and though not so easy as the former, he is much less affected, less studious of brilliance, and less laboured than the latter. In his dramatic attempts he had not much success. He knew how to enliven, but not how to interest; and you are under no more concern for his characters than for the figures of a puppet-show. His letters in point of wit, gallantry, and vivacity, are not equalled except by Waller's letter on the marriage of his Sacharissa. Thus much we owed to the memory of a writer who has often given us pleasure, upon this new and handsome, though not accurate Edition of his works. But there is something more essential which we owe to the public, or rather, as good citizens, to the well-being of the state. It is the following letter from Sir John Suckling to Mr. Henry German, in the beginning of parliament 1640, which we shall give our Readers without a comment, and sincerely wish it may be most attended to where it ought to prove most effectual:

Sir,

"That it is fit for the King to do something extraordinary at this present, is not only the opinion of the ~~wisest~~ but the expectation. Men observe him more now than at ~~other~~ times; for

Majesty in an eclipse, like the sun, drawe eyes that would not so much as have looked towards it, if it had shined out, and appeared like itself. To lie still now, would, at the best, shew but a calmness of mind, not a magnanimity; since in matter of government, to think well (at any time, much less in a very active) is little better than to dream well. Nor must he stay to act 'till his people desire, because 'tis thought nothing relishes else; for therefore hath nothing relished with them, because the King hath for the most part staid 'till they have desired, done nothing but what they have or were petitioning for. But, that the King should do, will not be so much the question, as what he should do. And certainly, for a King to have right counsel given him, is at all times strange, and at this present impossible. His party, for the most part, (I would that were modestly said, and it were not all) have so much to do for their own preservation, that they cannot (without breaking a law in nature) intend another's. Those that have courage have not perchance innocence, and so dare not shew themselves in the King's business; and if they have innocence, they want parts to make themselves considerable; so consequently the things they undertake. Then, in court, they give such counsel as they believe the King inclined, determine his good by his desires, which is a kind of setting the sun by the dial, interest which cannot err, by passions which may.

' In going about to shew the King a cure, now a man should first plainly shew him the disease. But to Kings, as to some kind of patients, it is not always proper to tell how ill they be, and it is too like a country clown not to shew the way, unless he know from whence, and discourse of things before.

' Kings may be mistaken, and counsellors corrupted; but true interest alone (saith Monsieur de Rogan) cannot err. It were not amiss then to find out the interest; for setting down right principles before conclusions, is weighing the scales before we deal out the commodity.

' Certainly the great interest of the King is, an union with his people, and whosoever hath told him otherwise (as the scripture saith of the devil) was a seducer from the first. If there ever had been any one Prince in the whole world that made a felicity in this life, and left fair fame after death, without the love of his subjects, there were some colour to despise it.

' There was not among all our Princes a greater courtier of the people than Richard the Third, not so much out of fear, as out of wisdom. And, shall the worst of our Kings have striven for that? And shall not the best? (It being an angelical thing to gain love.)

Rev. Oat.

T

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‘ There are two things in which the people expect to be satisfied, religion and justice ; nor can this be done by any little acts, but by royal and kingly resolutions.

‘ If any shall think that by dividing the factions (a good rule at other times) he shall master the rest now, he will be strangely deceived ; for in the beginning of things that would do much, but not when whole kingdoms are resolved. Of those now that lead these parties, if you could take off the major number, the lesser would govern, and do the same things still ; nay, if you could take off all, they would set up one, and follow him.

‘ And of how great consequence it is for the King to resume this right, and be the author himself, let any body judge ; since, as Comineus said, those that have the art to please the people, have commonly the power to raise them.

‘ To do things so that there shall remain no jealousy, is very necessary, and is no more than really reforming, that is, pleasing them. For to do things that shall grieve hereafter, and yet pretend love (amongst lovers themselves, where there is easiest faith) will not be accepted. It will not be enough for the King to do what they desire, but he must do something more ; I mean (by doing more) doing something of his own, as throwing away things they call not for, or giving things they expected not. And when they see the King doing the same things with them, it will take away all thought and apprehension that he thinks the things they have already done, ill.

‘ Now if the King ends the differences, and takes away suspect for the future, the case will fall out to be no worse than when two duellists enter the field, where the worsted party (the other having no ill opinion of him) hath his sword given him again, without further hurt, after he is in the other's power. But otherwise it is not safe to imagine what may follow, for the people are naturally not valiant, and not much cavalier. Now it is the nature of cowards to hurt where they can receive none. They will not be content (while they fear and have the upper hand) to fetter only royalty, but perchance (as timorous spirits use) will not think themselves safe while that is at all. And possibly, this is the present state of things.

‘ In this great work (at least to make it appear perfect and lasting to the kingdom) it is necessary the Queen really join ; for if she stand aloof, there will still be suspicions ; it being a received opinion in the world, that she hath a great interest in the King's favour and power. And to invite her, she is to consider with herself, whether such great virtues and eminent excellencies (though they be highly admired and valued by those that know her) ought to rest satisfied with so narrow a payment as the estimation of a few ? And whether it be not more

more proper for a great Queen to arrive at universal honour and love, than private esteem and value?

'Then, how becoming a work, for the sweetness and softness of her sex, is composing of differences, and uniting hearts? And how proper for a Queen, reconciling King and people?

'There is but one thing remains, which whispered abroad, busies the King's mind much (if not disturbs it) in the midst of these great resolutions, and that is, the preservation of some servants, whom he thinks somewhat hardly torn from him of late; which is of so tender a nature, I shall rather propound something about it, than resolve it.

'The first query will be, whether, as things now stand, (kingdoms in the balance) the King is not to follow nature, where the conservation of the more general still commands and governs the less. As iron, by particular sympathy, sticks to the loadstone, but yet if it be joined with a great body of iron, it quits those particular affections to the loadstone, and moves with the other, to the greater, the common center.

'The second will be, whether, if he could preserve those ministers, they can be of any use to him hereafter? Since no man is served with greater prejudice, than he that employs suspected instruments, or not beloved, though able and deserving in themselves.

'The third is, whether, to preserve them, there be any other way than for the King to be first right with his people? Since the rule in philosophy must ever hold good, *Nihil dat quod non habet*. Before the King have power to save, he must have power.

'Lastly, whether the way to preserve this power be not to give it away? For the people of England have ever been like wantons, which pull and tug as long as the Princes have pulled with them, as you may see in Henry III. King John, Edward II. and indeed, all the troublesome and unfortunate reigns; but when they have let it go, they come and put it into their hands again, that they may play on; as you may see in Queen Elizabeth.

'I will conclude with a prayer (not that I think it needs at this present. Prayers are to keep us from what may be, as well as to preserve us from what is) "That the King be neither too sensible of what is without him, nor too resolved from what is within him." To be sick of a dangerous sickness, and find no pain, cannot but be with loss of understanding; ('tis an aphorism of Hippocrates) and on the other side, Opiniastrie is a sullen porter, and (as it was wittily said of Constancy) shuts out oftentimes better things than it lets in.'

Such an exquisite knowledge of mankind, and such sound policy in a man who died at the age of eight and twenty,

would be something wonderful, did we not consider the miserable education of our more modern men of fortune.

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ART. V. *Conclusion of the Account of Mr. Beattie's Essay on the Nature and Immutability of Truth.*

**I**N our Review for June last, we gave a general character of this Essay, together with an account of the manner in which the ingenious Author treats his subject; we now proceed, according to our promise, to give a further view of the work, with such extracts as, we doubt not, will justify the character we gave of it.

Our Author undertakes to prove, by a fair induction of particulars, that common sense is the fixed and invariable standard of truth. In this induction he does not comprehend every sort of evidence, and every species of reasoning; but endeavours to investigate the origin of those kinds of evidence which are the most important, and of the most extensive influence in science, and in common life, beginning with the simplest and most obvious, and advancing gradually to those which are more complicated or less perspicuous.

He sets out with treating of mathematical reasoning; goes on to consider the evidence of external sense, that of internal sense, or consciousness, and that of memory; and then proceeds to treat of reasoning from the effect to the cause, of probable or experimental reasoning, of analogical reasoning, and of faith in testimony.

The conclusion from this induction, Mr. Beattie observes, will perhaps be acknowledged by some to be self-evident; or at least to stand in no great need of illustration, and might have been proved to others *à priori* in very few words; but to the greater part of readers, a detail of particulars, he thinks, may be necessary, in order to produce that steady and well-grounded conviction which it is his ambition to establish.

\* I know not but it may be urged as an objection to this doctrine, says he, that, if we grant common sense to be the ultimate judge in all disputes, a great part of ancient and modern philosophy becomes useless. I admit the objection with all my heart, in its full force, and with all its consequences; and yet I must repeat, that if common sense be supposed fallacious, all knowledge is at an end; and that even a demonstration of the fallacy would itself be fallacious and frivolous. For if my feelings deceive me in one case, how shall I know that they do not deceive me in another? When a philosopher demonstrates to me, that matter exists not but in my mind, and, independent on me and my faculties, has no existence at all; before I admit his demonstration, I must disbelieve all my senses, and distrust every principle of belief within me; before I admit his demonstration, I must be convinced, that I and all mankind are fools; that our Maker made us such, and from the beginning intended to impose on us; and that it was not till about the six thousandth year

of the world when this imposture was discovered; and then discovered, not by a divine revelation, not by any rational investigation of the laws of nature, not by any inference from former truths of acknowledged authority, but by a pretty play of English and French words, to which the learned have given the name of metaphysical reasoning. Before I admit this pretended demonstration, I must bring myself to believe what I find to be incredible; which seems to me not a whit less difficult than to perform what is impossible. And when all this is done, if it were possible that all this could be done, pray what is science, or truth, or falsehood? Shall I believe nothing? or shall I believe every thing? Or am I capable either of belief, or of disbelief? or do I exist? or is there such a thing as existence?

'The end of all science, and indeed of every useful pursuit, is to make men happier, by improving them in wisdom and goodness. I beg leave to ask, whether the present race of men owe any part of their happiness, wisdom, or virtue, to what metaphysicians have written in proof of the non-existence of matter, and the necessity of human actions? If it be answered, That our happiness, wisdom, and virtue, are not at all influenced by such controversies, then I must affirm, that all such controversies are useless. And if it be true, that they have a tendency to promote wrangling, which of all kinds of conversation is the most unpleasant, and the most unprofitable; or vain polemical disputation, which cannot be carried on without waste of time, and prostitution of talents; or scepticism, which tends to make a man uncomfortable in himself, and unserviceable to others:—then I must affirm, that all such controversies are both useless and mischievous; and that the world would be more wise, more virtuous, and more happy, without them.—But it is said, that they improve the understanding, and render it more capable of discovering truth, and detecting error—Be it so:—but though bars and locks render our houses secure, and though acuteness of hearing and feeling be a valuable endowment, it will not follow, that thieves are a public blessing; or that a man is intitled to my gratitude, who quickens my touch and hearing, by putting out my eyes.

'It is further said, that such controversies make us sensible of the weakness of human reason, and the imperfection of human knowledge; and for the sanguinary principles of bigotry and enthusiasm, substitute the milky ones of scepticism and moderation. And this is conceived to be of prodigious emolument to mankind; because a firm attachment to religion, which a man may call bigotry if he pleases, doth often give rise to a persecuting spirit; whereas a perfect indifference about it, which some men are good-natured enough to call moderation, is a principle of great good-breeding, and gives no sort of disturbance, either in private or public life. This is a plea on which some of our modern sceptics seem to plume themselves not a little. And who will venture to arraign the virtue or the sagacity of these projectors? To accomplish so great effects by means so simple, to prevent such dreadful calamities by so innocent an artifice,—doth it not display the perfection of benevolence and wisdom? Truly I can hardly imagine such another scheme, except perhaps the following: Suppose a physician of the Sangrado school, out of zeal

for the interest of the faculty, and the public good, to prepare a bill to be laid before the parliament, in these words : " That whereas good health, especially when of long standing, hath a tendency to prepare the human frame for acute and inflammatory distempers, which have been known to give extreme pain to the unhappy patient, and sometimes even to bring him to the grave ; and whereas the said health, by making us brisk and hearty, and happy, is apt also, on some occasions, to make us disorderly and licentious, to the great detriment of glass windows, lanthorns, and watchmen : Be it therefore enacted, That all the inhabitants of these realms, for the peace of government, and the repose of the subject, be compelled, on pain of death, to bring their bodies down to a consumptive habit ; and that henceforth no person presume to walk abroad with a cane, on pain of having his head broke with it, and being set in the stocks for six months ; nor to walk at all, except with crutches, to be delivered at the public charge to each person who makes affidavit, that he is no longer able to walk without them," &c.—He who can eradicate conviction from the human heart, may doubtless prevent all the fatal effects of enthusiasm and bigotry ; and if all human bodies were thrown into a consumption, I believe there would be an end of riot, as well as inflammatory diseases. Whether the inconveniencies, or the remedies, be the most intolerable, might perhaps bear a question. Bigotry, enthusiasm, and a persecuting spirit, are very dangerous and mischievous ; universal scepticism would, I am sure, be equally so, if it were to infect the generality of mankind. But what has religion and rational conviction to do with either ? Nothing more than good health has to do with acute distempers, and rebellious insurrections ; or than the peace of government, and tranquillity of the subject, have to do with a gradual decay of our muscular flesh. True religion tends to make men great, and good, and happy ; and if so, its doctrines can never be too firmly believed, nor held in too high veneration. And if truth be at all attainable in philosophy, I cannot see why we should scruple to receive it as such, when we have attained it ; nor how it can promote candour, good-breeding, and humanity, to pretend to doubt what we do and must believe, to profess to maintain doctrines of which we are conscious that they shock our understanding, to differ in judgment from all the world except a few metaphysical pedants, and to account those principles disputable which other men think the most indisputable, and most sacred. Conviction, and steadiness of principle, is that which gives dignity, uniformity, and spirit, to human conduct, and without which our happiness can neither be lasting nor sincere. It constitutes, as it were, the vital stamina of a great and manly character ; whereas scepticism betrays a weak and sickly understanding, and a levity of mind, from which nothing can be expected but inconsistency and folly. In conjunction with ill-nature, bad taste, and a hard heart, steadiness and strong conviction will doubtless make a bad man, and scepticism will make a worse : but good-nature, elegant taste, and susceptibility of temper, when united with firmness of mind, become doubly respectable and lovely ; whereas no man can act on the principles of scepticism, without incurring universal contempt.

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But granting that all legitimate reasoning, whether of certain or of probable evidence, doth finally resolve itself into principles of common sense, which we must admit as certain, or as probable, upon their own authority; that therefore common sense is the foundation and the standard of all just reasoning; and that the genuine sentiments of nature are never erroneous:—yet by what criterion shall we know a sentiment of nature from a prejudice of education, a dictate of common sense from the fallacy of an inveterate opinion?—At what point must reason stop in its investigations, and the dictates of common sense be admitted as decisive and final?

‘ It is much to be regretted, says our Author, that this matter has been so little attended to: for a full and satisfactory discussion of it would do more real service to the philosophy of human nature, than all the systems of logic in the world; would at once exalt pneumatology to the dignity of science, by settling it on a firm and unchangeable foundation; and would go a great way to banish sophistry from science, and rid the world of scepticism. This is indeed the grand desideratum in logic; of no less importance to the moral sciences, than the discovery of the longitude to navigation. That I shall fully solve this difficulty, I am not so vain, nor so ignorant, as to imagine. But I humbly hope I shall be able to throw some light on the subject, and contribute a little to facilitate the progress of those who may hereafter engage in the same pursuit. If I can accomplish even this, I shall do a service to truth, philosophy, and mankind: if I should be thought to fail, there is yet something meritorious in the attempt. To have set the example, may be of consequence.

‘ I shall endeavour to conduct the reader to the conclusion I have formed on this subject, by the same steps which led me to it; a method which I presume will be more perspicuous, and more satisfactory, than if I were first to lay down a theory, and then to assign the reasons. By the way, I cannot help expressing a wish, that this method of investigation were less uncommon, and that philosophers would sometimes explain to us, not only their discoveries, but also the process of thought and experiment, whether accidental or intentional, by which they were led to them.

‘ If the boundary of reason and common sense had never been settled in any science, I would abandon my present scheme as altogether desperate. But when I reflect, that in some of the sciences it hath been long settled, with the utmost precision, and to universal satisfaction, I conceive better hopes, and flatter myself, that it may perhaps be possible to fix it even in the philosophy of the mind. The sciences in which this boundary has been long settled and acknowledged, are, mathematics, and natural philosophy; and it is remarkable, that more truth has been discovered in those sciences than in any other. Now, there is not a more effectual way of learning the rules of any art, than by attending to the practice of those who have performed in it most successfully: a maxim which I suppose no less applicable to the art of investigating truth, than to the mechanical and the fine arts. Let us see, then, whether, by attending



tending to the practice of mathematicians and natural philosophers, as contrasted with the practice of those who have treated of the human mind, we can make any discoveries preparatory to the solution of this difficulty.'

Our Author goes on to shew, that in natural philosophy, as well as in mathematics, no argumentation is prosecuted beyond self-evident principles; that as in the latter all reasoning terminates in intuition, so in the former it is ultimately resolvable into the evidence of sense. And as, in mathematics, that is accounted an intuitive axiom, which is of itself so clear and evident, that it cannot possibly be illustrated or enforced by any medium of proof, and which must be believed, and is in fact believed, by all, on its own authority; so, in natural philosophy, that is accounted an ultimate principle, undeniable and unquestionable, which is supported by the evidence of a well-informed sense, placed so as to perceive its object. In mathematics, that is accounted false doctrine which is inconsistent with any self-evident principle; in natural philosophy, that is rejected which contradicts matter of fact, or, in other words, which is repugnant to the appearances of things as perceived by external sense.

If the same criterion of truth, by which mathematics and natural philosophy are regulated, were universally adopted by philosophers of the mind, the science of human nature, instead of being, as at present, a chaos of ambiguity and contradiction, would, our Author thinks, acquire a considerable degree of certainty, perspicuity, and order. If truth be at all attainable in this science, it must be attained by the same means as in those other sciences. All that we know of truth and falsehood is, that our constitution determines us in some cases to believe, in others to disbelieve; and that to us is truth which we feel that we must believe; and that to us is falsehood which we feel that we must disbelieve.

In the philosophy of human nature, therefore, as well as in physics and mathematics, those doctrines, our Author says, should be rejected, which contradict matter of fact, that is, which are repugnant to the appearances of things, as perceived by external and internal sense; and those principles should be accounted ultimate, undeniable, and unquestionable, which are warranted by the evidence of a well-informed sense, placed in circumstances favourable to a distinct perception of its object.

But what, continues he, do you mean by a *well-informed sense*? How shall I know, that any particular faculty of mine is not defective, depraved, or fallacious?—Perhaps it is not easy, at least it would furnish matter for too long a digression, to give an unexceptionable answer to this question. Nor is it at present absolutely necessary; because it will appear in the sequel, that, however difficult

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it may be in some cases, to distinguish a first principle intuitively, yet there are certain marks, by which those reasonings that tend to the subversion of a first principle, may be detected, at least in all cases of importance. However, we shall offer a remark or two in answer to the question; which, though they should not appear in every respect unexceptionable, may yet throw light on the subject, and serve to prepare the mind of the reader for some things that are to follow.

First, then, if I wanted to certify myself concerning any particular sense or percipient faculty, that it is neither depraved nor defective, I would attend to the feelings or sensations communicated by it; and observe, whether they be clear and definite, and such as I am, of my own accord, disposed to confide in without hesitation, as true, genuine, and natural. If they are such, I should certainly act upon them, till I had some positive reason to think them fallacious. Secondly, I consider, whether the sensations received by this faculty be uniformly similar in similar circumstances. If they are not, I should suspect, either that it is now depraved, or was formerly so; and if I had no other criterion to direct me, should be much at a loss to know whether I ought to trust the former or the latter experience; perhaps I should distrust both. If they are uniform, if my present and my past experience do exactly coincide, I shall then be disposed to think them both right. Thirdly, I consider, whether, in acting upon the supposition that the faculty in question is well-informed, I have ever been misled to my hurt or inconvenience; if not, then have I good reason to think, that I was not mistaken when I formed that supposition, and that this faculty is really what I supposed it to be. Fourthly, If the sensations communicated by this faculty be incompatible with one another, or irreconcilable to the perceptions of my other faculties, I should suspect a depravation of the former: for the laws of nature, as far as my experience goes, are perfectly consistent; and I have a natural suggestion that they are universally so. It is therefore a presumption, that my faculties are well-informed, when the perceptions of one are quite consistent with those of the rest, and with one another. In a state of solitude I must satisfy myself with these criteria; but when I go abroad into the world, I have access to another criterion, which, in many cases, will be reckoned more decisive than any of these, and which, in concurrence with these, will be sufficient to banish doubt from every rational mind. I compare my sensations and notions with those of other men; and if I find a perfect coincidence, I shall then be satisfied that my sensations are according to the law of human nature, and therefore right.—To illustrate all this by an example:

I want to know whether my sense of seeing be a well-informed faculty. First, I have reason to think that it is, because my eyes communicate to me such sensations as I, of my own accord, am disposed to confide in. There is something in my perceptions of sight so distinct, and so definite, that I do not find myself in the least disposed to doubt whether things be what my eyes represent them. Even the obscurer suggestions of this faculty carry along with them their own evidence, and my belief. I am confident, that the sun and moon are round as they appear to be, that the rainbow is arched,  
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that grass is green, snow white, and the heavens azure; and this I should have believed, though I had passed all my days in solitude, and never known any thing of other animals, or their senses. Secondly, I find that my notions of the visible qualities of bodies are the same now they have always been. If this were not the case, if where I saw greenness yesterday I were to see yellow to-day, I should be apt to suppose, that my sight had suffered some depravation, except I had reason to think, that the objects had really changed colour. But indeed we have so strong a tendency to believe our senses, that I doubt not but in such a case I should be more disposed to suspect a change in the object than in my eye-sight: much would depend on the circumstances of the case. We rub our eyes when we want to look at any thing with accuracy; for we know by experience, that motes, and cloudy specks, which may be removed by rubbing, do sometimes float in the eye, and hurt the sight. But if the alteration of the visible qualities in the external object be such as we have never experienced from a depravation of the organ, we should be inclined to trust our eye-sight, rather than to suppose, that the external object has remained unaltered. Thirdly, No evil consequence has ever happened to me when acting upon the supposition, that my faculty of seeing is a well-informed sense; whereas, if I were to act on the contrary supposition, I should soon have occasion to regret my scepticism. I see a post in my way; by turning a little aside, I pass it unhurt: but if I had supposed my sight fallacious; and gone straight forward, a bloody nose, or something worse, might have been the consequence. If, when I direct my course obliquely, in order to avoid the post that seems to stand directly before me, I were to run my head full against it, I should instantly suspect a depravation in my eye-sight: but as I never experience any misfortune of this kind, I believe that my sense of seeing is a well-informed faculty. Fourthly, The perceptions received by this sense are perfectly consistent with one another, and with the perceptions received by my other faculties. When I see the appearance of a solid body in my way, my touch always confirms the testimony of my sight; if it did not, I should suspect a fallacy in one or other of those senses, perhaps in both. When I look on a line of soldiers, they all seem standing perpendicular, as I myself stand; but if the men at the extremities of the line, without leaning against any thing, seemed to form an angle of forty-five degrees with the earth's surface, I should certainly suspect some unaccountable obliquity in my vision. Lastly, after the experience of several years, after all the knowledge I have been able to gather, concerning the sensations of other men, from reading, discourse, and observation, I have no reason to think their sensations of sight different from mine. Every body who uses the English language calls snow white, and grass green; and it would be in the highest degree absurd to suppose, that what they call the sensation of whiteness, is not the same sensation which I call by that name. Some few perhaps see differently from me. A man in the jaundice sees that rose yellow which I see red; a short-sighted man sees that picture confusedly at the distance of three yards, which I see distinctly. But far the greater part of mankind see as I do, and differently from those few individuals; whose sense of seeing I there-fore

fore consider as less perfect than mine. Nay, though the generality of mankind were all short-sighted, still it would be true, that we who are not so, have the most perfect sight; for our sight is more accurate in its perceptions, qualifies us better for the business of life, and coincides more exactly, or at least more immediately, with the sensations received by the other senses. Yet the short-sighted, as well as they who have the acutest sight, believe the declaration of this sense, as soon as they are placed in a situation favourable to accurate observation: all the difference is, that it is more difficult, and often more inconvenient, for the former to place themselves in such a situation. Still it ought to be remembered, that a *perfect sense* and a *well-informed sense* are not synonymous terms. We call a sense *well-informed*, in opposition to one that is *depraved* or *fallacious*.—*Perfection* and *imperfection* of sense are relative terms, that imply a comparison, either between different men, in respect of the acuteness of their senses and faculties; or between any sense, as it appears in a particular man, and the degree of acuteness which is found to belong to that sense as it appears in the generality of mankind. I have two telescopes, one of which gives a distinct view of an object at two, and the other at four miles distance: both are equally *well-informed* (if I may so speak) that is, equally true in their representations; but the one is much more *imperfect* than the other.

‘ I do not at present offer any further illustrations of these criteria of a well-informed sense. The reader who examines them by the rules of common prudence, will perhaps be satisfied with them: at least I am apt to think, that few will suspect the veracity of their faculties when they stand this test. Let it not be supposed, that I mean to insinuate, that a man never trusts his faculties till he first examine them after this manner: we believe our senses previously to all reflection or examination; and we never disbelieve them, but upon the authority of our senses placed in circumstances more favourable to accurate observation. If the reader is not satisfied with these criteria, it is no great matter. The question concerning a well-informed sense will be found not a little perplexing to one who attempts to answer it in words. I offer these remarks rather as hints to be attended to by other adventurers in this part of science, than as a solution of the difficulty. If it were not that I presume some advantage may be derived from them as hints, I should have omitted them altogether; for on them the doctrine I mean to establish doth not depend.’

Our Author having shewn that mathematicians and natural philosophers do, in effect, acknowledge the distinction between common sense and reason, as explained by him; admitting the dictates of the former as ultimate and unquestionable principles, and never attempting either to prove or disprove them by reasoning, proceeds to shew that a very different plan of investigation has been adopted by modern sceptics. Before he enters on this part of his task, however, he makes some general observations, and takes a short view of the rise and progress of modern scepticism.

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In order to prove that erroneous, absurd, and self-contradictory notions have been the consequence of not attending to the distinction of reason and common sense, he confines himself to two instances, *viz.* the non-existence of matter, and the celebrated question concerning liberty and necessity. He considers the natural effects produced upon the mind by the reasonings that have been urged in favour of these doctrines, and the consequences resulting from the admission of such reasonings. He proves, and, in our opinion, in a very clear and satisfactory manner, that the doctrines intended to be established by such reasonings are contradictory to the general belief of all men in all ages;—that, though enforced and supported with singular subtlety, and though admitted by some professed philosophers, they do not produce that conviction which sound reasoning never fails to produce in the intelligent mind;—and, lastly, that really to believe, and to act from a real belief of such doctrines and reasonings, must be attended with fatal consequences to science, to virtue, to human society, and to all the important interests of mankind.

In the last part of his work, our Author answers objections; and shews that the principles he supports are perfectly consistent with the interest of science, and the rights of mankind.—Some persons, he tells us, may think it an objection to his work, that it recommends a method of confutation which is not strictly according to logic, and which actually contradicts some of the established laws of that science. Now he readily acknowledges, that many of the maxims of the school-logic are founded in truth and nature; that many of its rules and distinctions are extremely useful, not so much for strengthening the judgment, as for enabling the disputant quickly to comprehend, and perspicuously to express, in what the force or fallacy of an argument consists.—The tendency of the school-logic, however, he justly observes, is to render men disputatious and sceptical, adepts in the knowledge of words, but inattentive to fact and experience. It makes them fonder of speaking than thinking, and consequently strangers to themselves; solicitous chiefly about rules, names, and distinctions, and therefore leaves them neither leisure nor inclination for the study of life and manners. In a word, it makes them more ambitious to distinguish themselves as the partisans of a dogmatist, than as inquirers after truth.—The captious turn of an habitual wrangler deadens the understanding, sours the temper, and hardens the heart. By rendering the mind suspicious, and attentive to trifles, it weakens the sagacity of instinct, and extinguishes the fire of imagination; it transforms conversation into a state of warfare; and restrains those lively sallies of fancy, so effectual in promoting  
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good-humour, which, though often erroneous, are a thousand times more valuable than the dull correctness of a mood-and-figure disciplinarian.

Mr. Beattie goes on to explain the nature of that *metaphysic* which he conceives to be repugnant to true philosophy, and which, he thinks, the friends of truth ought solicitously to guard against. This explanation leads him to some very pertinent and useful remarks, which throw additional light upon his subject.—Having, in the course of his work, given several instances of Mr. HUME's metaphysical spirit, towards the close of it he considers one instance at some length, in order to have an opportunity of confuting a very dangerous error, and, at the same time, of displaying the difference between metaphysical and philosophical investigation.

Mr. HUME tells us, that moral, intellectual, and corporeal virtues—that justice, genius, and bodily strength, are virtues of the same kind; that they are contemplated with the very same sentiments, and known to be virtues by the very same criterion. Strange, nay ridiculous, as this opinion may appear, Mr. HUME has taken a great deal of pains to prove it. Mr. Beattie demonstrates, that this very important error hath arisen, either from inaccurate observation, or from Mr. HUME's being imposed on by words not well understood, or rather from both causes. It would give us pleasure to lay the whole of what Mr. Beattie says upon this subject before our Readers; but we must content ourselves with part of it.

'The word *virtue* hath indeed great latitude of signification. It denotes any quality of a thing tending to the happiness of a percipient being; it denotes that quality, or perfection of qualities, by which a thing is fitted to answer its end; sometimes it denotes power or agency in general; and sometimes any habit which improves the faculties of the human mind. In the first three senses we ascribe virtue to the soul, and to the body, to brutes, and inanimate things; in the last, to our intellectual as well as moral nature. And no doubt instances may be found of ambiguity and want of precision, even in the best moralists, from an improper use of this word. Yet I believe this attempt of Mr. HUME's is the first that hath been made to prove, that among these very different sorts of virtue there is little or no difference. Our Author seems indeed to have a singular aversion to that kind of curiosity which, not satisfied with knowing the names, is industrious to discover the natures of things. When he finds two or three different things called by the same name, he will rather write fifty pages of metaphysic to prove that they are the same, than give himself the trouble to examine them so as to see what they really are \*. Is it not strange, that a man of science should ever have taken it into his head, that the characteristic of a genus is a sufficient description of a species? He might as well have

\* See another remarkable instance, p. 256—260 of this Essay.

supposed, that, because perception and self-motion belong to animal life in general, it is therefore a sufficient definition of man, to call him a self-moving and percipient creature; from which profound principle it clearly follows, that man is a beast, and that a beast is a man.

By such reasoning as Mr. Hume hath used on the present occasion, it would be easy to prove any doctrine. The method is this:—and I hope those who may hereafter chuse to astonish the world with a system of metaphysical paradoxes, will do me the honour and the justice to acknowledge, that I was the first who unfolded the whole art and mystery of that branch of manufacture within the compass of one short RECIPE.—Take a word (an abstract term is the most convenient) which admits of more than one signification; and, by the help of a predicate and copula, form a proposition, suitable to your system, or to your humour, or to any other thing you please, except truth. When laying down your premises, you are to use the name of the quality or subject, in one sense; and, when inferring your conclusion, in another. You are then to urge a few equivocal facts, very slightly examined (the more slightly the better) as a further proof of the said conclusion; and to shut up all with citing some ancient authorities, either real or fictitious, as may best suit your purpose. A few occasional strictures on religion as an unphilosophical thing, and a sneer at the *Whole Duty of Man*\*, or any other good book, will give your dissertation what many are pleased to call a *liberal turn*; and will go near to convince the world, that you are a candid philosopher, a manly free-thinker, and a very fine writer.

It is to no purpose that our Author calls this a verbal dispute, and sometimes condescends to soften matters by an *almost*, or some such evasive word. His doctrine obviously tends to confound all our ideas of virtue and duty, and to make us consider ourselves as mere machines, acted upon by external and irresistible impulse, and not more accountable for moral blemishes, than for ignorance, want of understanding, poverty, deformity, and disease. If the Reader think as seriously of the controversy as I do, he will pardon the length of this digression.

I hope it now appears, that there is a kind of metaphysic, which, whatever respectable names it may have assumed, deserves contempt or censure from every lover of truth. If it be detrimental to science, it is equally so to the affairs of life. Whenever one enters on business, the metaphysical spirit must be laid aside, otherwise it will render him ridiculous, perhaps detestable. Sure it will not be said, that any portion of this spirit is necessary to form a man for stations of high importance. For these, a turn to metaphysic would be as effectual a disqualification as want of understanding. The metaphysician is cold, wavering, distrustful, and perpetually ruminates on words, distinctions, arguments, and systems. He attends to the events of life with a view chiefly to the system that happens for the time to predominate in his imagination, and to which he is anxious to reconcile every appearance. His observation

\* See Hume's Essays, vol. ii. p. 388. edit. 1767.

is therefore partial and inaccurate, because he contemplates nature through the medium of his favourite theory, which is always false; so that experience, which enlarges, ascertains, and methodises, the knowledge of other men, serves only to aggravate the natural darkness and confusion of his. His literary studies are conducted with the same spirit, and produce the same effects.—Whereas to the administration of great affairs, truth and steadiness of principle, constancy of mind, intuitive sagacity, extreme quickness in apprehending the present and anticipating the future, are indispensably necessary. Whatever tends to weaken and unsettle the mind, to cramp the imagination, to fix the attention on minute and trifling objects, and withdraw it from those enlarged prospects of nature and mankind, in which true genius loves to expatiate; whatever hath this tendency, and surely metaphysic hath it, is the bane of genius, and of every thing that is great in human nature.

In the lower walks of life, our theorist will be oftener the object of ridicule than of detestation. Yet even here, the man is to be pitied, who, in matters of moment, happens to be connected with a stanch metaphysician. Doubts, disputes, and conjectures, will be the plague of his life. If his associate form a system of action or inaction, of doubt or confidence, he will stick by it, however absurd, as long as he has one verbal argument unanswered to urge in defence of it. In accounting for the conduct of others, he will reject obvious causes, and set himself to explore such as are more remote and refined. Making no proper allowance for the endless varieties of human character, he will suppose all men influenced, like himself, by system and verbal argument: certain causes, in his judgment, must of necessity produce certain effects; for he has twenty reasons ready to offer, by which it is demonstrable, that they cannot fail: and it is well, if experience at last convince him, that there was a small verbal ambiguity in his principles, and that his views of mankind were not quite so extensive as they ought to have been. In a word, unless he be very good-natured, and of a passive disposition, his refinements will do more harm than even the stiff stupidity of an idiot. If inclined to fraud, or any sort of vice, he will never be at a loss for an evasion; which, if it should not satisfy his associate, will perplex and plague him most effectually. I need not enlarge; the Reader may conceive the rest. To aid his fancy, he will find some traits of this character, in one of its most amusing and least disagreeable forms, delineated with a masterly pencil in the person of old Esquire Shandy.

It is astonishing to consider, how little mankind value the good within their reach, and how ardently they pursue what nature hath placed beyond it; how blindly they over-rate what they have no experience of, and how fondly they admire what they do not understand. This verbal metaphysic hath been dignified with the name of *science*, and verbal metaphysicians have been reputed philosophers, and men of genius. Doubtless a man of genius may, by the fashion of the times, be seduced into these studies: but that particular cast of mind which fits a man for them, and recommends them to his choice, is not genius, but a minute and feeble understanding; cap-  
pable



pable indeed of being made, by long practice, expert in the management of words; but which never did, and never will, qualify any man for the discovery or illustration of sentiment. For what is genius? What, but sound judgment, sensibility of heart, and a talent for accurate and extensive observation. And will sound judgment prepare a man for being imposed on by words? will sensibility of heart render him insensible to his own feelings, and inattentive to those of other men? will a talent for accurate and extensive observation, make him ignorant of the real phenomena of nature, and, consequently, incapable of detecting what is false or equivocal in the representation of facts? And yet, when facts are fairly and fully represented; when human sentiments are strongly felt, and perspicuously described; and when the meaning of words is ascertained, and the same word hath always the same idea annexed to it,—there is an end of metaphysic.

A body is neither vigorous nor beautiful, in which the size of some members is above, and that of others below, their due proportion; every part must have its proper size and strength, otherwise the result of the whole will be deformity and weakness. Neither is real genius consistent with a disproportionate strength of the reasoning powers above those of taste and imagination. Those minds in whom all the faculties are united in their due proportion, are far superior to the puerilities of metaphysical scepticism. They trust to their own feelings, which are strong and decisive, and leave no room for hesitation, or doubts about their authenticity. They see through moral subjects at one glance; and what they say, carries both the heart and the understanding along with it. When one has long drudged in the dull and unprofitable pages of metaphysic, how pleasing the transition to a moral writer of true genius! Would you know what that genius is, and where it may be found? Go to Shakespeare, to Bacon, to Montesquieu, to Rousseau; and when you have studied them, return, if you can, to HUME, and HOBBS, and MALEBRANCHE, and LEIBNITZ, and SPINOSA. If, while you learned wisdom from the former, your heart exulted within you, and rejoiced to contemplate the sublime and successful efforts of human intellect; perhaps it may now be of use, as a lesson of humility, to have recourse to the latter, and, for a while, to behold the picture of a soul wandering from thought to thought, without knowing where to fix; and from a total want of feeling, or a total ignorance of what it feels, mistaking names for things, verbal distinctions and analogies for real difference and similitude, and the obscure insinuations of a bewildered understanding, puzzled with words, and perverted with theory, for the sentiments of nature, and the dictates of reason. A metaphysician, exploring the recesses of the human heart, hath just such a chance for finding the truth, as a man with microscopic eyes would have for finding the road. The latter might amuse himself with contemplating the various mineral strata that are diffused along the expansion of a needle's point, but of the face of nature he could make nothing: he would start back with horror from the caverns yawning between the mountainous grains of sand that lie before him; but the real gulf or mountain he could not see at all.

Our

Our Author concludes his work with pointing out some of the consequences of metaphysical scepticism, and we cannot resist the temptation of laying part of what he says before our Readers :

‘ When a sceptic, says he, attacks one principle of common sense, he doth in effect attack all ; for if we are made distrustful of the veracity of instinctive conviction in one instance, we must, or at least we may, become equally distrustful in every other. A little scepticism introduced into science will soon assimilate the whole to its own nature ; the fatal fermentation, once begun, spreads wider and wider every moment, till all the mass be transformed into rottenness and poison.

‘ There is no exaggeration here. The present state of the abstract sciences is a melancholy proof, that what I say is true. This is called the age of reason and philosophy ; and this is the age of avowed and dogmatical atheism. Sceptics have at last grown weary of doubting ; and have now discovered, by the force of their great talents, that one thing at least is certain, namely, that God, and religion, and immortality, are empty sounds. This is the final triumph of our so much boasted philosophic spirit ; these are the limits of the dominion of error, beyond which we can hardly conceive it possible for human sophistry to penetrate. Exult, O Metaphysic, at the consummation of thy glories. More thou canst not hope, more thou canst not desire. Fall down, ye mortals, and acknowledge the stupendous blessing : adore those men of great talents, those daring spirits, those patterns of modesty, gentleness, and candour, those prodigies of genius, those heroes in beneficence, who have thus laboured—to strip you of every rational consolation, and to make your condition ten thousand times worse than that of the beasts that perish.

‘ Why can I not express myself with less warmth ! Why can I not devise an apology for these philosophers, to screen them from this dreadful imputation of being the enemies and plagues of mankind !—Perhaps they do not themselves believe their own tenets, but publish them only as the means of getting a name and a fortune. But I hope this is not the case ; God forbid that it should ! for then the enormity of their guilt would surpass all power of language ; we could only gaze at it, and tremble. Compared with such wickedness, the crimes of the thief, the robber, the incendiary, would almost disappear. These sacrifice the fortunes or the lives of some of their fellow-creatures, to their own necessity or outrageous appetite : but those would run the hazard of sacrificing, to their own avarice or vanity, the happiness of all mankind, both here and hereafter. No ; I cannot suppose it : the heart of man, however depraved, is not capable of such infernal malignity.—Perhaps they do not foresee the consequences of their doctrines. BERKELEY most certainly did not.—But BERKELEY did not attack the religion of his country, did not seek to undermine the foundations of virtue, did not preach or recommend Atheism. He erred ; and who is free from error ? but his intentions were irreproachable ; and his conduct as a man, and a Christian, did honour to human nature.—Perhaps our modern sceptics are ignorant, that, without the belief of a God, and the hope of immortality, the miseries of human life would often be insupportable.

supportable. But can I suppose them in a state of total and invincible stupidity, utter strangers to the human heart, and to human affairs! Sure they would not thank me for such a supposition. Yet this I must suppose, or I must believe them to be the most cruel, the most perfidious, and the most profligate of men.

Carested by those who call themselves the great, ingrossed by the formalities of life, intoxicated with vanity, pampered with adulation, dissipated in the tumult of business, or amidst the vicissitudes of folly, they perhaps have little need and little relish for the consolations of religion. But let them know, that in the solitary scenes of life, there is many an honest and tender heart pining with incurable anguish, pierced with the sharpest sting of disappointment, bereft of friends, chilled with poverty, racked with disease, scourged by the oppressor; whom nothing but trust in Providence, and the hope of a future retribution, could preserve from the agonies of despair. And do they, with sacrilegious hands, attempt to violate this last refuge of the miserable, and to rob them of the only comfort that had survived the ravages of misfortune, malice, and tyranny! Did it ever happen, that the influence of their execrable tenets disturbed the tranquillity of virtuous retirement, deepened the gloom of human distress, or aggravated the horrors of the grave? Is it possible, that this may have happened in many instances? Is it probable, that this hath happened, or may happen, in one single instance?—Ye traitors to human kind, ye murderers of the human soul, how can you answer for it to your own hearts! Surely every spark of your generosity is extinguished for ever, if this consideration do not awaken in you the keenest remorse, and make you wish in bitterness of soul—But I remonstrate it vain. All this must have often occurred to you, and been as often rejected as utterly frivolous. Could I enforce the present topic by an appeal to your vanity, I might possibly make some impression: but to plead with you on the principles of benevolence or generosity, is to address you in a language ye do not, or will not, understand; and as to the shame of being convicted of absurdity, ignorance, or want of candour, ye have long ago proved yourselves superior to the sense of it.

But let not the lovers of truth be discouraged. Atheism cannot be of long continuance, nor is there much danger of its becoming universal. The influence of some conspicuous characters hath brought it too much into fashion; which, in a thoughtless and profligate age, it is no difficult matter to accomplish. But when men have retrieved the powers of serious reflection, they will find it a frightful phantom; and the mind will return gladly and eagerly to its old endearments. One thing we certainly know; the fashion of sceptical and metaphysical systems passeth speedily away. Those unnatural productions, the vile effusion of a hard and stupid heart, that mistakes its own restlessness for the activity of genius, and its own captiousness for sagacity of understanding, may, like other monsters, please a while by their singularity; but the charm is soon over; and the succeeding age will be astonished to hear, that their forefathers were deluded, or amused, with such fooleries. The measure of scepticism seems indeed to be full; it is time for truth to vindicate its rights, and we trust they shall yet be completely vindicated.

cated. Such are the hopes and the earnest wishes of one, who hath seldom made controversy his study, who never took pleasure in argumentation, and who utterly disclaims all ambition of being reputed a subtle disputant; but who, as a friend to human nature, would account it his honour to be instrumental in promoting, though by means unpleasant to himself, the cause of virtue and true science, and in bringing to contempt that sceptical sophistry which is equally subversive of both.

We have now laid before our Readers such a view of the Essay as is sufficient, we apprehend, to justify the character we have given of it. After a repeated perusal, we cannot help looking upon it as a very ingenious, judicious, and useful performance. Our Author's manner of treating the modern sceptics, especially Mr. HUME, gives great offence, we are told, to many Readers. In what light the generality of Readers consider this matter we know not; as for us, though we have the sincerest respect for Mr. HUME's distinguished abilities, yet we cannot think that he is treated with any greater degree of freedom or severity than he deserves: nay, farther, we think it impossible for any Writer, endowed with sensibility of heart, the love of mankind, and a regard for the interests of virtue and religion, to express himself with less warmth than Mr. Beattie has done.

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ART. VI. *Critical Essays*. 8vo. 3s. Ridley. 1770.

THE first of these Essays contains observations on the sublime of Longinus, with examples from the scriptures, and modern writers: the second treats of the influence of government on the mental faculties; the third, fourth, and last, are on the fourth, fifth, and sixth books of Virgil's *Æneid*.

This Author observes in his preface that the *Garden of Criticism* has almost constantly been over-run with the weeds of *ill-management*, and that the earlier labourers, who have ranged its walks with a *methodical exactness*, have sacrificed beauty to decorum, while the *finical conceits* of modern refinement have turned them into an open lawn, preserving only in favourite corners some *inelegant ornaments*. The former, says he, to speak literally, have, with Aristotle, cramped the imagination within the trammels of rule; and the latter have, by indulging a critical affectation, created elegance but destroyed majesty.

Whether the Author, by the words "garden of criticism," means to represent criticism itself as a garden, or to intimate that literature is a garden of which criticism has the culture, is not very clear: but in either case it is absurd to represent it as over-run with weeds in consequence of its being *ill-managed*: weeds are the effect of neglect, and not of industry ill applied; and can never, without the utmost incongruity of metaphor, be supposed to over-run a garden whose walks are ranged by labourers with a *methodical exactness*. It is equally incongruous to represent

represent *finical conceits* as turning *walks* to a *lawn*, and not as *producing* but *preserving* only some inelegant ornaments. Finical conceits, if they must be personified, would be more naturally employed in turning a lawn into walks, and placing inelegant ornaments where they found none. When our Author quits metaphor, and speaks literally, he is not more fortunate: for, explaining his metaphorical by his literal language, we shall find that *elegance* may be *created* by *losing* inelegant ornaments. Finical conceits *leave inelegant ornaments*, says he; and critical affectation *creates elegance*.

It may well be inferred, that he who cannot see his way through a page will be dismally bewildered in a book; and our Readers will probably be satisfied without a farther account of Essays on the sublime by an Author, who, in the first page of his preface, deviates from common sense.

The notion supported in the Essay on the influence of government on the mental faculties, is, that 'genius is uncontrouled by climate, and unlimited by government;' and that 'where government has apparently given a check to the efforts of the understanding, it has rather turned it from literary to active pursuits.' But the Author has rather written a desultory declamation on this subject than discussed it by a series of argumentation. All is fustian obscurity and digression: and what is affirmed in one page seems to be denied in another; so that as neither analysis nor epitome can be made of it, we must refer such of our Readers as desire to know more of it to the book.

In the two first of the Essays on Virgil the Author proposes to consider him in what he calls his 'pathetic character,' by a view of the fictitious history of Dido, and with respect to his 'descriptive talents' in the representation of the games. The last consists of thoughts on the gates of Sleep. He is of opinion that an epic poem should include every species of poetry; that therefore the pathetic and descriptive were necessary to the *Æneid*, which are happily exhibited in the episodes of Dido, and the games; that the descent of *Æneas* is represented as a vision, and that the six verses beginning with *Sunt geminae Somni portæ*, and ending with *emittit æburna*, are spurious, and should be expunged.

'The *Epic Muse*, says our Author, comprehends every other species of poetry. She roams through the universe for matter, and lays open every passion in colours the most expressive for amusement and morality. These pictures are arrayed in a dress the best adapted to the several representations. The whole contains an excellent assemblage: the sadness of elegiac tenderness leads us to the regions of pity and despair: pastoral mildness, drawn from the fountain of Nature, steals us into the vale of virtuous simplicity.

When

When those who pretend to critical precision confound the *genius* of an art with specimens of the art itself, and having considered a *muse* as a species of *poetry* comprehending all others, represent this comprehensive *species* as *roaming* through the universe for *matter*, and *arraying pictures* in a *dress* adapted to *representations*; when they first consider pastoral mildness as a *person*, then represent her as being *drawn* from a fountain, and then as *stealing us* into a valley, what can we say but that they have mistaken their talents, and mis-spent their time.

ART. VII. *Six Pastorals; videlicet, I. The Country Lovers. II. The Contest. III. Winter. IV. Two Boys. V. The Complaint. VI. The Happy Meeting. To which are added, two Pastoral Songs.* By George Smith, Landscape Painter, at Chichester in Suffex. 4to. 2s. Doddsley. 1770.

THE Author, well known for the excellent performances of his pencil, apologizes for his having assumed the pen, with a modesty and diffidence that never fail to distinguish the ingenious: 'My profession, says he, as a landscape painter, induced me to study Nature very attentively; and the beautiful scenes I often examined, furnished me with a great variety of ideas, many of which, I flatter myself, are new; but as I never made the art of writing my particular study, I have not always been able to convey my ideas to the Reader with the same force that I received them from the book of Nature. Whatever defects, therefore, may be found in the language I hope will be forgiven.'

The Reader will naturally conclude, from this account of the work, that it is chiefly descriptive: it is not, however, totally without incidents: the pastorals very much resemble Mr. Pope's, as well in the general idea upon which they are formed, as the harmony of the versification, which, in many parts, is little inferior, though it is not equally uniform. The following picture could be drawn only at the door of a little farm, where few writers of pastoral have seen the sun rise.

See, says the rustic lover, whose team waits to take his mistress to the market town,

'Already o'er yon hills the sun appears  
And through the fruit-trees gilds the yoking steers.  
See on the kitchen wall, with ballads gay,  
The early sun-beams quiver through the spray,  
'Tis five exactly when they gild the tack  
That holds this corner of the almanack.'

The image of the sun's first rays gilding the oxen as they are putting into the yoke through the straggling branches of a fruit-tree, and marking the hour by ballads and almanacks stuck on the kitchen wall, are equally natural, striking, and new.

The following address is liable to no objection but such as have been made to Mr. Pope's pastorals, which are still admired, and will be so, as long as an ear for true poetical harmony remains among us :

' Come then, my fair one, bless my kind retreat;  
 My tufted daisies long to kiss thy feet.  
 My oaks, in whispering sighs, lament thy stay,  
 And chiding riv'lets mourn thy long delay.  
 Gay to thy wish my shrub-dress'd cottage glows,  
 With lilachs, woodbines, and the blushing rose.  
 Ah ! come and hear the music of the rills,  
 Their tuneful murmurs down the stony hills.  
 These soft transparent waters, sweet and cool,  
 O'er shining pebbles hasten to my pool,  
 Whose chrystal bosom undisturb'd with foam  
 Reflects the shadow of my peaceful home.  
 There, pleas'd with thee, my ducks in idle freaks,  
 Will deck the dancing shades with silver streaks :  
 My cattle there from pasture come to drink,  
 There wait the milker's hand beside the brink.  
 Ah ! when wilt thou on my delightful green,  
 At early morn and ev'nings close be seen  
 To drain the swelling udders of my kine,  
 And join thy dear, thy pleasing tasks with mine ?'

It is unnecessary to remark that in this extract the language is pure, and the versification excellent ; or that the shadow of the cottage reflected from the pool, and the ducks marking the grass with small shining tracks of water, are images truly rural and picturesque.

We do not remember that any other Author has marked the declining year as a time

————— ' when days nor hot nor cold  
 Adorn the juicy pepin's rind with gold.  
 When from the chimney tops at op'ning day  
 The playful swallows sing a parting lay ;  
 Gath'ring in flocks to cross the wat'ry main,  
 Till flow'ry April brings them back again.'

The fifth pastoral, called the Complaint of Daphnis, a soliloquy, seems to be more equally supported than the rest. The scene is the side of a wood near the sea, and the poem opens with the following description :

' The night was still—the silver moon on high  
 Dappl'd the mountains from a cloudy sky :  
 Silent as fleecy clouds through æther sail  
 Before the gentle-breathing summer's gale,  
 So, through the misty vale, in twilight grey,  
 The sleepy waters softly pass'd away :

When

When Daphnis, stretch'd upon a grassy bed  
Above his dewy pillow rais'd his head ;  
And, turning up his melancholy eyes,  
Pour'd out his sorrows to the list'ning skies.'

The moon *dappling* the mountains is a rural image, finely conceived and expressed, and the sailing of a fleecy cloud through the expanse above, is the happiest example of motion without sound that could be imagined.

The shepherd's complaint of having been forsaken by his mistress, is interrupted by the breaking of the day, which is well expressed :

' The day-light breaks, the dusky shadows fly,  
And clouds turn scarlet in the morning sky.'

He is soon after supposed to hear the village bells proclaim the marriage of his rival, which renders his complaint still more pathetic :

' Ah ! how shall I my faithless beauty see  
Sport with a rival where she toy'd with me !  
To distant plains I'll fly the hated sight ;  
No more my fertile fields afford delight !  
My much lov'd home, my native cot adieu,  
Where, lodg'd with peace, my fathers hoary grew.  
Farewell ye oaks that now with age decline,  
Yet never heard of any grief but mine !  
Farewell my little farm, my herds, my sheep,  
Ye shallow streams that murmur'd me to sleep.  
I'll climb yon misty hill—far hence I'll rove—  
Celia farewell !—farewell the sweets of love !  
Now cease, my flute—my sighs, no more depart  
In plaintive music, from my dying heart.'

This farewell to a *native* cottage, where his ancestors had *grown hoary* in the uninterrupted peace of simplicity and innocence, and to the oaks, which, though now declining, had never seen *any sorrow but his own*, are equally rural, poetical, and pathetic.

In the next pastoral the Author introduces a shepherd giving an account of his having once kept a flock by the sea side : this incident furnished him with several new images, which he has very happily represented.

The sight of a boy who was playing at a distance, introduces the following verses :

' Like him, in early youth, the crook I bore,  
But near the boisterous sea's resounding shore,  
Where skimming mews o'erlook their fishy prey,  
And the big porpoise ploughs his foamy way.  
How often there have I forgot my sheep,  
In culling shells, smooth polished, from the deep ;  
Which, join'd with sea-weed, look'd so lovely fair  
My skipping lambs seem'd proud the wreath to wear,  
Oft have I follow'd as the waves withdrew,  
And they, returning, would my feet purrue,



Till the last sunbeams in the water play'd  
 And I grew fearful of my lengthen'd shade.  
 But ah! how much more pleasant is this plain,  
 Than the bleak mountains near the treeless main?  
 Here, from the summer's heat, in groves we hide,  
 Where birds rejoice,—and gentle waters glide.'

The epithet *treeless* is remarkably happy when applied by a shepherd to the sea, in a contrast with the plains on shore.

Of the two songs it is not necessary to say any thing, as they have neither remarkable excellence nor defect; and having already observed that the pastorals themselves are unequal, it would be invidious to exhibit blemishes, for which general merit will atone, and the Author has so ingenuously apologized.

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ART. VIII. *Another Letter to Mr. Almon in Matter of Libel.*  
 8vo. 2s. 6d. Almon. 1770.

THE Author of this performance, though an enemy to the present system of party-writing, which attacks rather the constitution, than those who have the direction of it, is yet afraid, that the officers of the law, from a desire of repressing the virulence of factious writers, may overlook the line of justice, and substitute artificial for real conviction. He considers it as highly requisite that the propagators of dangerous productions should be prosecuted; but, it should ever, he imagines, be an object of the care of judges, to beware of introducing by their subtleties and distinctions, a code of libel-polity, which may hereafter be employed to infringe the liberty of the press, that best and only bulwark of manly freedom and liberal science.

The remarks which he has made on the famous prosecution, *the King against Bear*, must be allowed to be extremely acute and satisfactory. Notwithstanding the respectable authority of Lord Chief Justice Holt, who presided in the King's bench when this case was tried, he seems to have clearly resolved his determination of it into mere sophistry; and we cannot but think with him, that the stern virtue of that great man yielded, in this instance, to his partiality for King William, to whom he owed his promotion.

In what he has remarked concerning the case, *the King against Woodfall*, there appears much accurate discernment and just observation. A friend to those rights, with which the subjects of Great Britain are invested by the form of their government, he would check that strain of legal interpretation, which leads to a distrust of the uprightness of judicature by the substitution of jesuitical casuistry in the place of equity and common sense. 'Distrust,' says he, 'will beget dislike and contempt. Nothing can support penal judgments, where the freedom of the press is con-

con-

concerned, and liberty, or supposed liberty at stake, but their being grounded on an express conviction (of the very crime charged) by the clear verdict of a jury. Constructive guilt, the creature of the bench, will not be endured. It will make the seat of justice shake under the judge who pronounces it.'

To his judicious reflexions concerning libels, our Author has subjoined some interesting considerations on commitments and attachments for a contempt of court; and, from this part of his work, we beg leave to present our readers with the following extract:

'I take it that any disobedience or opposition to, or misuser of, the process or orders of a court of law, is punishable by immediate commitment, because no court can either maintain or execute the trust reposed in it by the constitution, without some penal compulsion on the party so offending. An attachment ought to go directly. The justice of the kingdom would otherwise stand still. Every person is interested in there being such a vindictive power. It flows of necessity from the nature of a court of justice, and is essential to it, as it could not do its duty without it. This power or prerogative is therefore a necessary incident to it at common law; and there is no statute or positive law, nor any requisite to warrant it. Wherefore, if any party to a cause, officer of the law, or other person, obstruct the execution of process, or the proceedings of the court, or hinder others from conforming thereto, do otherwise than is enjoined or commanded by their precept, or forbear to do what their process, rule, order, judgment, or decree require, he ought to be forthwith attached. And for this reason the old law as cited by *Broke* from the year books, says, *contempt shall be answered in proper person, and not by attorney*.

'However, Lord Chief Baron Gilbert (or *Bacon* the abridger) not attending to this necessity for such power, and finding that libels were called now-a-days contempts, seems to be at a loss how to reconcile immediate attachment with the principles of the constitution, and with the grand charter, which says, *nullus liber homo imprisonetur, nisi per legale iudicium parium suorum, vel per legem terræ*; and therefore supposes long practice alone secures its footing in the law. He has been misled by associating the lawful attachment for actual, with the unlawful for constructive contempt. The former is absolutely necessary for the maintenance of public polity, and therefore legal; the other is unnecessary, warranted by no positive law, and therefore illegal. The latter is indeed a dominion so extraordinary, so alien from the constitution of this country, and so privatory of the subject's right to a trial by jury for every misdemeanour, that it clashes with the whole system of our law. Without an immediate power of coercion, where process is resisted, the courts

courts could not go on. But in all other cases no punishment can be inflicted but through the medium of a jury. With respect to courts martial, &c. they derive their existence from statute, as well as the standing forces which they control. There is indeed in *Fitzherbert's natura brevium* no mention of any attachment but for the furtherance of justice and the restraint of injustice, which could not be if the use of it now contended for were either common or legal. However, as opposition to process implies contempt, and a despising of the authority and dignity of the court from whence it issues, this may have given rise to a notion that every thing which betokens any slight or disapprobation even of the ways of reasoning or demeanor of any judge, is likewise a contempt of the court within the meaning of the law by that term, and will enable them to attach a party guilty thereof, although such slight or disapprobation of their sentiments or conduct be expressed merely in discourse, or in some publication of the press, and does not actually interrupt or disturb their judicial proceedings. But this, I apprehend, is a gross mistake, and an abuse of the power of attachment, which is permitted to them from nothing but absolute necessity. Upon that score alone this penal authority begun, has been practised, and can be established as part of the law of the land. For, it shall not lie in any one's power to defeat the rules of a court of justice; or to render them ineffectual; nevertheless, the contempt must be certain and not doubtful; for else a party may perchance be wrongfully committed, which the court will be cautious not to do. In three words, a contempt of the court means some efficient contempt of the law, that is, a withstanding of its process, and not an idle contempt of the persons, understandings, or demeanor of its temporary officers; expressed out of court and merely in words, whether written or unwritten. It is the defeating of the proceedings of the national courts, by an assault upon the judges, parties, or juries, or by raising such a disturbance as to prevent justice being fairly and soberly done; or else the defeat by some means or other of their process. And it is nothing else.

\* The supposing of a man to be amenable by attachment for any constructive contempt which does not impede legal proceedings, is as foreign to the idea of this constitution, as the supposal that a man can be bound to surety of the peace for any thing (before judgment) but actual violence; that is, for any constructive breach of the peace. They both proceed upon the same principle; the absolute necessity of something being done immediately; the one for the prevention of interruption to national justice, the other for the preservation of the lives and properties of individuals. The great prevailing luminary of the law, in his present periclion, ever looking at the principles of things,

things, will not (I trust) disesteem this way of reasoning. Indeed, I should guess he would treat the notion of considering any penman, printer or bookfeller (under the arbitrary denomination of a libeller) as an actual breaker of the peace, or as an actual contemner of the court, as a delusion, *vox et præterea nihil*; and would tell the person who should argue to that end, and desire an attachment, that there was no force or violence in either, but what was the work of fancy, a mere *lusus* of the imagination. It is indeed only by construction, and as having an evil tendency, that the one is styled a breach of the peace, and the other a contempt of the court, in the track of legal discourse. The man who writes abusively, intends, perhaps, (though I believe rarely) to create some public disturbance; and he who traduces, reflects upon, or calls in question the justness of any judgment, may be supposed to aim at diminishing the authority of the court, or of the persons of its judges; but not being immediate outrages, or the use of force, either to subdue any individual, or to withstand the execution of any law, they do not require instant suppression, and may well wait for a trial by jury, whose business it will be to consider both the tendency and intent of the arraigned words or writings, and to pronounce whether the same be advised, malicious, and contrary to the peace of our Lord the King, and the good order of his realm; or no more than pertinent and just remarks on the errors and malefanzance of his political Ministers or Law-Magistrates.

With regard to literary merit, it must be confessed, that the work before us does not display any marks of taste in its Author, and that, in its manner, it is rather loose and desultory. But though, it possesses not the ornaments of style, and the advantages of arrangement, it is yet respectable from the spirit which it breathes; and the matter which it communicates.

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ART. IX. *The Confessional*:—the Third Edition enlarged; with the Prefaces to the First and Second Editions; an Advertisement and many Additions occasioned by some Publications since the Second; and an Index. 8vo. 7s. Bladon. 1770.

IT is matter of great pleasure to us, and, we doubt not, to every sincere friend to religious liberty, to see the Editions of so capital a work as the CONFESSORIAL multiply so fast. This circumstance affords a strong presumption that the worthy Author's design is generally approved, and that there is a much greater number of intelligent and judicious Readers, who earnestly wish to see a reformation of our ecclesiastical system, than some ambitious and interested Churchmen are willing to allow. There is little probability, indeed, notwithstanding all that has been said in behalf of a reformation by many able and learned Writers, that any steps will soon be taken towards accomplish-

ing so desirable an end; the Author of the **CONFESSIO<sup>N</sup>AL**, however, has the satisfaction to reflect that he has borne an honourable testimony to the cause of truth, that, by his means, the principles of Protestantism and Christian liberty are better understood, and a more general attention paid to them; and there is little reason to doubt but that the good seed he has sown, though at present it may seem to be totally buried and corrupted, will spring up and flourish in due season.

In regard to the additions to this third publication of the **CONFESSIO<sup>N</sup>AL**, we are told in an advertisement prefixed to it, that they are suggested chiefly by occasions given since the appearance of the second Edition, and are of importance only to such as are apt to take it for granted that the defenders of public institutions must needs be in the right in every thing.

The advertisement concludes in the following manner:

‘It has been said, that the Author of *the Confessional* is an enemy to all establishments; and some people, it seems, think it incumbent upon him to be explicit upon this head. He does not think so himself; but as the explanation requir’d may be brought within a small compass, he will give it.

‘He thinks, in the first place, that the Christian religion is perfectly adapted in all its parts, to the state and condition of man; and is, so far, a *perfect* religion; but being in itself a religion of the greatest simplicity and liberality, its excellency must be debased, in proportion as it is incorporated with superstitious modes of worship, and restrictive forms of doctrine. In the first instances, he thinks the Christian religion has been *corrupted*, in the other *cramped*, by human establishments; and the longer it remains in such unnatural connections, the more probable will be its tendency to destruction.

‘He is not of opinion that the Christian religion, “by being kept intirely separate from worldly interests,” or, in other words, professed by individuals without respect to temporal emoluments, would “be neglected, or perish in oblivion,” because he is persuaded it is enjoined to be so kept, and so professed by the gracious author of it. Hence it follows, that human establishments are not *necessary* to its support. A certain Writer hath said, that “if men were not to speak their minds in spite of establishments, *truth* would soon be banished from the earth.” And the very same may be said of *piety* and *righteousness*. So little is the Christian religion indebted to human establishments for its support.

‘Where is the most bigoted formalist who will venture to say he is a *friend* to those national establishments, which are “*infallibly* productive of destruction to the Christian religion \*?”

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\* See The Free Enquiry into the Nature and Origin of Evil, p. 192.

Why then shall the Author of *the Confessional* be restrained from saying, he is an enemy to such establishments? If the question were to be, whether the Christian religion or the national establishment should be destroyed? He hopes and believes he should have the honour of voting with the whole hierarchy of the Church of *England*. But he is not for having things come to any such extremity. Whatever he may think of particular establishments, he thinks there are none of them so bad, but that it may be *reformed* by being brought back to the terms of the original record (to which all Christian establishments appeal) with respect to those points in which it has deviated from it; namely, by discharging all superfluous traditions, and systematical doctrines, with which the Christian religion hath been incumbered by the craft or the vanity of men presuming to be wise above what is written.

‘ Two things have been said to this: 1<sup>st</sup>. That this is not to be expected of the present generation: and I find some men have been called *visionaries*, even for talking of it.—But why so? It is no more than ought to be expected of *any* generation of Christians; and every man so persuaded, may, both lawfully and laudably, solicit it from those who have the power, and who cannot modestly be supposed not to know that it is their duty.

‘ 2<sup>dly</sup>. The other thing offered by way of silencing these teazers of establishments, is, that their demands are vague and not explicit. “ Tell us only what you would have, and you shall either be gratified, or we will give you unanswerable reasons why not.”—This, it seems is the *sort* of our present anti-reformers; and he must be a little hardy who would attempt to storm it. The Author of the *Confessional* is no such adventurer, though he hath been called *too peremptory for an enquirer*. To conciliate the mind of the worthy person who thought him so, he begs leave to express his demands in that Gentleman’s own words; viz. “ An ecclesiastical constitution, calculated to comprehend all that hold the fixed and fundamental principles and points of faith, in which all serious and sincere Protestants, of every denomination, are unanimously agreed, and to exclude those only that hold the peculiar tenets that essentially distinguish all true Protestantism from Popery.” To the establishment of *this* ecclesiastical constitution the Author of *The Confessional* never will be an enemy.’

We have nothing further to add in regard to this third edition of the *CŌNFESSIONAL*, but to renew our acknowledgments to the Author for the great service he has done to the Protestant cause—May it ever have such manly, spirited, and able advocates!

ART. X. *A Journey from London to Genoa, through England, Portugal, Spain, and France.* By Joseph Baretti, continued from page 230.

THERE are more churches and religious foundations in Madrid, in proportion to its size, than in any other city in the world except Rome. There are five hospitals for the relief of foreign nations; one for the Italians, one for the French, one for the Portuguese, one for the Flemish, and the other for the Irish, under which denomination the English and Scotch are included.

There is also a general hospital, which contains no less than fifteen hundred iron beds, distributed through several large rooms and long galleries. Every body is received without solicitation or condition; and there are porters whose only business is to fetch whatever sick person sends for them. The house is kept remarkably clean, and every patient, among other articles of maintenance, is allowed a large dish of chocolate, with a slice of bread, or a sweet biscuit, for breakfast.

These hospitals are superintended by a number of parishioners of the higher rank, united into what is called a *Confradia*, the same as a *Confraternita* in Italy.

Among these *Confradias* there is one called *La Santa Hermandad*, the Holy Brotherhood, or more commonly *La Confradia de Pan y Huevos*, the Brotherhood of Bread and Eggs: several of the members of this *Confradia*, headed by some grandee, or other very considerable person, ramble about the streets of the city during the first part of every night, to collect the houseless poor of both sexes, who lay themselves down to sleep under the porches of churches, or entrance of houses. Those whom they find in this distressful condition they carry to some hospital to sleep, and give them the next morning a penny loaf and a couple of eggs. If they are in health they are then dismissed, and if they are diseased are kept to be cured. 'I wish,' says our Author, something of this kind might be established in London, where the houseless poor are pretty numerous.' But it is certain that to prevent our poor from being houseless, no new establishment is necessary. We need only carry the laws already subsisting into execution, and compel those for whom provision is made to accept of the provision.

The celebrated Countess d'Anois, who wrote a little book called *a Lady's Travels into Spain*, says, that every bastard, brought up in the hospital erected for foundlings at Madrid, is considered by the Spanish law as a gentleman, and the Authors of the *Diçlionnaire Encyclopedique*, have recorded this assertion as a fact. But our Author says it is wholly false, and that a bastard

bastard at Madrid is the same forlorn outcast of the law as at other places.

The churches at Madrid, which our Author did not find so magnificent as he expected, have many decorations which are not admitted in any other country. The walls are generally covered with small and artless work of the chissel and pencil, distributed as chance directed, at least without much symmetry or order; the altars are stuck with little nosegays of natural or artificial flowers, and the church is hung round with cages of canary birds, whose incessant chirping cannot but divert the attention of those who go to hear mass. There are neither pews, benches, nor chairs, but the floors are covered with straw mats, upon which men and women kneel promiscuously, whether they be, says our Author, grandes or coblers, duchesses or washerwomen.

Women of all ranks, when they go to church, carry their rosaries in their hands, that every body may see them: they wear also a black petticoat, which covers their gowns from the waist downwards, and is called a *Basquina*, and a muslin or cambric veil, which hides their heads and the upper parts of their bodies, called a *Mantilla*; so that in this dress it is impossible that a woman should be known even by her husband.

The gentlemen dress after the French manner, wearing their hats under their arm; but men of the lower class wrap themselves up to the eyes in a brown cloak that reaches to the ground, called a *Capa*, and wear their hair concealed under a cotton cap, with a broad flapped hat called a *Sombrero* over it: the King hates to see a man wrapped in a wide cloak, with a flapped hat, but the people care little for his disapprobation.

Our Author says that there is much more Spanish literature than is generally imagined, and that the books written in the fourteenth century differ but very little, with respect to the words and phrases, from those that are written now. The poetical language of Spain, however, differs more from its prose, than its prose from Italian. The dramatic poets of this country are very numerous; but the principal are *Lope de Vega* and *Calderon de Barca*. De Vega has left more than 300 dramatic pieces, and is said to have written as many more. Another imagination, says our Author, so fertile in plots and characters has never existed. Calderon has left one hundred and thirty plays, besides one hundred *Autos Sacramentales*, a kind of religious drama, in which Pagan deities, Christian saints, the Virgin Mary, women, angels, and devils, with a great variety of allegorical characters, are brought together in a strange mixture that no mortal but a Spaniard or Portuguese could bear.

These *Autos* in the representation are generally preceded by a smaller piece called a *Loa*, something of the same kind. It is remarkable



remarkable that as but of late years women have appeared upon the stage in England, so but of late years men have appeared upon the stage in Spain: and in the Pope's dominions and in Portugal no woman appears upon the stage now.

The representation of *Autos* and *Loas* has been forbidden since our Author was in Spain.

Notwithstanding numerous oddities, incongruities, and absurdities, in these and other dramatic pieces, our Author says, that he who takes them up will always find it difficult to lay them down. He ranks de Vega and Calderon with the first class of poetical geniusses, and says that he has often been warmed, even into enthusiasm, by the copiousness and originality of their invention, their art in entangling and disentangling their plots, their vast variety of characters, their numberless sentiments, the force and elegance of their expressions, and their facility of versification.

He observes that in a large number of Spanish plays the devil bears a very conspicuous part; and he gives a sketch of one called the *Devil turned Preacher*, which, however extravagant, seems to abound with contrivance and humour.

Besides *Autos*, *Loas*, Tragedies, Comedies, and Tragi-comedies, the Spaniards have a kind of Farce of one act, or, according to their division, of one day, called a *Sainete*; and a *petit piece* of two acts or days, called the *Zarzuela*, which admit of music, and are often sung throughout.

None of their dramatic pieces consist of more than three days; but the lowest of all are called *Entremés* and *Mociganga*, which consist only of a few scenes. The excellency of these pieces is rated by their buffoonry; and our Author has given a specimen of one called the *Parish Clerk*, which is something like the drollery practised formerly at our fairs.

The Spaniards have translations of the Greek and Latin classics, and five thick quartos by *Quevedo*, of whose works little is known out of Spain, except the *Visions of Hell*. One work of *Quevedo* is mentioned by our Author, called the *Life of the Gran Tacano*, which he says is a picture of the wicked and lowest vulgar, scarcely to be matched in any language. *Tacano* signifies a low cheat or trickster. A translation of this book would probably give us a very good idea of the living manners of Spain, and find many readers.

Among other things in a very good review of the present state of literature in Spain, the Author mentions an account of the Arabic MSS. in the Escorial, one volume of which is just published.

In the library of the Escorial the Arabic MSS. are very numerous: they were partly collected by Philip the second, and partly procured by accident. When he made his intention of collecting

collecting Arabic MSS. known, many people presented him with such as they happened to have in their possession; and many additions have been since made of books which the Moriscos had concealed at the time of their expulsion, and were not permitted to carry with them. But no less than three thousand Arabic books of physic, philosophy, and politics, finely illuminated and fairly written, were taken on board two ships that contained the wardrobe of *Zidan* King of Morocco, by Governor *Pedro de Lara*, who was cruising near Sallee on the Barbary coast. This fact is related in a "History of the Life and Actions of Philip III." which is preserved in the King's library at Madrid. The Author of the book is not known, but the fact is supported by very good authority.

Many of these curious MSS. were destroyed by fire in the year 1671. The account of those that remain is undertaken at the King's command by Doctor Michael Casiri, his librarian at the Escorial, and a Syro-Maronite by birth. The volume already published is in folio, of about 550 pages, and the MSS. noted in it amount to 1628, arranged under the following heads: *Grammatici, Rhetorici, Poetæ, Philologici et Miscellanei, Lexicographi, Philosophi, Ethici et Politici, Medici, ad Historiam Naturalem pertinentes, Theologici, Dogmatici, Scholastici, Morales, &c. Christiani.*

By this book, says our Author, 'Casiri appears to be a stupendous master of the Oriental tongues, and full-fraught with the most extensive erudition.' A few of the very curious notices which it contains, he has given us, but is most particular under the poetical article. The MSS. under this division amount to 221, of which 31 are in folio, 105 in quarto, and the remaining 85 in 8vo. Casiri speaks in high terms of this poetry, and apologizes for the disadvantage under which it must appear in some specimens which he has turned into Latin prose.

The following particulars concerning the Arabians and their poetry, which Casiri has related in a digression on the subject, are very curious:

In the poetry of the Arabs there is not the least mixture of Grecian mythology: they have fables of their own, adapted to their own genius and religion. They call the metrical part of their poetry *Scheer*, that is hair, or hair-skin; and compare its structure to the structure of a tent made of goat's hair, or goat's skins, and compacted with chords and stakes, for which reason a verse is called *Bait*, a house, as being a structure of finished metre, and as it were a complete building.

An Arabic verse consists of long and short syllables, out of which they form four feet, which they distinguish by the names

of the *light chord*, the *heavy* or *grave chord*, the *conjoined stake*, and the *disjoined stake*; the *chords* and *stakes* follow each other alternately, and from their different combination their different poems are denominated. Arabic poetry does not require metre only, but rhyme; so ignorant are those who pretend that rhyme is a monkish invention: the rhyme is sometimes alternate and sometimes successive.

Each verse consists of two hemistichs, each hemistich is called a *door* or *gate*, both a *folding door* or *double gate*; the former part of the hemistich is called the *access*, the latter the *proposition*, and the last syllable of the latter hemistich is called the *pulsation*, or *knocking*.

The original word which is rendered *proposition*, is derived from a word signifying to *offer* or *present* any thing, and has been translated *paius tentorii*, the vestibule of a tent. Thus do the Arabians, in the language of Milton, "*build their rhyme.*"

It is remarkable that the Arabs had no drama, nor dramatic poetry. There is in the Escorial one or two comedies written in Arabic, of which Casiri, in this extract, says he will speak elsewhere, but what he says of them elsewhere our Author has not noted, except that they are not theatrical. It is also remarkable that among the many poetical compositions of the Arabs collected in the Escorial, there is not one epic.

The Arabic poets, whose works are preserved in the Escorial, are not all natives of Spain; some were of Africa, some of Asia, and some wrote even before the time of Mahomet.

In some Spanish and Latin letters of the unfortunate *Antonio Perez*, who was Secretary to Philip the Second, printed at Paris without a date, there is, says our Author, on the back of p. 93, mentioned 'a book written in an old hand, attributed to Solomon, which is deposited in the Escorial library, and was brought, with some others, by the Emperor Charles the Fifth, from the pillage of Tunis.'

Our Author acknowledges that he is indebted to the learned Mr. Wheeler, Professor of Poetry in Oxford, for much of the English translation of his extracts from Casiri, which make a considerable part of a letter supposed to have been written to his brother from Madrid; and there is some reason to believe that the copy of Casiri's work, from which our Author took his extracts, was procured by him after his return to England.

He says the King of Spain's geographer Don Thomas Lopez, is completing a set of Spanish maps, which, it is said, will be very accurate: that the King encourages learning and the arts, and has conceived and executed many designs of great public utility, which shews him to be a good King. We are glad of this opportunity to bear testimony against the illiberal abuse

abuse which, in the vast torrent of defamatory falsehood that must for ever disgrace this period of our history, has been lately thrown upon him in some of our news-papers.

Madrid, though not a trading city, is very opulent, and contains a great number of people who have no other business than to contrive how to spend their time agreeably. As the intercourse between the sexes is the chief source of pleasure among mankind, many are the inventions of this people to facilitate that intercourse.

The ladies in Spain have *Cicisbeos* under the name of *Cortejos*; but they have improved upon the Italians, for every lady here has three *Cortejos*, under the different denominations of *Anos*, *Estrechos*, and *Santos*. They are all chosen annually by lot. The *Ano* is so called, because he is chosen on the last day of the year, the word signifying *year*: the *Estrecho*, which signifies *close friend*, is chosen on Twelfth-day; and the *Santo* on Christmas-Eve. The manner of chusing these several *Cortejos*, who differ only in name, is this; the names of the gentlemen and ladies present, whether married or single, are written upon bits of paper, and separately thrown into two hats, the youngest person in company then draws a gentleman's name with one hand, and a lady's with the other: when they draw for *Estrechos* it is customary to put into the hats that contain the names little copies of verses of the epigrammatic kind, which are drawn with them; and if they square with the personal character of the gentleman or lady whose name comes up with them, they occasion much mirth. When they draw for *Santos*, the names of saints are put into the hats instead of verses, and the gentleman is to pay a particular devotion to the saint whose name comes up with the lady's, and the lady to the saint whose name comes up with that of the gentleman. The *Cortejo* chosen on Christmas-Eve is called a *Santo* from this custom.

The *Cortejo*, of whatever denomination, acquires a right to enter his lady's house at any hour, and to dine with her when he pleases, without previous invitation: he pays her a regular courtship, and becomes in a manner a part of her family.

It is easy to see that this custom is much less liable to be abused to shameful purposes than that of *Cicisbeos* in Italy. The connection between the lady and her *Cortejos* continues but a year, when they are exchanged for others by a new lot: as three have the same privilege, there is no opportunity nor pretence for privacy: and as every lady has three *Cortejos*, every gentleman is *Cortejo*, under different denominations, to three ladies; for his being chosen *Ano* to one, is no impediment to his being *Estrecho* to a second, and *Santo* to a third. Add to this, that the names of husband and wife are frequently drawn together, so that they are *Estrechos* to each other: and that not only the

gates but every door of their apartments are open from morning till night, all friends and acquaintance coming in and going out without asking leave, and the numerous servants entering as freely as the mistress or master, which is very different from the retreat of a lady and her Cicerone to a *Casino*, where they remain locked up together for great part of the night, and none dares to approach them.

A lady in Spain receives morning visitors sitting up in her bed, with a small table before her on which she takes chocolate; the gentlemen sit round her upon stools, some continually coming and going without introduction even by a servant. When she chuses to rise they are desired to retire, but are soon summoned to attend her at her toilet, from which they are dismissed when she goes to mass, which a woman of character never misses. The established modes of life in Spain are such that a woman can never be private, at least can never carry on an intrigue, without changing or breaking through them, which cannot be done without the total loss of reputation. No gentleman even rides in a coach with a lady alone; a servant out of livery always takes his place in the carriage, and this form is not dispensed with, though the gentleman and lady are husband and wife.

The environs of Madrid are very unpleasant; scarce a habitation, or even a tree, is to be seen as far as the sight can reach, the whole prospect is barren and desert. Many wooden crosses however are planted on one side of the road, about fifty yards distant from each other, which the Jesuits use in what they call making the *Via Crucis*. To make the *Via Crucis* two or three Jesuits walk gravely before a great multitude of low people, stop before every cross successively, and all kneeling devoutly in the dust, say aloud seven *Paters*, and seven *Aves* at each, with a kind of short prayer called a *Mystery*, the words of which commemorate the several falls of our Saviour, as he was barbarously pushed up Mount Calvary by the wicked Jews, with his heavy cross upon his shoulders.

This mummery is practised very frequently in the afternoon, and something of the same kind is done in various parts of Italy, except that instead of performing the *Via Crucis* in a road, it is there done in a church.

About two leagues from Madrid there is a village called *Fuencarral*, in the neighbourhood of which is made a very fine Muscadine wine: to this place the ladies and their *Cortejas* go in parties to *merendar* as they call it, that is, to eat a fallad and taste the wine: while this little entertainment is getting ready they commonly dance and sing, or walk about with a cheerfulness and vivacity almost peculiar to themselves.

We did not intend that this article should have stretched into another month, but curious particulars have so much encreased as we went on, that we must dismiss our subject at present with the following account of the King of Spain, in which many particulars are very singular, and many very laudable.

' This day, says our Author, I have seen the King; and I must say that a prominent nose, a piercing eye, and a serene countenance, make him look much better than his coin represents him. I have seen several portraits of him, even one by his favourite *Mengo*: but neither *Mengo*, nor any other painter, had given me a true idea of his face, which is pleasing, though made up of irregular features.

' As to his person, it is of a good size, and his walk quite *Bourbonian*; that is, erect and steady. He appears to be robust, and I am told that he has a great deal of bodily strength. His complexion is quite sun-burnt, which is undoubtedly the consequence of his passion for the chase. In this respect he is a true Meleager. No degree of heat or cold can keep him from this exercise. You may possibly think it worth the while to read an account of the life he leads; and here it is, as I had it from people who have been daily witnesses of it for many years.

' Every day in the year he gets up about six, and exactly at seven comes out of his bed-room in his night-gown. He finds waiting in the anti-chamber a *Gentilhomme de Cámara*, a *Mayordomo de Semana*, a physician, a surgeon, and several other regular attendants, with whom he interchanges words while dressing. The *Gentilhomme*, kneeling on one knee, presents a dish of chocolate, which the King drinks almost cold. He then dismisses some of them with a nod, enters his private chapel, and hears a mass: then retires to a closet, to which no body is ever admitted, and there reads or writes, especially on those days that he does not intend to go a-hunting in the morning.

' About eleven he comes out of the closet to meet the whole royal family. They all kiss his hand, or offer to do it, lowering a knee. He embraces them all, kissing the Princes at the cheek, and the Princesses on the forehead.

' The royal family withdraw after a little chit-chat, and he gives a momentary audience to his confessor: then speaks to those ministers of state, who have any business to communicate, or paper to sign. Then the family Ambassadors come in; that is, the French and the Neapolitan. With them the King interchanges words for a quarter of an hour; seldom more. Just against the time that he is going to dine, the other Ambassadors and foreign Ministers come in. Exactly at twelve he sits down to table, quite alone now that his Queen is dead. The Ambassadors and foreign Ministers, his own Ministers of State, the great officers of his army, and several other great personages, pay their court while he falls to eating, and all those whom the guards have permitted to get in, crowd round the table to see him dine. The Cardinal-patriarch of the Indies says grace; not as Cardinal or Patriarch, but as his chief Chaplain.

' The ceremony of the table is this. The *Mayordomo Mayor* stands on the King's right hand, and a captain of his body-guards on his left.

left. One of the weekly *Mayordomos*, two *Gentilbombres de Cámara*, and a croud of pages and servants attend promiscuously. One of the two *Gentilbombres* carves, the other gives him drink. The dishes, all covered, are brought in one by one in an uninterrupted succession by pages, and each dish is put into the hands of the carving *Gentilbombre*, who takes it with one hand, uncovers it with the other, and presents it to the King. The King gives a nod of approbation or disapprobation at every dish. Those that are approved, the *Gentilbombre* places upon the table: the rest are carried back. Many however are the dishes approved, which still are not touched as the King eats only of the plainest, and always with a good appetite.

The *Gentilbombre* who gives him drink, pours first a few drops of wine and water in a silver-salver that has a beak, and drinks that himself; then kneels on one knee, and pours of both to the King, first the water, then the wine, which is always Burgundy.

When the King has drank his first glass, the Ambassadors and foreign Ministers, who stood the while and all in a row on the King's right hand, make their bows, and go to pay their respects to the rest of the royal family that are all at their dinners, each in his or her own apartment, the Prince of Asturias alone, Don Luis alone, the Infanta alone, and the two younger Infantes together. All these tables are sumptuous.—

Near a hundred dishes are generally served to the King, of which about forty are laid upon the table. When they are removed, an ample desert succeeds: but he seldom tastes of it, except sometimes a little bit of cheese and some fruit. The last thing that is presented is a glass of canary-wine with a sweet biscuit. He breaks the biscuit in two, steep it in the wine, and eats it, but never drinks the wine.

A moment before he rises from table, which lasts near an hour, the Ambassadors and foreign Ministers return, pass before him, and go into an adjoining room, where they wait for his coming. With them he converses about half an hour upon indifferent matters.

He then re-enters his private apartment to put on his hunting-dress; that is a grey frock of coarse cloth, made at *Segovia* on purpose for him, and a leather waistcoat. The leather breeches he always puts on when he gets from bed, especially on those days that he intends to go a-hunting. Light boots, a hat flapp'd before, and strong leather gloves complete this dress. While the boots are putting on, the *Sommelier de Corps* (Duke of *Lofada*) gives him a dish of coffee. Between one and two he steps into his coach drawn by six or eight mules, and away with his brother Don Luis, the mules galloping *ventre à terre*. Half a dozen of his body-guards precede the coach on horse-back, and three footmen ride behind it.

No bad weather, as I said, is ever an obstacle to his going out on hunting-days, not even a storm of hail accompanied by thunder and lightning. Don Luis, who is his constant attendant in the coach, is the only person allowed to fire at the game on these daily huntings. But on solemn huntings some of the grandees who wait on him at the chase, are granted the same privilege. However of late the solemn huntings are become rare, because the expence of them was found too great.

— A little

' A little after sun-set he generally comes back, carrying as much of the feather-game in his hands as he can hold. As to the quadrupeds he has killed, such as stags, deer, wild-boars, wolves, foxes, &c. they are brought to the palace in carts. He surveys the whole, orders it to be weighed in his presence, and rejoices when there is much, most particularly when he has killed a wolf or two. It is but seldom that he takes the Prince of Asturias to hunt with him.

' When the game is weighed and ordered to the kitchen, he goes to pay a short visit to the Queen-Mother; then gives a private audience to that Minister, whose day it happens to be, as each of them has his fixed day of private audience. The Minister brings his papers in a bag, and offers to his inspection those that are to the purpose of his errand. If the Minister's business leaves him any time, he plays at *Reversino* (a game at cards so called) with three of his courtiers, generally the Duke de Lofada *Sommeliers de Corps*, Duke d' Arcos *Capitan de la Compania Espanola*, and another grandee whose name I have forgotten. He never plays for any thing, having recourse to this expedient merely to consume a quarter of an hour, or half an hour that he must wait for his supper. At nine he sits down to it, attended only by his courtiers: then goes to bed, to get up again next day to the same round of occupations, and with the same scrupulous nicety of method in the distribution of them, seldom or never to be altered, except on post-days, when, instead of going to hunt, he passes some more time, both morning and afternoon, in the private closet, writing to his son at Naples, to his brother at Parma, to his sisters in Turin and Lisbon, and very often likewise to Marquis Tanucci and to the Prince of Santo Nicandro, the first of whom he has made chief Minister, and the second *Ayo*, or governour, to his Sicilian Majesty.

' If on post-days he has any time left, it is employed in his laboratory; that is, in the completest turner's shop that ever existed. He is a most expert turner, and works toys to perfection. The shop contains many turning engines of rare invention, some of which were presents from the King of France, and some contrived by Count Gaxiola, one of the greatest mechanists of the age. By him his Majesty is attended when working in the laboratory.

' As to his personal character, he was certainly a good husband when his Queen was alive. Never once did he swerve from conjugal fidelity, nor ever had any mistress public or private. His brothers were always his best friends and most familiar companions; and as to his children there is no need of saying that he always proved a kind father. He is rather an easy, than an affectionate master, never descending to great familiarity with his servants, yet always satisfy'd with what they do. They say that he never betrayed any great love to any body out of his own family, no more than hatred. It happened once, that he detected one of his most familiar domestics in a lye, and forbad him his presence, but still continued him his salary. His conversation is generally chearful; but always as chaste as his conduct. He reposes much confidence in his chief Ministers, especially Marquis Squillace, who has found the means of prepossessing him in favour of his own abilities; yet neither Squillace, nor any body else, was ever a favourite, when by a favourite we mean a man admitted by a Sovereign to the closest intimacy of friendship.—



'The King uses every body with a sort of condescension that may be called civility, which impresses his servants with a strong sense of real respect, independent of his kingship, as the rigidity of his morals gives them no room for the least contempt. His method of spending time, so unalterably regular, may appear somewhat dull: but is certainly laudable, and it is quite necessary that a King should have his Ministers and his servants exactly apprised of the hours, and even the minutes, that they are to approach him for the dispatch of business in their respective stations and employments.

'Every body here agrees, that his Majesty is far from wanting knowledge of men or things. He has read much, and never passes a day without looking into a book. Besides his native tongue, he speaks Italian and French with the greatest fluency and propriety, nor is he ignorant of the Latin. They say, that he knows his own as well as other Princes interest full as well as any of his Ministers, and does not spare any expence to be early informed of whatever passes in Europe and out of Europe that may affect him any way.

'Since he came to this throne, he never would suffer any Italian opera to be performed either at Madrid or Aranjuez, as was practised in the former reign.'

His Majesty, besides retrenching this absurd article of expence, has lessened that of his stables, so that he has much reduced the vast debt with which he found himself encumbered, by which means, if not interrupted by war, Mr. Baretti supposes the whole would be discharged in about 20 years. He visits the Queen-mother every day, and treats her with the profoundest respect.

'On every gala-day, his Majesty puts on a new suit, and as rich as art can make it: but all his fine cloaths are constantly made after the fashion that was used in his younger years, and he always appears impatient to undress, being never easy, until he resumes his grey frock and leather waistcoat. He was always an enemy to all sort of innovation, and so steady in uniformity, that he wore for above twenty years a silver watch. His Queen insisted often upon his changing it for a better, but to no purpose. Yet, to get rid of her importunity, and incessant jokes, resolved at last to have a gold-case to it, which he made himself on the lathe.

'When he resolved to give the kingdom of Naples to his son, every body expected that he would send to Spain all the antique monuments that had been dug out of Herculaneum. But little did they know him that formed such conjectures, as on the same day that he crowned that son, he went to the place where those monuments were deposited, and there left a ring he had worn many years, which had been found in those ruins, saying, that he had now no right to any thing that belonged to another Monarch.'

The place where the King hunts is called the *Parde*; the situation is very romantic, having an easy hill on one side, and an extensive forest all round; the trees are chiefly green oaks, and their sweet acorns afford plenty of food to the innumerable animals that live in it. When the King is there, the neighbouring peasants get up before day, at the ringing of their church

church bells, and men, women, and children, run about the country, hooting and beating the bushes, in order to fright the game towards the Pardo, that the King may have plenty, for which each of them is paid two reals, about eleven-pence sterling a day. It is said that the King can hit the smallest bird on the wing with a single ball.

[To be concluded in our next.]

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ART. XI. *Critical Observations on the Writings of the most celebrated Original Geniuses in Poetry. Being a Sequel to the Essay on Original Genius.* By W. Duff, A. M. 8vo. 5 s. sewed. Becket. 1770.

**W**ERE the elements of genius like those of virtue, resolvable into fixed principles, and capable of a moral definition, investigations of this nature would be no less useful than curious. The boundaries might be fixed where fame and distinction should begin, and they would not be lavished or withheld at the caprice of fashion, or the vicissitude of taste. But a faculty infinitely various and uncircumscribed, that appears to be rather the result and emanation of the other faculties than to have any distinct existence, can never be described in its mode, however it may be indicated by its effects: for even in the latter case nothing is reducible to certainty. Where taste then is to be the criterion, the affectation of laying down rules is altogether impertinent. The man that prescribes rules to his own taste, but ill consults truth and nature, and he that prescribes them to the taste of others arrogates, a superiority of discernment to which he is rarely found intitled. Of the truth of these observations the pages before us present a thousand instances.

The *Essay on Original Genius*, to which this work is a sequel, our Readers will find mentioned in Review, vol. xxxvi. p. 435. In that work the principles and ingredients of original genius were considered, not, as we then observed, with any originality of sentiment, for this writer is, in that respect, a mere compiler; in this the remarks contained in the former volume are exemplified; and it is intended 'to shew, that the distinguishing properties of original genius in poetry, are found in the compositions of the most eminent poets, both ancient and modern.' This is a very curious proposition. If the properties of original genius are not to be found in the works of original genius, where are they to be sought? To prove that the most eminent poets, since the creation of the world (which this writer affirms on his own knowledge to have happened six thousand years ago) to maintain that they were the best poets and the most distinguished for original genius, is certainly a most unmerciful waste of time. Yet notwithstanding there have

have been so many original geniuses since the creation, we are told, a little further, that there have been only three complete ones; and these are Homer, Shakespeare and Ossian. How injurious is this audacious assertion, and invidious distinction, to the memory of those immortal men who have ever stood in the first rank of fame! Ye Maros, Tassos, Miltons, what punishment shall we assign to this reptile critic, who is burrowing beneath your tombs? Nay Homer himself, though one of his complete original geniuses, is extremely faulty, and wanted much of Mr. Duff's critical acumen to make him still more complete. His incidents are 'ludicrous and improbable,' p. 12. and, as to consistency of character, it is 'notoriously violated,' p. 19. but in Ossian's portion there shall be no accursed thing. He is not so much as charged with one fault. In the point of incidents, indeed, he is acknowledged inferior to Homer, but then that was no defect of his. It was owing to the different state of society in his time. Whereas Homer frequently shewed himself incapable of making a right use of the incidents with which his period so easily supplied him. Thus Ossian by the most absurd partiality, possibly of national predilection, is placed above the father of poetry\*. Undoubtedly, he has his merit; but his defects are great. There is a disgusting uniformity in his imagery. Take away his aerial machinery; strip him of his winds and clouds, and what has he left? In the sentimental part too, he is extremely penurious, and by no means comparable to Homer, whose rich and benignant vein, like a perennial fountain, seems, in that respect, inexhaustible.

The Authors on whom Mr. Duff has made his critical observations, and from whom he has taken his specimens of original genius, are Homer, Ossian, Shakespeare, Spenser, Milton, Ariosto, and Tasso.—The observations on Shakespeare are insufferably trite and tedious. Beauties are pointed out, and passages selected, that had been a thousand times quoted and pointed out before. There is a disgusting identity and repetition in the mode of criticism through the whole book, and the word *adduced* is adduced so often, that the eye is sick of seeing it, and the ear of hearing it.

It is a certain rule that whatever is abominably shocking to nature ought neither to be exhibited in poetry nor in painting. It is on this principle that Horace says,

*Nec pueros coram populo Medea trucidet.*

And it is on the same principle that our Spenser's poem of the

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\* Yet in another part of this book he affects to leave the superiority undecided.

Fairy Queen is frequently laid down almost as soon as it is taken up. Thus when he tells us that envy

———— Still did chaw  
Between his cankered teeth a venomous toad,  
That all the poison run about his jaw. ———

the strength of the description by no means makes amends for the loathsome effect it produces. In short, whatever is shocking to delicacy is repugnant to the genius and intention of poetry. But this has not occurred to Mr. Duff, who says, that Spencer has with ‘peculiar propriety made envy chew a toad.’ The great masters of antiquity fell not into this error. Ovid, in his fine description of envy, though he properly inspires us with aversion and detestation, does not shock our delicacy with such nauseous circumstances as ooze from the pen of Spencer.

The extracts from Milton; and the strictures thereupon labour under the same objection with those from Shakespeare: they have been frequently quoted, and better criticised, before.

In the remarks on Ariosto, Mr. Duff observes on the metamorphosis of leaves into ships, and of stones into armed steeds, that both circumstances are ‘far removed beyond the utmost verge of credibility’ in which we entirely agree with him; but hope he will not expect our thanks for the acuteness of the observation. As his principal end is to point out originality of genius and invention, it is unfortunate for him here, that he is ignorant which was prior in point of time, the *Orlando Furioso* or the *Jerusalem Liberata*, and of course whether the *Armida* of Tasso, or the *Alcina* of Ariosto was the Archetype.—But we shall dismiss this article, sufficiently disgusted with the sameness and dry verbosity of long repeated criticisms.

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ART. XII. *Some Account of the Jewish Doctrine of the Resurrection of the Dead. Tending to explain several Passages of Holy Writ; and, in particular, that Clause of St. Peter's Relation of the Conversion of Cornelius, which has been supposed to exclude the virtuous Heathens from Happiness; and may, on that Account, be thought to be a great Objection to Christianity.* 8vo. 1s. 6d. Johnson, &c. 1767.

**T**HIS pamphlet, which we must consider as a very sensible performance, though it has been so long printed, had till now, by some means or other, very undesignedly escaped our notice.

The Author having observed that ‘the resurrection of the dead is an article of faith among the *modern Jews* as well as *Christians*,’ proceeds to shew that it had greater antiquity among the Jews than the time of our Saviour's appearance: which

which seems sufficiently evident by the quotations produced from the New Testament, and from the book of Maccabees \*. The next enquiry, which is concerning the *subjects* of the resurrection, is attended with greater difficulty: upon canvassing the sentiments of some Jewish writers, he concludes, that the opinions of their Doctors may be reduced to these three—‘The resurrection of the *just Jews* only—The resurrection of the *unjust as well as the just*, but of that *single nation*—The resurrection of the *Jews*, with *some Gentiles* that were eminent in their generation for piety.’ And he apprehends that the notion which chiefly prevailed among the Jews, at least about the time of Christ, was that the unjust as well as the just should arise, but they limited this hope to Israel.

After some farther ingenious remarks upon this part of the subject, he proceeds to take notice of a text of St. Paul’s writings, where it is said concerning Jesus, “who hath *abolished death*, and hath brought *life and immortality to light*, through the Gospel.” ‘With what propriety and force, says he, might the apostle say this, if we consider that the Gentiles, whatever they thought of the existence and consciousness of the soul in the separate state after death, had assuredly *no notion* of a resurrection, nor had the *Jews for them*, thinking a resurrection to be the prerogative of their nation, and limited to those that were circumcised? Christ Jesus then revealed something *really new*, and that had been, to that time, unknown, when he discovered unto men that there should be no difference made between the circumcision and the uncircumcision, and that both were entitled to the resurrection; to *immortality and life*, that is.’ The manner in which this sentence is finished, gives it the appearance of being imperfect; but, without animadverting upon this, let us observe that the Writer adds, ‘This is an easy and a natural interpretation of a passage, which has occasioned a good deal of embarrassment, and led some people into strange assertions. I remember in particular to have seen a discourse preached before a *venerable* audience, which, by confounding the notion of a resurrection to immortal life with the immortality of the soul, supposed from these words that there was *no notion* of a future state, either among Gentiles, or *Jews*, till the time of our Lord, and that the denying this would be, what in us lies, putting an end to the Gospel, and making our preaching vain, and the faith of the Christian world vain: how astonishing!’ The late Bishop Sherlock’s observation upon the text is allowed to be more just, though not fully satisfactory.

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\* Those who think it worth while to know the sentiments of the Reviewers in regard to the belief of the ancient Jews concerning a future state, may turn to our 14th vol. p. 157.

The Bishop supposes the word *Φωτίζειν* in the text *cannot* signify *bringing to light*, but *illustrating* or *clearing up*. ‘This consequence, our Author adds, however by no means follows, since I have shewn, that with respect to the resurrection of the Gentiles to life and immortality, Christ discovered to men something that was *absolutely new*, which neither Gentiles nor Jews had thought of. And as the Bishop’s conclusion, in relation to the meaning of the word *Φωτίζειν*, is not, as he supposed, necessary, so there is this objection against it, that such a sense of the word doth not seem to be so *spirited* and *dignifying*, as one would imagine it should be in this passage of the Apostle; though I will not take upon me to say, as some have done, that it was a *trivial nicety*, and beneath the dignity of an apostolic pen, to compare the evidences of a future state before the publication of the Gospel with the evidences which the Gospel brings, in which they have glanced, as I suppose, at this criticism of the Bishop’s.—Nothing in the explanation I have given can, on the contrary, hinder the full assent of the thoughtful mind to it, that I know of, unless it be a supposition that the Heathens themselves had an expectation of the resurrection of the body.’

This leads our Author into an examination of what has been affirmed concerning the *Egyptians*, by the Abbot *Mascrier*, in an account of *Egypt* published at *Paris* in 1735. Should it be allowed that the *Egyptians*, who were anciently such a distinguished part of the Gentile world, and the instructors of other nations in religion and sciences, believed a resurrection, ‘how could Christ Jesus, it is asked, be said to bring it to light, with respect to the rising of the Gentiles from the dead, which I have been supposing was the meaning of St. Paul?’ It is replied, ‘in the first place, that this no ways affected those to whom *St. Paul* preached, or among whom *Timothy* ministered.—Secondly, had *St. Paul* written to *Timothy* in *Egypt*, he might have said the same thing to him concerning that people with great propriety, though we suppose the representation of *Mascrier* perfectly just: for it is one thing to *imagine* a dead body should arise, and another thing to have *just grounds* to believe it; one thing for *deceitful priests* to make the superstitious and ignorant *fancy* such a thing, and another to have the same *Holy Spirit*, that *assured* the Jews of a resurrection to life, *assure* the Gentiles of it also, which was the thought of *St. Paul*.’

This last consideration we should suppose gives a very proper account of the text, whether it be regarded as relating in general to a future life, or only to the resurrection of the body: that which was utterly uncertain, and extremely obscure, as it must be allowed this doctrine of a life to come was in the

Heathen

Heathen world, is presented to us in a clear light and with full assurance by the Christian revelation.

This Writer thinks the two considerations above-mentioned perfectly satisfying; but he produces a third, which, if just, is certainly much to his purpose; viz. that it is greatly to be questioned whether the French Abbot is exact in his representation of the Egyptian doctrine of a *future resurrection* of their embalmed bodies, since it is certain, we are told, that in some other points he is not the most accurate writer in the world. After some reflections on the belief of the ancient Egyptians, which appear to discredit the account of the French Author, we are brought to the consideration of the clause referred to in the title-page of this work, which is to be found Acts xi. 13, 14. containing the direction given by an angel to *Cornelius*, a Roman centurion, to send for the apostle *Peter*, “who, it is added, shall tell thee words, whereby thou and all thy house shall be *SAVED*.” It should seem, it is here said, from this passage, that notwithstanding the amiable character of *Cornelius*, the knowledge of the Gospel was necessary to his SALVATION. ‘I have no where, the Writer proceeds, seen a clear explanation given of these words,—which seem to be *dam-natory* of the most virtuous Heathens who live and die ignorant of the Gospel.—This satisfaction however, if I mistake not, may be derived from the *received Jewish doctrine*, of the resurrection’s not being universal; and the considering the history of the conversion of *Cornelius* in this light may deliver the minds of men from such misapprehensions as might *overthrow* the faith of some, and *distress* many more. For when St. Peter telleth the believing Jews at Jerusalem, that the angel who appeared to *Cornelius* comforted him with an assurance that *Peter* should tell him words whereby he and all his house should be saved, we are not necessarily obliged to suppose that Peter, or those to whom he apologized for his conduct, understood any thing more by that term than an *uncircumcised Roman’s* partaking, along with his friends, of the peculiar prerogatives of the Israelites, and in particular of the blessedness of the resurrection, which it had been before usual to suppose never were granted to any of another nation, without their coming to the observation of *all* the law of *Moses*; nor indeed is it *probable* that any thing farther was intended by that word.’

These observations are followed by several others to support this sense of the word, in the passage in question, and a few beside; though there are others in which it is allowed to have a yet more extensive and important meaning.

The pamphlet is concluded with a just and curious observation, which shews the Writer’s attention to these subjects, and

is worthy of being considered by others : ‘ and that is, the difference which appears between the Sadducees and the disciples of Jesus, in the way in which each respectively departed from the scheme received by the *body* of the Jewish nation with regard to these points.—The Sadducees wholly denied the resurrection ; the disciples of Jesus owned the doctrine, but denied its being a *prerogative* of the Jewish people. The Sadducees did not even allow of *any state of consciousness* after death, or at least of any apparitions of angels and spirits ; the religion of Jesus admitted the first, and did not contradict the notion of the appearance of spirits, but discountenanced the bringing them in to influence the minds of *men* in religious matters.’

This Writer supposes that as the Sadducees, according to *Josephus*, were persons of the greatest rank and wealth among the Jews, they were also persons of a refined education, of large acquaintance with the world, who conversed freely with the learned of the Gentiles, as well as perused their philosophic writings, and that they might very possibly be engaged, in part at least, in this train of thinking, by an inclination to recommend themselves as much as they could to the Gentiles.—‘ The doctrine of the joys and sorrows, says he, of *departed spirits* in the unseen world, though believed by the common people among the *Romans* and *Greeks*, as well as among the Jews, was, as it is well known, extremely ridiculed among the Gentiles of figure and philosophic education, and as to a *resurrection from the grave* it was what the Gentile philosophers made the most exception against of any thing, and derided as one of the vainest *hopes mortals* could entertain.’ As it appears that Jews of rank did in other instances employ methods to recommend themselves to the Gentiles, he supposes they might also in this : ‘ Jesus and his apostles, on the other hand, it is added, by teaching with so much steadiness and clearness the resurrection, and the consciousness of separate spirits, demonstrate that a catching at the applause of the learned Gentiles, or a philosophic indisposition to admit of any difficulties, did not influence them in their teachings. Were they then of a more *vulgar* turn, and impressed by popular prejudices ? Not in the least. They rose equally above the prejudices of the *Refined* and of the *Vulgar*. They admitted the doctrine of the resurrection, they made it a main article of the religion they taught ; but in direct opposition to the genius of the common people of that country, they affirmed it was *no prerogative* of the Jewish people.—They departed then from the *vulgar opinions* of the Jews, and were greatly superior to *national prejudices* and *popular superstitions*. They were equally above the *excesses of refinement and complaisance*, and the *intractability* of the ancient philosophic temper, and therefore could not but be distinguished from the Sadducees, though *they* departed



parted too from the common doctrine of the Jewish people; What must we think of *mean* and *unlettered* men that rose above the weaknesses of the *polite* and *illiterate* both; above the *mean-ness* of *national attachments*, and the *imperfections* of a *contrary kind*? If it is not an absolute proof, it must at least be admitted to be a *prejudice* in their favour, and *dispose* us to believe *flesh and blood did not reveal these things to them, but the Father*, the Father of ALL, the Giver of LIFE; and if it should be so, *they* must have been *blessed* in receiving these instructions, and *they* also must be *blessed* that receive these revelations from them with due submission."

We may just observe, on the whole, that the Writer of this pamphlet manifests great ingenuity and candour of mind, with a considerable share of learning; and that he appears equally solicitous to give the just explication of Scripture, and to discover THE TRUTH: the most important of all discoveries!

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ART. XIII. *A general View of ancient History, Chronology, and Geography: Containing, I. Two historical and chronological Charts, wherein the four great Monarchies, with the chief Heads of the Grecian and Roman Histories are represented in one View. II. A geographical Description of Egypt, Asia, Greece, Italy, and Gaul. III. A Compendium of ancient History, corresponding to the Charts, and including the principal Occurrences from the Establishment of the Assyrian Monarchy to the End of the Roman State. The Whole being designed to convey to the Mind a clear Idea of the Order and Succession of Events, and to lay a proper Foundation for reading ancient History with Pleasure and Improvement, and is particularly calculated for the Instruction of Youth.* By Thomas Stackhouse, A. M. 4to. 4s. 6d. Boards. R. Davis, Dodsey, &c. 1770.

SOME acquaintance with geography and chronology are very requisite to the reading of history with satisfaction and advantage. In regard to the former, some care is usually taken about it in the education of youth; though even as to this branch of learning, *ancient geography* is often too much neglected; but in relation to the latter, it is hardly attended to, or very slightly in comparison with its importance: for the knowledge of history which any person attains will be very confused if he is utterly ignorant of chronology; it will be less pleasant and edifying, and he will find it difficult, if not impracticable, in an agreeable manner, to communicate what he has gained for the instruction or entertainment of others. It must be owned that it is rather a dry and difficult part of science, though much more so to some persons than to others; but those views of it which are sufficient for the general purposes of reading and conversation, may be attained by a moderate share of application: and

and as to its more intricate and disputable parts, it is not always necessary to enter deeply into them.

The publication before us is intended to afford assistance, particularly to youth, in these branches of study: 'It is true, we are told in the preface, many helps have already been afforded for this purpose; but yet there is still too much reason to acknowledge, that young persons are frequently bewildered at their first setting out, for want of being assisted in the proper arrangement of events; and guided, as by a clue, through the several mazes and intricacies which perplex and stop them in their way. Hence they often take a dislike to history in general, and retain only some unconnected fragments of it, instead of accumulating a stock of useful knowledge.' It was to obviate such inconveniencies that Mr. Stackhouse drew up the present plan of ancient history, for the improvement of some young persons of distinction whom he attended and instructed, and which he now publishes for more general use. It is his aim to sketch, as it were, the outlines of history, and present them in a chronological succession to the learner's view, on such a comprehensive plan as may enable him, by seeing the order and connection of all the parts, to attain a clear and distinct idea of the whole, and so be properly prepared to read ancient history with pleasure and advantage. 'Having made trial of this method, it is said, with his own pupils, he has found the effect answerable to his expectation and wishes.'

In his chronology he follows the Rev. Mr. Kennedy \*, who fixes the birth of Christ to the year of the world 4008, which is generally limited to the year 4004; his reason for this, he tells us, is because Kennedy appears to him to have proved his assertions. He adds an account of the method he observed in the use of this book, and also of some Authors whom he would recommend to a careful perusal, when the learner is acquainted with the geography of the countries, and has repeatedly gone through the history, as here directed, till he is perfect in it. The preface is concluded with an extract from Rollin, for regulating the judgment of beginners in reading history; these remarks are indeed very valuable, and worthy of the highest regard.

In the work itself we are first presented with a synopsis of the four great monarchies, the Assyrian, Persian, Grecian, and Roman, in which is also given an account of the Kings of Israel and Judah. This is followed by a particular synopsis of the Grecian and Roman states. A few further pages are employed upon ancient geography. We then come to his

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\* Complete System of Astronomical Chronology, 1762. See Review, vol. xxviii. p. 429.

compendium of ancient history, in which the computation of time is formed by the years of the world *before*, and the years *after* the birth of Christ. It begins with the Assyrian empire, founded, as is supposed, by Nimrod; viz.

‘Bef. Ch. 2234. Wild beasts are said to have occasioned the invention of arms, which men afterwards turned against one another to gratify their ambition and thirst of dominion. The first of these conquerors recorded in history was Nimrod, the great grandson of Noah; who set up the throne of his kingdom at Babylon, in the same place where the Tower of Babel had been begun.’

The compendium finishes with the Roman monarchy, carrying us down to the year ‘A. Ch. 1447, when Constantine Paleologus came to the throne, under whom, Constantinople being besieged and taken by the Turks, the Eastern empire was utterly destroyed, anno 1452.’

The geographical descriptions, and also the accounts of ancient history in this work, are attended with lines, in the short method of Dr. Grey’s *Memoria Technica*, for the assistance of the memory.

We shall only say farther that the Author seems to have executed his plan with care; and, as the design is undoubtedly a good one, we believe his performance will be found very useful for the instruction of youth, or the assistance of any persons who wish to make some attainments in this kind of knowledge.

#### A R T. XIV.

##### LITERARY ARTICLE from DENMARK.

COPENHAGEN the 7th of August, 1770. *The Society of Sciences examined the Dissertations which appeared in Competition for the Prizes proposed in an Assembly of the 30th of May, 1769, upon Subjects of Natural Philosophy, Mathematics, Mechanics, and History.*

IT was found, that notwithstanding the accuracy and ingenuity with which the dissertation on the subject in mechanics, viz. “*the best construction of fire-engines*,” was treated, the Author had not, however, fulfilled all that the matter in question required.

The solution of the historical question, viz. “*the influence of the Crusades in Europe, especially the northern parts of it*,” was equally unsatisfactory.

The question in mathematics, “*Whether the mean motions of the planets are constant?*” was so amply and solidly discussed, by the Professor *Frisius* of Milan, that the prize was readily adjudged to him,

So that no prize having been distributed for the mechanical and historical problems, it was concluded in another assembly, of the 11th of September, that the following questions should be proposed :

#### IN MECHANICS and NATURAL PHILOSOPHY.

QUEST. I. The best construction of a fire-engine, so that the cylinder, communicating tubes, valves, compressors of air, if any, orifices, leather pipes, screws to fit them, the whole apparatus in short, may not only have its due power but the justest proportions to the hydraulic laws, so as likewise that the levers, with their fulcrums or props, may be so adapted to the indraught and discharge of the waters, that the whole machine may be as simple as possible, and need the least repairs; be conveniently moveable, and easily introducible into the narrowest lanes and passages; and, upon the whole, the best that can be imagined to be employed with success in extinguishing fires.

QUEST. II. Whether it is only by mere accident of situation, that is to say, from the elevation or depression of the lands through which rivers flow, that the streams take their direction, or whether any general cause may be assigned for their course rather tending to some cardinal point of the world than to others?

#### HISTORICAL.

QUEST. I. To shew clearly and succinctly, from the monuments of the middle age, and from facts themselves, what change in commerce, in military sciences, arts, institutes, manners of Europe, and especially in the northern parts of it, was introduced by the Crusades undertaken for the recovery of the Holy Land?

QUEST. II. At what time, upon what occasion, and by what means the custom of slavery was first diminished, and, at length, abolished in Europe, and especially in *Denmark* and *Norway*?

#### MATHEMATICAL.

To determine the nature of the solar spots, and particularly from the most accurate and most modern observations, to evince whether they are permanent, or whether they are generated on the surface of the sun, and consumed in it?

The learned, whether foreigners or Danes (excepting such as are members of the Society) are desired to write in the Danish, Latin, French, or German languages: no dissertation in any other language being admissible.

The prize for respectively the best and most satisfactory dissertation, is a gold medal, of the value of one hundred Danish crowns (about fifteen pounds sterling).

The dissertations, written in a legible hand, are to be directed, post-paid, to M. *Hjelmstierne*, Counsellor of the Con-

ferences to the King, and Secretary to the Society. The time within which the treatises must be sent to the Society, is fixed for the last of October 1771, after which no piece will be accepted.

The adjudication of the prizes will be made towards the latter end of the month of January, in consequence of which the Society will take care to impart their resolutions.

The Authors are also desired, in lieu of their name, to put a motto or sentence to their dissertations, and annex, at the same time, a note sealed up, containing the same motto or sentence, with their name and address.

Such as desire to have their treatises of this year returned them, are to apply for that purpose to M. Hielskiærne before the end of the year.

## MONTHLY CATALOGUE,

For OCTOBER, 1770.

### RELIGIOUS and CONTROVERSIAL.

Art. 15. *Discourses on various Subjects and Occasions.* By Benjamin Williams. 8vo. 5s. Salisbury printed. Sold by Becket, &c. in London. 1770.

THESE are sensible practical Discourses, written with judgment, accuracy, and spirit. They are certainly fitted to instruct and to enlighten the understanding, though, perhaps, they have not a sufficient degree of that pathos which appears requisite to affect the heart, and leave those impressions upon the mind which have a probable tendency to amend and improve our conversation and behaviour. The Author discovers himself to be a true friend to religion and liberty, while he places our faith, as Christians and Protestants, on its sole foundation, the Scriptures, and, with the great Chillingworth, discards whatever, on any side of the question, is not firmly fixed upon this basis. But, says he, 'amidst so many and various interpretations, *what is truth?*' Or which is the true sense of Scripture? No man upon earth, I apprehend, can *infallibly* determine. However, this ought to give no degree of pain to an *honest* enquirer after Christian knowledge: for though it is morally impossible that any man should know with indubitable certainty in all cases that this or the other explication of the sacred writings is the true one, yet *integrity*, or an honest well-disposed mind is a sure *infallible* guide to all *necessary* truth; or abundantly sufficient to make any man wise, through the faith of Christ, so far as is requisite to his salvation.'

This topic he farther illustrates and confirms in one of his discourses; justly inferring that this lays a foundation for the exercise of moderation, candour, and love among Christians; and surely it ought to teach every person, however clear he thinks his own conviction on any particular subject, not to be peremptory and positive on points which will admit of debate, but to speak or write upon them with modesty and charity.

We observe that there are three discourses in this work on a text of Scripture which is here rendered somewhat differently from the common version, 1 Peter ii. 7. *Unto you therefore who believe, be it an honour*; but though the original word may allow this alteration, the Author does not criticize upon it, or sufficiently give his reasons why he should herein differ from the translation in general use among us. Other subjects here considered are, faith, true Christianity, Christian self-denial, the fervent desire of virtue an infallible means of happiness, the apostolic rule of preaching, &c. together with several discourses on particular occasions: the last of which, being a farewell sermon, may possibly be thought to have rather too much of declamation and harangue.

Art. 16. *An Abridgement of the sacred History: being an easy Introduction to the reading of the Holy Bible.* 12mo. 1s. bound. Main, &c. 1770.

This is a well-meant performance, addressed to 'the governors and trustees of charitable communities, particularly such as have the care of children.' The Author expresses his joy not only, in the institutions for affording temporal relief for the poor, but that they are in some good degree calculated to cultivate the knowledge of plain virtue, to cherish the spirit of truth and industry, and provide for the instruction and eternal benefit of our fellow-creatures. 'Short-sighted politicians, he says, may advance what doctrines they please; but the principle which at any time restrains us, from giving instructions of piety to the poor, is not less impolitic in a worldly sense, than it is irreligious in the sight of heaven. Ignorance, especially in a land of freedom, creates a ferocity of manners, and an impatience of control, than which nothing can be more injurious to government: but pure religion has a natural tendency to civilize the mind, —and promote the general interest of society.' This little book seems very well fitted to the intention of conveying in an easy manner a knowledge of the scriptures to young or uncultivated minds.

Art. 17. *The Young Dissenting Minister's Companion and Directory*; or a Variety of Forms and Directions for administering the Ordinances of Baptism and the Lord's Supper. With proper Offices for Burial of the Dead; and Prayers suited to Funeral Occasions. To which is added an Appendix; in which a few Directions are given, and friendly Advice offered, to young Persons, upon their Entrance into the Ministry; with a few Prayers for particular Seasons. By Robert Robinson. 8vo. 3s. Buckland. 1770.

We are told by this Author that he had himself received considerable advantage at his entrance into the ministry, from (a book now almost forgotten) the Directory for the public worship of God agreed upon by the assembly of Divines at Westminster, *anno* 1645; and has often thought that something of the same kind, suited to the present state and time, might be acceptable and useful to his younger brethren. He acknowledges himself indebted, for several passages and paragraphs, to different writers of established reputation: he expresses his hope that the difficulties attending a performance of this nature, will bespeak the candour of the judicious; and adds, that he has no apology to make for attempting it, but only that it has not been attempted by some abler hand.

The design of this publication is a good one, and the Writer speaks modestly of its execution: we wish we could say that it came nearer to that idea we have formed of a work of this nature: it is defective we think in spirit and fervour, and some parts of it are unequal to others; a minister of sense and knowledge, and under the influence of religion, may, we apprehend, generally produce compositions for these occasions more animated and more likely to be useful to his hearers. The Writer does not appear to be any party-man; and notwithstanding the foregoing remark, we believe that a young minister may receive some direction and advantage from consulting this work, and be benefited by attending to the advice given at the close of the volume. We may just observe that a book something of the same nature and tendency, though without any particular forms for these parts of the ministerial office, was published some years ago \* by the judicious Mr. John Mason.

Art. 18. *Meditations upon the Attributes of God and the Nature of Man.* 8vo. 1s. Law, &c. 1770.

The motto which the Writer prefixes to his pamphlet is a quotation from that valuable work, Dr. Butler's *Analogy*, viz. 'the opinion of Necessity seems to be the very basis, upon which Infidelity grounds itself;' from whence we had at first concluded that it was the design of this little publication to oppose the doctrine of Necessity, but the words which immediately follow the above quotation convinced us of the contrary: 'an attempt, therefore, says this Author, to remove Infidelity from that basis, and to ground religion upon it, may not be useless.'

Certainly the idea of religion is not utterly incompatible with the scheme of necessity or predestination; there may be numbers of beings (and happy are they!) who live and act upon the rules of rectitude and goodness from an invincible obligation of their natures. But for those who are *not* religious, or very imperfectly so, these principles are not very animating: nay, it is probable that not a few persons, on this persuasion, may give themselves no concern upon the subject, but wait for a time when the desired work may be accomplished for them, without their solicitude or exertion. We cannot therefore see what real benefit is likely to arise from these publications; but if the plan be founded in truth, this performance was unavoidably necessitated, as are also our reflections, and neither the Author or ourselves have any liberty to write one tittle more or less than we have written. In short, all creatures are mere machines, whose actions and thoughts, faults or virtues, with the consequences arising from them, are the sole effects of an overruling, all-commanding, destiny.

It is true that this Writer, and others who embrace the same scheme, would with great justice reject the words *fate*, and *destiny*, in their common acceptation, because they believe, what alone upon every supposition can give satisfaction to the mind of man, that a Being of infinite wisdom and goodness has formed, and presides over, the whole: this is the basis of the fabric, and is indeed a very pleasing reflection; but how will they reconcile it with the thought that such numbers of beings should suffer, and suffer so greatly! for actions

\* See Review, vol. xiii. p. 189.

which they could not possibly avoid, and for which therefore they are in no sense the subjects of blame? For we are here told, 'that the order or course of things, consisting of a chain of causes and effects, is unalterable, and that every action of every being, and every change in nature, is absolutely fixt and determined with respect to time, place, manner, and every other conceivable circumstance;—that, the propositions which are held to demonstrate the existence of God, as clearly and fully demonstrate that he is the real cause of every act of the will;—and that, if evil is not the production of God, it will then follow there is something produced in the world, which is not the effect of God's power; but if his power does not extend to all things, it is not infinite: and then there will be also effects without a cause, or something produced by nothing.'

There is an obvious answer upon the opposite scheme to this method of reasoning, but our Author's conclusion is, 'that there is no real absolute vice, evil, or imperfection in the universe. And God, who surveys, and who alone can possibly survey the whole of being, and the whole of every particular being, not successively or partially, but at once sees that every thing which he has made, is very good, and he perfectly approves of all his works.' He apprehends that misery will be at last annihilated, and positive happiness succeed; 'which, says he, may go on increasing without end: or if it is limited, until their created nature has attained the greatest perfection and happiness it is capable of.' This final happiness of all mankind, he supposes, may be inferred not only from the perfect nature of God, but also from the promises to be found in revelation. At the same time he adds 'these conclusions, I am sensible, disagree with some doctrines, which are supposed to be contained in the scriptures; if they really are contrary to any doctrine therein contained, I am convinced they are false.'

It is very evident that it was never intended, that man should account for the Great Creator's works or methods of government. Nothing more clearly shews this, than the insufficiency of all that has been said and written upon the subjects of prescience, human liberty, and other points of the like kind, which remain after all as obscure and difficult as ever. Our Author appears to be one of those worthy and philosophical persons who perplex themselves upon metaphysical and intricate enquiries, and would gladly reconcile all objections and difficulties to the system which they have formed: for it is plain, though it is the prevailing practice, at present, to decry what is called *systematical divinity*, that every contemplative mind does form some system to itself, and is for making truth and fact bend and conform to it: but, nevertheless, our systems do not succeed: there are so many defective links in the chain, so many dreadful chasms in the schemes we form, that very little satisfaction arises, any farther than persons are pleased with their own reasonings and imaginations: the government of the world is under an infinitely better direction, and it has not been necessary to acquaint us with all the particular methods by which it is conducted. There are some general, important truths which are easily known, in which the mind can rest, and which if men act upon in due attention to their proper place and sphere, they need not doubt but they shall find mercy and acceptance with the Supreme



and Gracious Governor. We shall only say farther concerning this pamphlet, that we should not have thought from its title, that its subject was altogether that which we find it to be.

Art. 19. *Fifteen Letters concerning Confessions of Faith, and Subscriptions to Articles of Religion in Protestant Churches*; occasioned by perusal of the *Confessional*. The Second Edition. To which is added a *Postscript* to the Author of an *Answer* to the said Letters. 8vo. 2s. 6d. White. 1770.

We have already spoken of these *letters*: see Review for September 1768, p. 235. also of the *answers* to them; for which see the November following, p. 412. Likewise January 1769, p. 71; and September last, p. 226.—In the postscript to this second Edition of the letters, the Author still maintains his ground against the Answerer; and we do not wonder at it: the wonder would be, to find a controversialist convinced.

Art. 20. *A Second Letter to the Reverend Dr. Priestley*. Gratis: Bladon.

The public attention has been no doubt a good deal engaged by this combat between Dr. Priestly and his new antagonist. We gave an account of the first letter, and of the reply to it which so quickly followed in our last Review. Here we have an answer to Dr. Priestley's reply, contained in four octavo pages: an omen we trust that the controversy between these gentlemen will soon dwindle into nothing; for we do not imagine that it has, or will answer any very valuable end. This letter, signed a *Dissenter*, expresses an high approbation of the resolution Dr. Priestly had declared, 'of shaking his hands of all controversy as soon as he can conveniently;' which the Writer hopes to forward by doing what is in his power to bring the debate between them to an immediate issue. The *strokes of humour* he passes by, and also the *personal reflections*, 'which, says he, you have thrown out I suppose, to prevent me from charging you with flattery, and to convince the world, that you are a plain spoken man.' The charge of inconsistency, he is persuaded, the reader, by turning to the respective passages, will be convinced, is without foundation; as they will also, it is said, judge how careful Dr. Priestly is to make fair quotations, by turning to the passage on diversions, p. 44. 45. Remarks.

As is frequent in matters of controversy, the subject appears to be in a great measure transferred from the particular point in dispute, to complaints of an improper and unfair manner of arguing. The Author however candidly acknowledges that his definition of idolatry was inaccurate, and at the same time adds, 'but I am not yet able to reconcile myself to the idea of charging a whole body of reformed Christians with this crime; nor can I see with what propriety those, who, in all their public devotions, declare that they believe in one God the Father Almighty, can be termed idolaters.' He concludes with saying, 'after all that hath passed between us, I am still of opinion, that *discretion* is a useful quality, and that *moderation* and *charity* are amiable virtues: and that I may not be in danger of being separated from such good company, I shall from this time drop my public correspondence with you; after having taken the liberty to remind

remind you of a maxim, by which I am desirous always to regulate my own conduct, *NE QUID NIMIS.*'

L A W.

Art. 21. *The whole Proceedings at large, in a Cause on an Action brought by the Right Hon. Richard Lord Grosvenor against his Royal Highness Frederic Henry Duke of Cumberland, for criminal Conversation with Lady Grosvenor.* Tried before the Right Hon. William Lord Mansfield, in the Court of King's Bench, on the 5th of July, 1770. Containing the Evidence, *verbatim*, as delivered by the Witnesses; with all the speeches and arguments of the Counsel and of the Court. Faithfully taken in Short Hand by a Barrister. Folio. 3 s. Wheble.

Although this appears to be a genuine publication, according to its title-page, yet it is not properly authenticated by the counsel by whom the speeches and arguments were delivered, or by the court. And had these speeches, &c. curious and valuable as they are, been revised by the learned and eloquent speakers, they, probably, would have been more correct. The inaccuracies which we have noticed, are not, indeed, many or important; but we cannot attribute to Lord Mansfield, Mr. Wedderburn, or Mr. Dunning, such vulgarisms as—  
'She had laid in this bed:' DUNNING. *What had she laid?* We say the hen has *laid* an egg in her nest: but what had Lady Grosvenor *laid* in the bed?

'The room where he was to lay:' WEDDERBURN. Instead of the room where he was to *lie*. The same fault occurs in Lord Mansfield's speech—'the room where she was to *lay*:' Again, 'There was no appearance of laying [*lying*] on it.' And, again, 'The same objection *lays* to her.' His Lordship too, is frequently made to utter that vile contraction 'don't,' for do not: which would be rather expected from the mouth of a hair dresser, or a milliner's apprentice.

Mr. Wedderburn uses *inattentionally* for inadvertently; a novelty which it will require some time for an English ear to be accustomed to before it will be thoroughly reconciled to either its sound or structure.

'There are scarce any two people whose conduct of life has been so prudent as not to find themselves in the predicament *the defendant stands*\*; to be called upon, &c.' DUNNING. The lameness in the first member of this sentence might have been thought owing to some mistake of the short-hand writer; or to have been an error of the press; but we find other defects of the same sort. Thus Giddings's story is 'perfectly credible, and happening just in the way and course such things must be naturally expected†.' Other passages of this kind might be cited—

'This I could have told you was not evidence, which in my opinion was *tangeable* to it:' if the jury understood what Mr. Dunning

\* We apprehend in *which* should have been inserted, after predicament.

† To make it good English, this passage should be—'happening just in the way and course in *which* such things must naturally be expected to happen, or occur.'

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meant by this *hard word*, in his address to them, they were certainly a very *learned jury*; which is not a very common case.

We only mention these little slips on account of the influence which the eloquence of the bar may be supposed to have upon our language. The gentlemen of the long robe will, therefore, ever be careful how they suffer any pleadings to pass upon the public, under the authority of their names; and they will, especially, disdain to rob the poor people who write paragraphs for the news-papers, of their property in some of the *learned phrases* above-mentioned, in which, laid, for *lain*,—lay, for *lie*, &c. &c. perpetually occur.

**Art. 22.** *Reports of Cases argued and adjudged in the King's Courts at Westminster.* In two Parts. Part I. Containing Cases in the Courts of King's Bench, &c. beginning in Hilary Term, in the 16th Year of the Reign of George II. and ending in Hilary Term in the 26th.—Part II. Containing Cases in the Court of Common Pleas, &c. beginning in Hilary Term, in the 26th Year of the Reign of George II. and ending in Trinity Term, in the 5th Year of the Reign of his present Majesty. By George Willson, Serjeant at Law. Folio. 11. 16s. bound. Worrall, &c. 1770.

In our 33d vol. p. 107. *seq.* we gave our opinion, pretty fully, on the nature and utility of our Report-Books. The present publication appears to have been well-digested, the Cases seem to be very clearly stated, and the Judgments of the Courts accurately recorded. The Author has given Tables of the *principal matters*, with the *names of the Cases*, and some account of the Judges, Serjeants, and most eminent Counsel attending the Bar, during the periods recited in the title, as above.

#### HUSBANDRY.

**Art. 23.** *The Rational Farmer, or a Treatise on Agriculture and Tillage*; wherein many Errors of Common Management are pointed out, a new, more improved, and profitable System suggested and described; interspersed with many occasional and interesting Observations. By Matthew Peters, Member of the Dublin Society for the Encouragement of Husbandry, and other useful Arts. 8vo. 2s. 6d. Newport [Isle of Wight] Printed, and sold by Flexney in London.

The many sensible observations contained in this tract, are sufficient to justify the title assumed by the Author; who appears to be himself an attentive, reflecting practiser of the art which he here undertakes to teach to others.—‘I hope,’ says he, p. 76. ‘our observations thus far agree with the character of the *Rational Farmer*, proceeding on experience, and consulting his interest; an interest which, while connected with the social virtues, he cannot be too assiduous to cultivate.—While many occupations tend only to useless splendor or lazy pride, the farmer, in every instance of his diligent employment, is a public benefactor, and confirms the truth “self-love and social are the same.”

The remark that the diligent farmer or husbandman, is a public benefactor, is undoubtedly just, and will be universally assented to, although every man may not happen to think of him so highly as Cowley does; who, as here quoted by Mr. Peters, observes, that

“the three first men in the world, are a *Gardener, a Husbandman, and a Grazer.*”

## MATHEMATICS.

Art. 24. *An Epitome of Natural and Experimental Philosophy, including Geography, with the Use of the Globes, &c. &c.* By Benjamin Donn, Master of the Mathematical Academy at Bristol. 12mo. 2 s. 9 d. sewed. Kearsley.

A very proper *Memorial-book*, as Mr. Donn observes both in his title and preface, for young persons of either sex, who attend public lectures; and whose ‘*fleeting ideas soon vanish*’ for want of such a book, to which they may have recourse, in order to refresh their memories. This compendium is chiefly designed for the use of those who attend the philosophical lectures of the Author. It is an epitome of his lectures at large, which he proposes also to give to the world, after he hath, as time will permit, rendered them more extensive and complete. They will appear in his intended course of mathematical learning, of which two volumes are already published: See Review, vol. xix. page 1.

## MISCELLANEOUS.

Art. 25. *Observations on several Passages extracted from Mr. Baretti's Journey from London to Genoa, &c.* By James Fitz-Henry. 8vo. 1 s. 6 d. Bladon.

There is a certain set of industrious *Literati* in this great town, who never lose an opportunity of filling up a convenient number of pages. A popular book always furnishes one of those opportunities: it may be *answered*, it may be *criticised*, or it may admit of a *sequel*. Mr. Baretti's Journey through Portugal and Spain is a popular book; but not being of a sort to be easily answered, or to have a second part made for it, there was nothing left for the faithful Satellite of the press to do, but to *animadvert upon it*. Accordingly we have here a very reasonable eighteen penny-worth of observations; from which the following extracts may serve as competent specimens:

## BARETTI.

“The celebrated Rousseau never heard of such a place, I suppose — (the Eddystone light-house) — or he would have begged the employ of lamp-lighter there; he who hates so much all converse with mankind. It is impossible to imagine a properer mansion for a philosopher so much out of humour with the wicked world.”

## OBSERVATOR.

“Every candid and impartial reader of these satirical strokes against the *philosopher of Geneva* will, I believe, think that there is more petulance than propriety in them. — It is by no means clear that Rousseau *hates all converse with mankind*, though he has great reason to be out of humour with several of his fellow-creatures, for the treatment which he has received from them. The exhibition of him, therefore, in so ludicrous and so false a light, by our Letter-writer, was, if not ill-natured, ill-judged. As a man, Rousseau is, I apprehend, not less amiable than Mr. Baretti, and as an Author — read Emilius.”

## BARETTI.

“Too many are the things that a man ought to have studied, so be properly qualified for a writer of travels.”

## OBSERVATOR.

‘ When a man sets out upon his travels with a design to give an account of the places through which he passes, and of the various objects of all kinds which attract his attention during his excursive progress, he has not, methinks, an arduous task to perform; his chief business is to commit, faithfully, to paper what has struck his eyes, and not to mislead the minds of his readers by any unfair remarks.—Every man, surely, is *qualified* for the execution of such a task, though he may not be able to make his *letters* or his *narrative* entertaining as well as informing. The writer of travels, who is disposed to relate, with fidelity, what he has seen and heard, need not *study* much with his pen in his hand. If he has no intention to *deceive* the purchasers of his *work*, he may write with all the ease imaginable; but he must take *some pains*, he must *study*, if he desires to impose upon their understandings by fictitious, that is, *false* representations.—How far Mr. Baretti has been a *faithful* Narrator of his travels, I will not presume to determine; but he has declared (page 18.) that “ Travellers must *exaggerate* if they will prove *entertaining*.”

## BARETTI.

“ The preachers of England only endeavour to persuade sinners out of their wickedness, but the Spanish fright them out of it.”

## OBSERVATOR.

‘ Terrifying preachers are not confined to Spain. Many of our Methodist orators have recourse to the bugbear style, in order to carry on their designs against the understandings of their audience with the more success; and they are but too successful.—To drive men to *poverty* and *despair* is a strange way of making them good Christians.’

## BARETTI.

“ The kingdom of Arragon was re-conquered from the Moriscos by its own inhabitants, and cleared of those Mahometans before any other of the Spanish provinces: and as no Prince in Christendom laid then any claim to it, or if any did, it was disregarded, the Arragonians chose themselves a King, as many legends and romances inform us, rather than history, the events of those times being very much involved in obscurity. Instead, however, of making a noble present of their kingdom to the man whom they first raised to their throne, the Arragonians imposed such conditions upon him that made it scarce worth accepting: one of those conditions was, that his authority should be controuled by a magistrate called *El justicia*, whose power was, in effect, much greater than the royal: on the accession of every King to the crown, the *justicia* came to speak these words to his mock Majesty;—‘ Nos que valemos tanto como vos, os hacemos nuekro rey y senor, con tal que guardeis nuekros fueros y libertades: si no, no:’ that is, ‘ We, who are as good as you, chuse you for our King and Lord, on condition that you protect our laws and liberties: if not, we chuse you not.’”

## OBSERVATOR.

‘ Whether this anecdote relating to the *Arragonians* is to be relied upon or no, it deserves particular attention; and as Mr. Baretti has thought proper to mention those *Spanish lovers of liberty* in a ludicrous manner,

manner, I shall, as an Englishman, freely reprehend him a little for the discovery of principles too favourable to *arbitrary power*. Mr. Baretti, I suppose, would have had the Arragonians invested their King with *unlimited authority*.—Their *crown* would have been then a *noble present* indeed; but they would have shewed no regard for their own welfare by such a donation:—and, surely, they did not render it unworthy of any man's acceptance by making the possession of it depend upon the *nobleness* of his behaviour:—by letting him know that he would cease to be their King, when he ceased to be their *Protector*.\*

There is good sense in most of these observations, though some of them are but trivial, and plentifully *sked* out with quotations from various Authors, chiefly poets, of our own country.

Art. 26. *A new Latin Accidence*; or, a complete Introduction to the several Parts of Latin Grammar, in English Prose: As nearly as possible upon the Plan of Lilly. 12mo. 1s. Lowndes. 1770.

The Author\* of this compilation tells us, that, amidst the numerous publications of the same kind, he has not been happy enough to meet with one English system, that seemed *tolerably* calculated for common use, otherwise he would have avoided the trouble and ridicule of employing his time upon the hackneyed subject of grammar. He mentions several of his fellow-labourers, in this introductory part of learning, who, if they have acknowledged excellencies, have also errors and defects, which considerably detract from the usefulness of their respective performances. It is a difficult matter to throw together the first rudiments of learning, intelligently and fully, for the instruction of youth, and be at the same time conformable to the ideas tutors have upon the subject. We are greatly indebted to those who established the first plans upon this part of education, though they have been amended and improved by the labours of their successors. Our Grammarian says, that he has certainly no pretensions to set up for a literary reformer; but he hopes, and we believe, that 'he has the merit of avoiding gross faults, of being as concise as is necessary, and of deviating as little as possible from the established methods of our best schools.'

We cannot entirely agree with the Author, that there was not before one English system *tolerably* fitted for common use, because numbers have made a very great proficiency in the knowledge of the Latin tongue with those helps that have been already afforded: yet as far as we can judge, this Grammar, on some accounts, appears superior to most, as a first introduction to this language, and will, we believe, be very well approved by those who are desirous to make the trial: though his announcing it at once as a *complete* system, is, perhaps, assuming too much.

Art. 27. *The Margate Guide*. Containing a particular Account of Margate—the Isle of Thanet, &c. &c. 8vo. 1s. Newbery.

Useful to those who go to Margate, and entertaining to those who stay at home.

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\* We have seen an advertisement of this Accidence, with the Author's name, viz. the Rev. Mr. Owen, Rector of Warrington, and Master of the free-school there.

## P O E T I C A L.

- Art. 28. *The Loves of Mirtil, Son of Adonis. A Pastoral.* 8vo. 3 s. sewed. Evans. 1770.

In the preface we are told, that this is a translation from the French, and, for aught we know, it may be true. It is characterised at least by that silly, airy, trifling spirit of romance which distinguishes the *Bergers* and *Bergeres* on the banks of the Seine. There the visionary dreams of fabulous antiquity may possibly please; but we have little relish for them. Love, with us, is a more serious and substantial thing. As to the subject of this work, Mirtil takes his crook and his pipe, sets out to debauch the shepherdesses, and after singing several songs, and enjoying several mistresses, receives extreme unction (see plate vi.) and dies, it may be hoped, a good Catholic. The style is of that mongrel kind, half verse, half prose, which we have so often condemned, and which it is impossible for a person who has any ear to read with patience.

- Art. 29. *Poems on several Occasions, written by Dr. Thomas Parnell, late Archdeacon of Clogher, and published by Mr. Pope, with the Life of Zoilus, and his Remarks on Homer's Battle of the Frogs and Mice; a new Edition. To which is prefixed, the Life of Dr. Parnell, written by Dr. Goldsmith.* 8vo. 3 s. 6 d. sewed. Davies. 1770.

Dr. Parnell has been fortunate both in his Editors and his fame, which the last Editor, in particular, has consulted in a very proper manner, by omitting such poems as he thought unworthy of him †. How unhappy have poor Shenstone, and many others, been in this respect! We are much pleased, too, to see that Dr. Goldsmith, in his well-written Life of Parnell, has obviated, or at least greatly palliated, a scandalous anecdote, very ill-naturedly recorded in a late Life of Pope. May every man of Parnell's genius and amiable disposition meet with such defenders of his fame!

- Art. 30. *Reveries du Cœur; or, Feelings of the Heart. Attempted in Verse by Maria Weylar.* 8vo. 2 s. 6 d. Doddsley. 1770.

Mrs. Weylar has nothing to apprehend from our sentence, for she has very ingeniously put it out of our power to review her poems. She has adopted, without acknowledgment, so much of the property of others, that it is impossible for us to say what is her own.

- Art. 31. *Margate in Miniature; or, the New Margate Guide.* 8vo. 1 s. 6 d. Roson.

There have been many imitations of the very ingenious Mr. Anstey's *New Bath Guide*: this is the silliest of them all.

## N O V E L.

- Art. 32. *The Prediction; or, the History of Miss Lucy Maxwell.* By a Lady. 12mo. 3 Vols. 7 s. 6 d. sewed. Chater, &c.

There is more of *Novel* than of *Nature* in this work.—But we forbear to criticise the production of a Lady's pen; especially as, whatever are its defects, it is friendly to the cause of virtue and morality: which is more than can be said in favour of many of the romances of this age and country.

† The pieces in this edition are the same with those in Pope's.

## S E R M O N S.

**I. Methodistical Deceit.**—Preached at St. Matthew, Bethnal-Green, April 29, 1770. By Haddon Smith, Curate of the said Church. 8vo. 6d. Turpin.

This discourse, we are told, was not composed with the least intention of its being printed, but is now made public at the desire of many who heard it. Some time before its being preached, a Methodist preacher, it is said, in a charity sermon at Bethnal-Green, strongly maintained the hypothesis of election and reprobation. The Author founds his subject on, 2 Cor. iv. 2. *Not walking in craftiness, nor handling the word of God deceitfully*; this heavy charge of *deceit* and *craft* he thinks justly falls upon the Methodistical preachers, and he labours to prove it from the explications they give of several parts of the scriptures; together with the general strain of their discourses, while they are *fulminating* against the established clergy, and human learning, and at the same time magnifying themselves on account of their *miraculous* conversions, which were effected by an irresistible force at such a particular time and place. Among other articles on which he attacks them, that of *election* will without doubt be supposed to fall under consideration: ‘when, says he, all the places of scripture, which mention any thing of an *election*, are taken in *one view*, and carefully compared with their contexts, as they ought to be; it evidently appears, that the *election* there mentioned is not meant of *particular persons* elected to *eternal life*; but of whole *churches* and *nations* to be God’s *peculiar people*; as the Jews were of old, and Christians are now:’ this he apprehends he could easily make appear from the places where any thing of *election* is mentioned. Among other passages the 8th chapter of the epistle to the Romans, ver. 28, and the two following, are mentioned: the 28th verse he paraphrases as follows; ‘*for we know that all things work together for good, to them that love God, to them who are the CALLED according to his purpose*: as the first Christians were, to a more than ordinary state of *afflictions* and *sufferings* for the sake of the *gospel*, according to God’s purpose of placing those in a *post of danger*, who he foreknew would be able to *stand it*.’ We only take notice of this as having something rather singular in the supposition, that the calling, spoken of in the text, was to suffering and affliction.

The clergy of the Church of England labour under one unhappy difficulty when they combat the Methodists upon these points, which is, that the *established* articles of belief appear sometimes favourable to those whom they oppose. Our Author seems to have an apprehension of this kind, and therefore closes what he has to offer upon this particular topic with saying, ‘let it not be thought that I am here contradicting the 17th article of our Church: that article mentions nothing of an absolute determination of men to *happiness* or *misery*, without any regard to their *actions*. And therefore no man is obliged to put a *sense* upon the article contrary to the scriptures. And as those who preach this doctrine, do not examine *all* the texts and contexts of scripture concerning it, they, in this respect, *handle the word of God deceitfully*.’ Yet we presume, though we are by no means disposed to debate about it, that the 17th article does intend something more than a *national* or *general* election, which this Writer seems to imagine to be that which is designed by this word in scripture.



The articles of the Church fall again a little in his way when he is considering the freedom of the human will, 'to be sure, says he, it is the doctrine of scripture, and an *article* of our Church, that without the *Holy Spirit* preventing us, we can do nothing; but this does not imply, *but what* God gives a sufficient portion of his *spirit* to every man, to enable him to chuse that which is good. And if God gives it to every man, then every man must have it in his power to turn to God if he will. But whosoever does not put the *same sense* upon the *articles* that they do, however contrary it may be to the intention of the compilers, *why to be sure*, if they are *Clergymen*, they are *perjured*, as one had the assurance to say in this pulpit; and if they are *laity*, they are not yet *regenerated*, and of course not in a state of salvation. Very charitable truly!

The censures which are here passed are, without doubt, but too just in regard to many of that tribe of preachers Mr. Smith attacks. The discourse is sensible and well intended, though written rather too hastily and with too great negligence of style for one that was to be made public. We cannot wonder that the treatment which worthy and upright men sometimes meet with from the *Methodists* should excite their displeasure, yet we think this sermon might, perhaps, be more beneficial to the cause he espouses, did it discover less of heat and resentment; because some readers may be led to attribute this to private or personal concern in the subject.

Mr. Smith laments the injury which is done, as he supposes, to religion and christianity, with regard to *Deists* and *Libertines*, by the misrepresentations of these enthusiasts; whole manner of talking upon these subjects, he thinks, may justly be ridiculed. 'The dark and confused discourses, says he, of an *enthusiast*, justifies the laughing at them. For no one can be serious in a *farce*, or avoid ridiculing that which is in itself ridiculous.' But, he adds, 'thus the religion of Christ is *blasphemed* by the extravagance of those, whose religion, as an excellent writer expresses it, is but the *spectre* of religion murdered by ignorance and enthusiasm.'

We may close the article with just observing that nothing will be more likely to confute enthusiasts, and confine the laity to more regular societies, than its appearing that the clergy are themselves sincere, diligent and earnest in their endeavours to promote real and valuable truths, and to serve the best interests of mankind: we think we may infer from this sermon, and some others which we have seen, by the same Author \*, that Mr. Smith is to be ranked in the number of such worthy and conscientious divines.

II. *The Saint entered into Peace*,—at the Tabernacle, near Moorfields, London. Occasioned by the Death of the Rev. Mr. Thomas Adams, in Rodberow, Gloucestershire, Aug. 10, 1770. By the Rev. Torial Jos. Keith, &c.

#### CORRESPONDENCE.

THE Rev. Mr. Tournay, Author of An Epistle to Paoli, hath assured us that he is not the Author of either of the *Two Letters* relating to that Epistle, and to Agur's Prayer, alluded to in our Review for August †. Mr. Tournay, therefore, is not affected by any thing that is said of the Author of the Letters: who, by not denying in the *second*, the suggestion in our remarks on the *first*, hath treated the Author of the Epistle as ill as he hath treated us.

\* See his volume of Sermons, Review, vol. xlii. p. 159.

† Cat. Art. 35.

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T H E

# MONTHLY REVIEW,

For NOVEMBER, 1770.



ART. I. *A Review of the Characters of the principal Nations in Europe.* 8vo. 2 Vols. 8s. 6d. Boards. Cadell. 1770.

**W**E cannot but consider the delineation of characters, as a species of writing better calculated to display the ingenuity of an Author in forming refined distinctions, and contrasting them in striking points of opposition, than to furnish a clear idea of the people described; the Reader being much oftener amused than informed. Nor is the danger of embarrassing the Reader the only mischief, resulting from high-wrought descriptions: a writer is often bewildered in his own labyrinth. When characters are too curiously analysed, the several parts are liable to clash with each other, instead of contributing to unite in one connected judgment. And should the Author, which is far from improbable, write under any previous bias, a false light is cast on the whole.

These observations are applicable to this species of writing on a general view: it remains to enquire in what manner the particular work now before us is executed. The Author has generally given a fair, though prolix, exhibition of the peculiar characteristics which distinguish one nation from another, and he accounts for them from their political situations under their respective forms of government, in a manner which shews him to be a man of enlarged sentiments: for though the constitutional dispositions of the respective nations may be supposed primarily to operate on their political establishments, yet these are not so permanent as to be wholly accounted for from this cause, but much more frequently influence the dispositions of those who live under them. The disquisition indeed, in every instance, is by no means easy and obvious; climate, though our Author will scarcely allow it, accounts for many peculiarities; local circumstances may either co-operate with, or counteract its

V O L. XLIII. Z influence;

influence; even the genius of *neighbouring* governments may also contribute to form the character of a people: and the operation of these three causes will hardly be disputed in the instance of the inhabitants of the United Provinces.

The characters delineated in these volumes are those of the *English, the French, Italians, Spaniards, Germans, and Dutch*: the second volume being dedicated to the two latter. These characters are introduced by a brief retrospect of their former history, brought down to the present circumstances of the people; and though they are rendered very entertaining, by the many particulars that are noticed, we cannot but consider them as rather too diffusively extended, and too finely spun; the inconveniencies of which we have already hinted, and may have occasion to illustrate by some few instances.

The length of these characters will account for our not entering into a complete examination of any one; especially as other late writers have attended more to the people in a philosophical view, than was usual with travellers of older date. Therefore having acknowledged the merit of the work in a general view, we shall exhibit some specimens; and these may afford occasion for particular remarks; of which our Readers will form a judgment for themselves.

Our own nation comes first in order: and whether Englishmen, who are parties, are competent judges of their own true character or not; they may at least give their opinion of their own picture as drawn by a countryman.

Though our character on the whole, as given by this Author, is not disadvantageous, yet, in some particulars, his censures indicate a bias in favour of regal power, and prerogative, contracted perhaps among our continental neighbours, better trained than we are, to the virtue of ready and implicit obedience.

The Author observes—"There is no people, according to the unanimous avowal of foreigners, over whom prejudices have so little influence as the English. Many even of those, a moderate portion whereof is occasionally beneficial to the community, have been rooted out without the least mercy. The respect due to royalty, for instance, of which it is certainly better to have a little *too much*, than much too little, is rather becoming obsolete. Nobleness of birth is held much cheaper than it is necessary or proper it should be; and the bars of distinction between the different classes of the community are not strong enough to resist the impertinence of the vulgar; too wantonly ready to recall to notice the level on which nature has placed all mankind, and very unwilling to yield any precedence to rank and dignity of station."

Why should our countryman, on the authority of foreigners, plead in behalf of prejudices; a little of which will soon introduce a great deal more? Why should we have a little *too much* respect for royalty? Have we not smarted a little *too much* for that propensity,

propensity, ever to adopt it again? On what principles should nobleness of birth be held in higher estimation than is commonly afforded to it? Why is it impertinent in the vulgar 'to recall to notice the level on which nature has placed all mankind?' What is the natural consequence of forgetting the *natural* rights of mankind?—But as the Author is rather deciding than *arguing*, these queries will probably incur the censure of *impertinence*; and we shall be happy if we can get excused on the plea of its being a national failing. He has given an ingenious and candid deduction of our national freedom; but the admission of such principles, as those above, only tend to carry us back to that servility, which, he justly remarks, to be founded, in ignorance.

He farther urges this want of reverence for high birth, in the following passage:

'Without abetting those slavish maxims that unnecessarily or undeservedly exalt any individuals above others, it may be asserted that no danger can accrue to public freedom, and that no person need apprehend any diminution of his importance, by allowing honorary distinctions to those whom fortune has placed above him; since the least reflection teaches that such concessions are purely formal and exterior, and far from interfering with his real welfare; on the contrary promote it, by that dilatation of soul which the great, if not totally lost to all sentiment, cannot help feeling, when they are treated with a becoming deference; and by that benignity of heart, that desire to prove serviceable, which naturally accompanies, and is indeed produced by, so agreeable a sensation.'

Thus when this *duty* of paying a larger share of honorary distinctions to particular families is fulfilled, we are to be repaid by the *dilatation of soul* it is to produce! But the superior opportunities of distinguishing themselves by noble deeds, which great persons possess, are much surer means of attaining personal respect to add a lustre to family dignity, than this method of *puffing* them up is likely to effect. How adulation will *dilate* the souls of nobility, where it is sufficiently applied, our Author himself shall inform us:

'This idea of excellence superior to the rest of mankind, a Frenchman gives the fullest scope to, when speaking of persons of birth; the countless numbers of whom, dispersed over all France, instead of convincing men of the futility of such kind of merit, is on the contrary, through the most unaccountable delusion, esteemed by the natives a proof of the illustriousness of their nation. One often hears the individuals of a province enumerating the many noble families it contains, and glorying over the inhabitants of those which, however more populous, rich, and commercial, have not such high names to boast of. This insatiation is so universally prevalent, that even domestics think themselves intitled to notice and regard in proportion to the quality and grandeur of their masters; those who happen to belong to the principal families, are as proud of their livery,

as if it were a badge of honour and distinction; and pretend to as much deference at least, as a *bon bourgeois*, a substantial citizen.'

Again, our treatment of the clergy exposes us to the following animadversion:

Our disregard for ecclesiastics, to give it the softest term, is another charge brought against us by foreigners, and chiefly by those of the Romish communion; who think our behaviour in this respect the more reprehensible, as the veneration they profess for their own clergy borders as much upon excess the other way. But however they may be to blame, it must be confessed there is but too much room for this accusation; and such a conduct naturally tends to have so pernicious an effect upon our morals, that impartiality obliges one to pass condemnation on a large body of our countrymen, and many of those not of the vulgar, for this heinous trespass not more against decency and good manners, than all sound policy.

Notwithstanding some of the clergy may render themselves unworthy of their cloth (as no profession whatever is exempt from such as disgrace it) yet far the greater number are men of virtue and exemplary lives; and were it only for their learning, of which, in the opinion of all intelligent foreigners, as well as in our own, they possess a more considerable stock than the clergy of any other country, they are amply intitled to our notice and regard, as contributing so largely to support the literary honour of the nation, and enriching it daily with so many valuable productions.'

Now, as our Author deals much in assertions, we will hazard one; viz. that *our morals* will stand the comparison with those of any nation of his election, where clergymen are treated more conformably to his idea of fitness or propriety. It may be true, perhaps, that we know no respect due to holy characters, beyond what a suitable holiness of manners will claim: and if this correspondence of manners with the assumed character is not found, our Author, who is so well acquainted with the disposition of the English, need not be told the conclusions they will draw. Our clergy are complimented on their superior learning, we believe it is but doing them justice; as many therefore as improve their five talents to ten, are in no danger of losing their reward in England: should any of them, on the other hand, hide their sacred talent, and pursue the things of this world; the freedom from prejudices, with which we are charged, enables us to give such a proper reward also.

After admitting that deserved censures may be passed on the clergy for having, in former days, espoused the cause of arbitrary power, he adds: 'But if objections lie against them on this score, it should not, on the other hand, be forgotten that the first legal stand against the iniquitous designs of James the Second, was made by the heads of the church of England, who took the lead in resisting him, at a time when it was far from clear that he would meet with the reverse of fortune that shortly after befel him.'

It was very clear, that if the heads of the church of England united with the people, the crown could not persist in the measures then pursued. Whether the desire of preserving church power at home, rather than of consigning it back to Rome, had not some influence on the conduct of the clergy at that time, let our Author enquire. If power of any species is in danger of ever being unduly exerted, it is of no importance to the ass *whose* panniers he carries. The duty of the people is to see that they are not overloaded by any body.

After all, to bring the point to a short issue; what is this want of veneration which our Author so much complains of? He certainly knows human nature too well not to be sensible that whoever possesses power, whether civil or ecclesiastical, is tempted to extend it as far as it will stretch; consequently in a nation which forms any pretensions to the just rights of mankind, a jealous circumspection will always accompany the veneration with which the governed regard the governing. Enough power still remains for a *just* exercise of it; but if ever we are brought to pay that *little too much* regard to power, which our Author contends for, farewell all pretensions to a free government!

We must be a terrible people if the following strictures have any foundation broad enough for them to stand on:

The usual extravagances which heat of youth and warmth of passions universally inspire, are in this country carried to lengths unheard of elsewhere. The strangest excesses of all sorts equally prevail among the high and the low. Our daily papers are full of them, not a few originals in their kind; but many of them are often attended with the most serious consequences; those arising from intoxication especially, are sometimes terrible. It is even said that in the brutal fury of drunkenness men have gone so far as to associate themselves by mutual oath for the destruction of the first of their fellow-creatures who might unhappily fall in their way, and have too faithfully kept their word.

Certain it is that a proneness to mischief is among us too commonly the result of a debauch; our restive, impatient spirit, at all times averse to much controul, becomes then incapable of any.

Now would not any foreigner imagine on reading this passage—but stop! every poison is said to furnish its own antidote; and a passage within a few pages of the former will correct the malignity of it better than any thing we can urge against it:

Of all the accusations prejudice has formed against this nation, there is none more void of truth, than that which the French, of all our neighbours, are perpetually urging against us, (if indeed it may not be affirmed they are the original inventors and propagators of it) the charge of a ferocious disposition, prone to indulge itself in scenes of blood and barbarity. If by this, they would mean no more than a fondness in our lower classes for pastimes of the rough, gymnastic kind,

kind, the combats of animals, and sometimes of gladiators, there is no denying, that, till very lately, exhibitions of this kind were highly favoured, and even met with encouragement and applause from no few of the better sort. Neither can it be dissembled that countenance is still given to some remains of those boisterous and inelegant amusements. But if the French, or any other misrepresenters of our customs and manners, led away by such appearances, infer from thence, that we are of a sanguinary, cruel temper, they certainly go wide of the mark. Humanity is an appendage, which no foreigner well informed, and conversant in our ways and real character, was ever backward in allowing us. All our laws and civil regulations powerfully favour and second such a spirit. There are few instances of private, and none of public or legal cruelty among us, comparatively with those exercised in other countries.

As the before mentioned horrid drunken associations are not excepted in this defence of our humanity, we will pass them over.

Our Author repeats the frequent charge of suicide on the English, which is so often copied by one Writer from another. 'The most fatal of those habits for which we deserve to be stigmatized, is that amazing propensity to self-destruction, which distinguishes us in so deplorable a manner from every other civilized nation.' Mercy on us! what between drunken associations to kill others, and this amazing propensity to kill ourselves, it is a wonder that so many of us remain alive! But, seriously; the Writer in a passage above has appealed to our news-papers as full of instances of the extravagance of the passions among us; and with regard to such accusations, it may be sufficient to repeat what we lately observed on a similar occasion; that if the foreign Gazettes descended to such minute domestic occurrences as our numerous papers of intelligence do, this and many other stigmas might be transferred to the continent. It has been said, by one of our late travellers, that there is scarcely a night passes but persons, more or less, are found murdered in the streets of Paris, which the Parisians look on as things of course. If the like happened in London for one week's continuance, the whole metropolis would be in a consternation.

It is strange what lengths Writers will go when a principle is once adopted. Thus we are told, 'the fair sex are not in the least inferior to the men in that horrible species of intrepidity, and are prompted to it by motives equally frivolous; though commonly their inducement to act such terrible tragedies is love, a passion that commits more ravages, and does incomparably more mischief in this country, than in any other whatever.'

Yet when our Author is dwelling on the effects of the same passion among the Spaniards, and instances the vindictive temper both of men and women on the discovery of falsehood; he  
adds

adds respecting the former, that their 'resentment, when they are unfaithfully dealt with, often produces scenes of the most tragical nature; no nation in Europe being more jealous, and suffering more from the terrible effects of that most unfortunate passion.' This latter passage, to say no more, sufficiently acquits us of the incomparable excess of mischief produced here on the score of love.

Our views in amorous engagements, moreover, obtain a better verdict, in the passage immediately following the tragical one above given:

'Strada, in his History of the Low Country wars, says that Mars only travelled in other regions, but had fixed his principal seat and residence in those; it may with equal propriety be asserted, that love, however known in other countries, is no where else so powerfully felt as here; where daily instances evince how effectual and extensive its dominion is over the inhabitants of this island, from the highest to the lowest. Whence foreigners observe very justly, that connections arising from its influence, are of a much more serious nature in England than in most other places; where love is oftener treated as an amusement, than as an affair of real importance.'

Here we begin to be reconciled with ourselves: for if love gives rise to more serious connections here than elsewhere, it shews that we can make even this arbitrary passion subservient to the dictates of common sense, and that we act in general from more steady motives than our more volatile or less virtuous neighbours.

It is by no means with an invidious view that the above passages have been contrasted; but being such as they are, they only evince how difficult it is to avoid inconsistency by entering too minutely into such disquisitions, and finishing separate parts of the picture in too strong colours. We now pass on to the French.

Our Author gives a very striking and just display of the barbarity of French manners before the reign of Lewis XIV. when both the country and inhabitants underwent a remarkable change, by an almost sudden transition; not that their present state is by any means enviable:

'From this justly celebrated epocha of Lewis the Fourteenth's reign, the French may be considered as quite another nation; their genius, ideas, and manners, then underwent so thorough and radical an alteration, as would render inapplicable to the present race, the reflections that would be true in regard to their ancestors.

'As much as the latter, from a consciousness of their freedom, were apt to be restive and untractable, and ready to break out in opposition to government, their descendants are become supple and obedient without measure; and though representations, or rather supplications, are sometimes made to the throne, by such whose legal functions intitle them to that liberty, yet the main body of the people are tame and passive in their expectations of seeing any grievances redress;



redrest; and have nothing of that promptitude to proceed farther, than bare complaints, of which the seditious nobility of former days knew so well how to avail themselves.

From this universal depression of all classes, they retain little of that boldness and fortitude of speech for which they once were so renowned; and in whatever relates to public affairs, rather insinuate than declare their minds.

Though they excel in every species of intellectual endowments, and yield to no people in the advantages resulting from a polite education, yet they seem to value themselves much more on the ability they derive from thence of making themselves acceptable, and admired in company and conversation, than intent on using those valuable acquisitions on nobler and more serious occurrences.

True it is, indeed, that opportunities of this sort cannot be so frequent in an absolute monarchy, as in a free country; but as there still remain some, they who are stinted to them should, for that very reason, lay themselves out to improve them to the utmost.

But this is far from being the case with the French; who, whenever occasions offer to display their talents in discoursing pertinently on matters of state, seem rather studious to avoid giving offence to the higher powers, than solicitous to handle the subject with fullness and propriety; and therefore content themselves with cautious indications of what might be said; and shun those deep disquisitions into things, which, however they might evince the capacity of the speaker, would certainly render him obnoxious to those whose friendship and favour he prefers to the dangerous honour of being esteemed a man of eloquence and resolution.

Thus the frequent harangues made in their parliaments, or, to stile them more properly, their courts of judicature, and in their provincial assemblies of the states, favour but little of strength and firmness; though the language may be laboured and refined, and the rules of rhetoric observed with great accuracy and precision, they are absolutely void of that energy of thought, which even when alone can give life to the commonest words; but without which all the powers of diction are fruitless and insipid.

Notwithstanding the parade that is made in France of the beauties of those speeches, they can please no person conversant in manly, solid eloquence, such as disdains to be fettered by any other regulations than those of truth and argument.

To speak, however, of these performances with impartiality, it must be allowed that sometimes (not often indeed) one meets with such as have their merit; but it is at most of the secondary kind. Elegance it may be called, but not eloquence. It may participate of the wit and politeness of a Pliny in his panegyric; but not of the force and grandeur of a Demosthenes or a Cicero in their orations.

From these premises it follows, that whatever magnanimity the French may possess on all other emergencies, such as in the usual concerns of life between individuals, or in a military capacity (in both which instances it were injustice to deny them a very honourable share of courage and spirit) yet in a civil and a political light, they are amazingly degenerated; and are fallen to a degree of pusillanimity and abjectness equally low with that of any European nation

tion whatever ; for though forms of law still remain, their validity cannot preponderate against court favour ; which, whoever can secure, may bid defiance to all the laws and judges of the kingdom.

‘ This they are so well aware of, that all who have any affair in litigation, are much more anxious to procure friends and supporters among those who are known to have the ear of men in power, than in preparing arguments against the day appointed for the trial of their cause ; sure of winning it, however weak the latter may be, provided they are seconded by the countenance and protection of the former.

‘ The great wish and study therefore of a Frenchman is to ingratiate himself with the *grands*, and what they rightly call *les puissances*, those who are invested with the offices and authority of the state ; to obtain some portion of which, is the capital aim of every man who aspires at any degree of consideration.’

This political character of our neighbours almost obliterated every fault our Author found with the English in the same point of view. It is needless to attend to the other parts of their character, which are described agreeably, but, like all the rest, too diffusively.

When we arrive among the Italians, affairs are still worse than in France :

‘ That part of the Italian nation which inhabits the country, where formerly flourished the most renowned of its ancestors, is, by a sad reverse of things, become the residence of the most degenerate of their descendants. It is principally at Rome we find the fewest traces of the heroic character of the ancient Romans. Valour, eloquence, and the spirit of liberty, the three pillars on which they erected the immense edifice of their power and glory, are, in a manner, trampled upon in modern Rome ; where ignorance, idleness, and pusillanimity, lord it over the minds of the present race, with very few instances of exception.

‘ The sole inheritance they have derived from the old Romans is precisely that portion of their character which made them ridiculous and despicable, the genius of superstition, that infects whatever relates to the practical part of their religion ; which, exclusive of the absurdity of many of its tenets, is here held out to the multitude as a matter of pastime and amusement, and serves to fill up the many hours of vacancy and leisure resulting from a general inactivity of life. These exhibitions of ecclesiastical pageantry seem perfectly calculated to engross the attention of the crowd, nor less adapted to the taste of the numerous actors, who perform the many various parts assigned them with remarkable expertness and zlacrity ; indeed, some of the first members of the community are occasionally proud of making a capital appearance in them.

‘ While immersed in these preposterous occupations, and thence justly become the derision of Europe, they yet retain the stile of that triumphant people before whom the nations trembled: The S. P. Q. R. is inscribed or carved on every monument to which the public has contributed ; and there still subsists among them an assembly that calls itself the Senate.

‘ After

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‘ After recording these proofs of vanity, no body will wonder that they should frequently assume airs of importance and majesty, and speak of themselves as if they were the adequate representatives of the people whose name they have inherited.

‘ The grandees at Rome, the majority of whom are ecclesiastics, may justly be reputed the most unhappy persons of their rank. The tax they pay for greatness far exceeds its worth; and they are continually deprived of the most essential comforts of life by the constraint and regulated forms of pride that accompany their most insignificant actions, as well as by the studied solemnity without which they are cautious never to expose themselves to the eye of the world.

‘ The ruling passion that actuates them all is a love of pomp and ostentation, which helps as much, or more than any other cause, to consume their revenues; but this they readily submit to from a consciousness of the admiration and applause a display of exterior grandeur and magnificence commands from the public; whose principal favourites in this country are those who regale their sight with gaudiness and finery.

‘ As they set the example, so they are closely copied by the inferior nobility and gentry, in a reserved, unsociable disposition, that induces them to avoid much reciprocal intercourse, and studiously to keep aloof, as it were, from that sort of festivity which consists in a frankness and hilarity of manners. No people in Europe are less acquainted with what is called good fellowship; to which their aversion arises partly from the general narrowness of their circumstances, and partly from their excessive oeconomy, not to call it niggardliness, in every kind of expence but that of equipage; the only article, together with its appurtenances of dress and liveries, on which they are apt to be lavish. Their chief entertainment is to parade in their coaches abroad, while the utmost parsimoniousness restrains them at home from that good cheer and convivial merriment, which, in other countries, render domestic enjoyments the most valuable and attractive. But of these they know scarce any thing more than dry uninteresting conversations; wherein their natural cautiousness presides with so very oppressive an influence, that as whatever is said in those meetings is, by the circumspection, or rather timidity of the speaker, carefully calculated to give no sort of offence either to individuals, or to the government, the same depression of mind deters them from launching into any subject worthy the attention of any audience whatever.

‘ The clergy have made this part of Italy their seat of empire; and compose a monstrous proportion of the inhabitants, not only at Rome, but throughout the whole ecclesiastical state, as the Pope’s dominions are very pertinently called. Whatever relates to government, civil as well as religious, is vested in the hands of the priests: a race of mortals who seem here to be considered as the only beings fit to manage and direct all affairs, unless it be those of the military list; wherein, however, if they do not assume the executive, they fully arrogate the directive part. Few employments of any dignity or importance are out of their possession; and if we except the illustrious house of the Colonnas (which claims the station of High Constable by inheritance) there is not, perhaps, one noble family, a lay-mem-

ber of which is decorated with any post of prime eminence. Such is the reverence the clergy have had the dexterity to propagate throughout all classes of men for their order, that the highest pinnacle of honour and ambition is to be considerable among them; and attain to the preferments reserved for those only who belong to their body. No family esteems itself so truly distinguished and conspicuous, as when some individual of it is a member of the sacred college; the title given collectively to those whose persons are known by the name of Cardinals. This appellation, in the ears of a modern Roman, sounds as lofty as that of *Imperator* did among the ancient. And as the wishes and endeavours of these aimed at meriting that salutation from the legions, the others are no less eager and indefatigable, and spare neither pains nor purse in procuring that distinction from the papal court; where the spirit of venality reigns with a boldness and uncontroul not exceeded, perhaps, even in our electioneering scenes in England; between which and those of the Vatican the sole disparity consists in the smaller number of the bribed, and the less noisy and tumultuous methods of corruption.

Such are, in general, the Romans of this day; and though some particulars of this description are not unapplicable to the other Italians, yet they suit with more propriety the character of the former, who seem to be the most remarkable for those peculiarities that distinguish their countrymen from other nations.

Italy contains an amazing multitude of idle, and therefore needy wretches, uninstructed in any lawful calling, unprincipled in their morals, and glad to embrace any mode of living that will exempt them from labour. Hence the prodigious numbers of hangers-on about the gates of convents and monasteries; the offals of whose tables are, at stated times, bestowed on the crowds of beggars that lie in wait for them with an avidity that must convince every spectator how little else they have to depend on for their subsistence.

These remarks are amplified by an examination of various particulars, the conclusions from which are thus emphatically summed up:

‘From what has been premised, we have a right to infer that pride, indolence, effeminacy, and ignorance, are the four cardinal virtues of Italy.’

We now come to the Author’s account of the Spaniards; but of this people, and of their country, enough has, perhaps, been said in our accounts of Mr. Baretti’s work: we shall, therefore, proceed to the second volume of these *characteristics*, which, as before observed, contains the characters of the Germans and the Dutch; both of which are extended with the proximity of a German commentator. The following passages, it might be thought, would not leave much more to add; without entering into details of particular customs and local descriptions.

‘It has often been asserted, by the French especially, that the Germans are slow in the apprehension of things, and heavy in their proceedings. To which it may be answered, that they are usually very solicitous thoroughly to comprehend what they go about; and more intent

intent to secure success by labour and diligence, than willing to risk it by hurry and precipitation. This is the natural result of their phlegmatic disposition; a state of mind that holds the passions in a happy subjection to reason and reflection; by substituting coolness and serenity of judgment in the room of impetuosity and fire of imagination; the suppression of these making way for that even temperature of the soul which enjoys all its various sensations with calmness, and is not easily moved from its poise.

‘ This habit of deliberation renders the Germans less liable to be actuated by violence in their resolutions, than many of those who boast of the superiority of their councils. Hence proceeds that moderation which preserves the Protestants from being held in as much hatred and abhorrence in the Romish parts of Germany, as in the other countries of that communion. Most of their religious wars were much less prompted by inconsiderate zeal than political motives; as plainly appeared at the treaty which terminated their domestic troubles, by the facility with which all spiritual matters were accommodated.

‘ Whatever the difference of opinion may be touching their intellectual endowments, their moral qualities have never been called in question. Their benevolence, friendliness, and hospitality, are well known; and their candour and sincerity are almost proverbial. Their manners are plain, simple, and little altered from what they were ages ago: and if they have adopted many foreign usages, yet they have had an eye to propriety in their imitation, and have not been the fervile copiers of the French in their needless refinements, nor of the Italians in their false notions of grandeur. Thus their tables have an ample sufficiency, without endless niceties; and their ways of living are generous, without being profuse. Though lovers of state, yet their Princes indulge in the most friendly and frequent intercourse; and never permit an ill-grounded pride to obstruct the pleasures of good fellowship and agreeable society. Very different herein from those of Italy; among whom an approximation is almost impracticable, from the preposterous difficulties they find in adjusting the ceremonial to be observed between them.

‘ This is the more remarkable, as the German grandees are of all people the most infatuated with their birth, tenacious of the prerogatives annexed to it, and desirous of augmenting them by an accession of titular honours.’—

‘ The German Princes live entirely *suo quisque more*, each after his own way; and excepting the spirit of ceremoniousness, in which they all agree, seem not in the least inclined to make any particular Sovereign belonging to the Germanic body, the peculiar object of their imitation, how great soever his reputation or power; this would be an avowal of his national pre-eminence, and a sort of tacit homage to it; concessions which their pride and loathsomeness of soul render them industrious to avoid.

‘ The models, therefore, they copy after, are usually fetched from other countries; and they are very desirous of being thought the introducers of any improvements derived from abroad. But even in these they are studious to strike out such marks of disparity from the original pattern, as may sufficiently shew them to be chiefly guided

by their own notions, and to stand in no need of the produce of foreign invention; a talent of which the Germans are fully persuaded they possess a more copious measure than any other people whatever.

‘The consequence of this frame of mind is a remarkable variety in the humours and manners of their different courts, which are very far from reflecting the image of each other, and in many instances affect as little a resemblance as possible.’

In attentively perusing the characters of the Germans and Dutch, the Reader will often encounter a repetition of the same sentiments and remarks, varied only in mere expression.

The Dutch, however, appear to be our Author’s favourites, the chief fault attributed to them being a too great love of money: and the singular circumstances attending the history and situation of that people have enabled him to render his account of them the most entertaining part of the work.

We consider the following extract as the best written part of the character. After mentioning the advantageous account of Holland, given by St. Evremond, the Author observes,

‘Other French Writers, much less impartial, have represented the Dutch in a very unfavourable light; and speak of them as being, with very few exceptions, a rough, unpolished, ill-bred people.’

‘If we ascend no higher than the vulgar classes, the assertion is altogether true enough; but nothing can be more false, if we apply it to the better sort. They are, it must be allowed, less inclinable to society, and less tolerant of sudden familiarity from persons with whom they are unacquainted, than the French, who, as Erasmus in his *Diversoria* well observes, behave with people, at first sight, *veluti cum olim notis ac familiaribus*, as if they were old friends and acquaintance. But still they are sufficiently affable to satisfy a moderate man, who can be contented with plain manners, and who seeks not in a vain flow of unmeaning phrases, an opportunity of making a suitable return.’

‘The truth is, the Dutch are, in general, a candid, downright people; and as application and industry are the only paths they seek to tread in, and the only helps they chuse to depend on, they neither study nor stand in need of any refinement in their behaviour, which is usually attended with much frankness and simplicity; an openness of thought and freedom of speech characterises most of them; and they seldom are conversant in fraud and deceit, for which indeed their native bluntness very happily disqualifies them.’

‘This neglect of the arts of insinuation, or what some have not improperly termed artifice and flattery, has subjected them to the censure of the difficult part of mankind, who require blandishments, and a complimentary stile from all they meet. These talents they certainly possess not; but still, if deeds are preferable to discourses, there lies no just complaint against them for want of humanity; in the real exercise of which they are by no means defective, as abundant proofs may be given.’

‘That they are of a friendly disposition, and easy to live with, is evident beyond dispute, from the number of strangers who settle

and prosper there, without exciting any jealousy among the natives; who, perhaps, of all mankind, are the least tainted with the vice of nationality; and deal their good-will and favour indiscriminately to all who deserve them, without inquiries about their religion or country. In these respects the Dutch, not less to their singular emolument than credit, seem to be the people most practically sensible of the truth of that fundamental maxim of all political felicity, which condemns to oblivion those accidents in a man's character, which, as he cannot prevent them, he is not answerable for.

They have been accused of inhospitality, and a shyness to foreigners; but when we reflect on the frequency of these, the suspicions that wait on the character of many, and the uncertainty which accompanies that of most, it is no more than reasonable and prudent, they should take time to scan the merits of their guests, by the only sure test, that of their conduct, which, when praise-worthy, never fails to entitle them to all the encouragement they have a right to expect.

It has also been said they are deficient in personal generosity, and very unwilling to grant pecuniary assistance; but this may be partly accounted for by the perpetual use their incessant vigilance and industry are employed in pointing out for their money; and by the experience most of them have had, that few persons, watchful of opportunities, need ever be driven to the necessity of depending on another's bounty. These considerations, one may presume, contribute to harden their hearts against the solicitations of those individuals, whose poverty arises from self-neglect; and who therefore stand little or no chance of any countenance in Holland; where a manifest continuity of endeavours to thrive, is the only recommendation to patronage, which, in case of such a credential, is not difficult to obtain; as frowns and censure are never the portion of indigence when unmerited, and incurred through the unavoidable mischances that will sometimes befall the most prudent. Distress of such a nature is always sure of meeting with comfort and relief; and none are abandoned to their evil destiny, but such as are unfortunate through their own fault. There is no country where greater scope is given, as well by public as by private support and furtherance, to those talents whose exertion is the most lucrative to the possessor; as may be clearly evinced by attending to the methods practised in the settling and improving of their plantations abroad, and the carrying on many of their commercial undertakings at home; both equally profitable, through the wisdom of their various regulations, to all the parties concerned in these seldom unsuccessful adventures.

Allowing, therefore, for that modish vice among them of complacency and exultation in their superior riches, which naturally engenders some degree of indifference and slight for such as are inferiors in this particular, we are not to refuse them an acknowledgement of the many good qualities which amply counterbalance these defects; which, after all, are but too commonly found every where, and possibly fall under so much notice and censure here, only from the greater number of individuals in circumstances that set them above unnecessary complaisance, and that are apt, at the same time, to infuse a confidence and overbearingness, which nothing can

counteract but those principles of gentleness and moderation, instilled by a liberal education; an advantage very few of them possess, from the general neglect in their early days of every thing that is not conducive to pecuniary profit.

This, to the Dutch, is an object of the same consequence, glory and conquest were formerly to the Romans, and for which their avidity is equally restless and impatient. As that military nation treated, a long time, arts and learning with such contempt, that *literæ in homine Romano*, a man of letters at Rome, as Cicero tells us, was a prodigy; and such attainments were deemed trifling, as being useless for the great and sole end of their politics; in the same manner that studious politeness; and those refined modes of intercourse which, though they may be graceful and captivating, are not the sources from which wealth is expected to flow, for that reason are held cheap, and accounted frivolous by a commercial people, wholly ingrossed by that capital object.

Such a disposition excludes not, however, the knowledge and practice of those virtues which are most essential to society; and as the Romans, though rude and fierce in their primitive ages, were yet noble and generous (never, indeed, more worthy of the two latter epithets, than when deserving of the former) so the Dutch; in the midst of that ardour for lucre, which is their ruling passion, have shewn the most real and effectual attention in promoting whatever could contribute to the solid welfare of every individual in their commonwealth.

Their beneficence and charity have been of a comprehensive and a providential nature; and, by obviating the introduction of want and misery into their country, have proved as superior to the humanity that relieves distress, as the science which prevents disorders, is above that which cures them.

A fondness for illustrating his characters by parallels, is apt to betray our Author into wrong comparisons.—Thus:

‘Long after the foundations of their republic had been laid on the firmest basis, and the noblest superstructure erected upon them, at an epocha when they were become the powerfulest nation at sea, and the wealthiest people at land of any in Europe, we find that, like the ancient Romans, in the glorious and triumphant periods of the commonwealth, when they vanquished a Pyrrhus and a Hannibal, and brought the Grecian empire under subjection, they still retained their primitive manners in the midst of every temptation to desert them. Thus, while a Van Tromp, a De Ruyter, and many other memorable names, were asserting the honour of their flag, and carrying the terror of their maritime force through so many seas, and while, at the same time, their treasures seemed inexhaustible, from the prodigious sums they continually expended in defending themselves so vigorously on every side, and in the generous assistance and protection of their allies, still the heads of the state sought no other personal lustre, but that which resulted from their actions and councils, and reserved all grandeur and magnificence for public occasions.’

In the first place, the generality of historians date the corruption of Roman manners from the destruction of Carthage, and



and the subjection of Greece, the very times on which our Author fixes, to celebrate their resistance of the temptations to deviate from the purity of them. Again, he has elsewhere much more justly compared the Dutch with the Carthaginians, than in this instance with the Romans: a nation of indefatigable traders, with a nation of ambitious warriors continually aspiring after foreign conquests. Moreover, by the subjection of Greece, the Romans acquired a vast accession of rich provinces, the residence of polite arts; whereas the Dutch, in their quarrels with France and England, acquired little more by their naval successes than the assertion of their independence against foreign pretensions.

The following excellent observations are by no means unseasonable:

‘The main spring from whence flows this general felicity of endeavours to prosper, the happy talent of avoiding unnecessary and useless expences, is not only the praise of the mercantile and laborious classes, but equally of those whose native patrimony is sufficiently considerable to procure them all indulgences; who, though exempted from the solicitude and care requisite to raise one, are, nevertheless, observant of an orderliness and oeconomy in the management of their income, to which the inheritors of estates in most other European countries, are too fatally strangers. Whence it happens, that while these are squandering them without measure, and often in the most ignominious manner, those are enjoying a decent and reasonable portion of all such pleasures as leave no sting behind, from the recollection of their cost, or of their impropriety: such pleasures, indeed, as to persons of a depraved taste, or a wild imagination, would hardly appear deserving of the name; but which, to a life of sobriety and temperance, are of infinite value by the tranquillity and ease that accompany their pursuit, which has nothing in it of that vehemence and eagerness, which disquiet a mind too much taken up with pastimes, and apt to view them as objects worthy of a serious attention. Another happy result of this moderate and circumspectful disposition, is, that while in England, in France, and in other countries, where scenes of prodigality are frequent, fortunes are perpetually going to wreck, and genteel families are daily reduced to indigence, in Holland, through a cautious and most laudable abstinence from whatever has a tendency to carelessness and profusion, no waste is suffered in any article, however slight and diminutive; and by the continual practice of this savingness, on all occasions, no inconsiderable sums are laid up in the course of years out of middling revenues, and a decent provision is made, at the same time, for all domestic emergencies.’

But we must desist. Had the above work been confined to one half of its present compass, the many judicious remarks to be found in it would have been more connected, and less weakened by amplification,—by which the best sentiments are oftener injured than improved.

It is strange that the Russians were not introduced. A nation so lately forced from a state of barbarity to civilization, and brought to claim equal rank with other nations by whom they were scarcely known, and all this effected by the genius of one man, would have added greatly to the variety of European characters.

**ART. II. Lectures on the Materia Medica: Containing the Natural History of Drugs, their Virtues and Doses; also Directions for the Study of the Materia Medica; and an Appendix on the Method of Prescribing.** Published from the Manuscript of the late Dr. Charles Alston, Professor of Botany and the Materia Medica in the University of Edinburgh, by John Hope, M. D. Professor of Medicine and Botany in that University. 4to. 2 Vols. 1l. 11s. 6d. Boards. Dilly. 1770.

**D**R. Alston reduces all the subjects of the Materia Medica under three general heads, which are commonly called the three kingdoms; viz. the mineral, vegetable, and animal.

The several subjects of the mineral kingdom are treated alphabetically, in the following order: metals, water, salts, sulphurs, earths, and semi-metals. In the vegetable kingdom we have the roots, barks, woods, herbs, flowers, fruits, seeds, gums, resins, resinous gums, and concreted juices.

We shall give our Readers a short article from each kingdom. — From the mineral we shall take the

# OSTEOCOLLA:

## SECT. I.

\* *Osteocolla offic.* *Osteocolla*, alias *offrifragus*, *osteites*, *stelochites*, *ammosteus*, *osteolithos*, *holosteus*, *Worm. Mus.* 53. *Osteocolla offic.* *Dale*, 39. *Osteocolla*, *Charlet. Foss.* 22. *Osteocolla*, *Schroder.* 361. *Lapis offrifragus* (cujus 2 species) *De Boot*, 416. *Osteocollus*, *Aldrov. Mus. Metal.* 626. *Schw.* 387. *Osteocollus crustaceus*, *Gesner. Rar. Foss.* 30. *Dale*: The bone-binder. — This is a friable, not very hard chalky substance, of a white colour, and insipid taste, commonly in cylindrical pieces, of different sizes, knobby without, hollow within, or filled with a dry earth.

It is found in the Palatinate, Saxony, Silesia (*De Boot, Worm.*) growing among sands. "It is found in Germany, as also in England. . . Sometimes the roots of living trees are found charged with this kind of substance." *New Dispens.* p. 173. Vide *Charlet.* l. c. — *Thomas Erasmus* wrote an epistle de lapidis sabulosi, qui in Palatinatu ad Rhenum reperitur, historia, ortu, natura & causis. Extat in opusculis suis medicis. Francoforti 1590, in folio. In the *Phil. Transactions*, No. 39. for Sept. 1668, p. 771, there is an extract of a letter, from Prof. *Beckman*, concerning this stone.

"The osteocolla, says *Beckman*, grows only in a sandy, not gravelly soil; neither in any rich or clayey ground; and being found above the surface of the earth, you may still find downwards of its branches, till you come to two mens depth under ground, its

REV. NOV. 1770.

A \*

branches

branches commonly growing freight up, yet sometimes spreading sideways. The branches are not all of equal thickness, and the farther from the common stem the thinner; the stalk usually equalling the thickness of an ordinary man's arm or leg; and the branches the thickness of one's little finger. It is found by this mark upon the sand, which is here every where yellowish: there appears a whitish fatty sand, which if dug into, hath under it, a dark, fatty somewhat moist and putrid matter, like rotten wood, called the flower of this substance. When found it is altogether soft, yet rather friable than ductile; so if one would have a whole piece, with its branches, he must carefully remove the sand from it, and let it lie so a-while; for exposed to the sun for half an hour or so, it grows as hard as ever. It requires time to come to maturity, for in the place where I digged some of it last year, I this year found others, but they remain still soft and friable, though now in the fifth month." Thus Mr. Beckman, L. C.

"Osteocolla . . . in terra radicatur, ubi ramos habet diversæ crassitie, radices passim per terram diffundit, forma coralli supra terram assurgit, multis tuberibus aspera & inæqualis, nec nisi annuo spatio maturificat." *Albin. Græc. MS.* p. 32. "Crescit per arenam forma corallii." *Schroder.* 361. Vide De lapide osteocolla inquisitio, auctore *Ambrosio Brusero*. Noremberg. (*Phil. Trans.* No. 467. p. 373.) who with *Newman* derives it from the popich radices. "Quæ si vera sunt, sequitur, in illo loco ubi hoc anno osteocolum extractum fuit, altero anno nullam ibi novi concensationem expectandam esse." Vide *Carthusius. M. M. i.* p. 173.

#### SECT. III.

• It is absorbent like chalk; commended in supere albo and agues, and is said wonderfully to forward the generation of the callus, and consolidation of fractured bones.—It is given to ʒij; and is also outwardly applied. *Credat qui vult.*

"Celebratur ad ossa cito glutinanda, quippe materiam callo idoneam citissime suppeditat, adeoque glutinationem maturat. Adhiberi potest interne a ʒj. ad ʒiſs. & externe in catapl. emplastris, &c. Præparator levigando cum aqua geranii. Cremor Weinlini prodest hypochondriacis." *Schrod.* 361.

• It is an insipid, dry, thirsty earth, and effervesces with acids like chalk; but I could not, by a chamber-fire, reduce it to calx viva, though *Margraaf* did it by only distilling it in a retort. Vide *Eff. & Obs.* vol. ii. p. 187, so that it is absorbent. Yet I think its effects on fractured bones wants confirmation, though attested by *Matthiæolus*, *Dale*, &c.

"Compertum est a compluribus in Germania, perfracta ossa procul dubio sanari triduo aut quatrinduo, hujusce lapidis ʒiſs. pondere potu ac rubro meraco, cum mane tum vespere hausto. Sed interim os fractum restaurare, æquare, ac asserulis circumquaque munire operæ pretium est; & affectum locum illinire unguento ex geranii radicibus æruleum florem gerentis & lactantis suis axungia." *Matth.* p. 961.

"Memini me *Reystadii* didicisse incolas uti lapide *Reimburch* dicto. Illius enim ʒj. in vino rubro exhibet, in quo prius vinca perviaca madefacta fuerit per noctem; idque mane per dies 4 aut 5 atque hac ratione dolores eximunt, graviaque symptomata, fracturasque intra 4 aut 5 dies sanant, magna cum omni admiratione; cosæ rei ocu-

laris ipse sum testis, ejusque rei *Matthiolus* mentionem fecit. Eodemque lapide uti præterea solent; in formam cataplasmatidis redacto; cum geranio contuso, & oleo olivarum, vel rosato, tam felici successu, ut sine dolore ac inflammatione partis, ossa coagmententur. Quod incredibile videri possit nisi præter me innumerabiles alii oculati & idonei testes extarent." Thus *Quercetan.* as quoted by *De Boet*, p. 419.

"Hæc tamen vires extenuare videtur *G. F. Hildanus*, l. i. observ. 90. ubi inquit graviter errant impostores nonnulli, qui hoc lapide se fracturas paucorum dierum spatio posse curare gloriantur: attamen illum singulari quadam virtute & proprietate occulta generandi callum, præditum esse certum est. Eo enim, refert idem, se curasse fracturam completam & compositam 30 dierum spatio, in senem, quæ alioquin duorum mensium in spatio curari nequiverit. Verum experientia doctus monet, in corporibus bene habitis & juvenibus caute eo utendum esse. In iis enim callum nimis magnus generari solet, ut deformitatem inducat. Quocirca hoc genus remedium saltem in senibus & extenuatis, quibus languet calidum innatum, adhibendum esse censet." Thus *Wormius*, p. 53. "Ossifragi lapidis etiam mentionem facit *G. F. Hildanus Observat. Chirur.* cent. 3. obs. 90. in qua circa finem hæc scribit. Ego etsi ipsum in fracturis ossium præstantissimum esse, controversiam vocare minime contendam; attamen intra tam paucos dies, ut scribunt *Matthiolus* & *Quercitanus*, ossa fracta sanare posse, non facile mihi persuadere possum." *Fellius* in *De Boet*, p. 421. That it will cure fractures in three, four, or five days, is absolutely incredible; the *oculati testes* might have been imposed on; and *Hildanus* denies the fact. But *Hildanus* owns it much shortens the cure. True; but there was lately in our infirmary a complete and compound fractura cruris, of a maniac person, cured in (as I remember) fourteen days, without taking any osteocolla; so that he could walk without any dressings on it. And if there was any such virtue in the osteocolla, it would never have fallen into disuse as it has done."

From the vegetable kingdom we shall select our Author's account of the

## FRAXINUS.

### SECT. I.

'Fraxinus. Off. Fraxinus excelsior. *B. P.* 416. *T.* 577. Fraxinus, *Dod.* 833. *Ger.* 1472. *R. Syn.* 469. *F. vulgaris*, *Park.* 1418. *F. vulgarior*. *J. B.* i. ii. 174. *R. H.* 1702. Fraxinus, floribus, nudis, *H. Cliff.* 470. The common ash, or ash-tree.

'It grows wild in our woods, as well as in hotter climates, flowering in February and March, and ripening the seed in October. It is a large beautiful and useful tree.

"Fraxinus in sylvis pulcherrima, pinus in hortis,  
Populus in fluviiis, abies in montibus altis:

Sæpius at si me, Lycida formosæ, revisas,

Fraxinus in sylvis cedat tibi, pinus in hortis."

*Virgil Ecl.* vii. v. 65,

Semen lingue avis dictum, folia, cortex raro lignum, usualia sunt potius medicinalia.

"Latini nomen etymon probabile apud grammaticos non invenio: nam a frago dici, quod in fragosis locis nascatur, aut a φραξις, sepimentum, quod ad sepes conficiendas utilis sit, minus placet." *R. H.* All agree that our ash is the *fraxinus* and *μελια*, of the ancients. For though *Dioscorides* does not describe it, yet *Theophrastus Hist.* lib. iii. c. xi. p. 181. does, and also *Pliny*, but less accurately. "Fraxinus . . . procera ac teres, pennata & ipsa folia; multumque Homeri præconio, & Achillis hasta nobilitata. Materies est ad plurima utilis." *Plin.* lib. xvi. c. xiii. p. 384.

## S E C T. II.

\* The bark and leaves are attenuating, deobstruent and diuretic; called splenic, and lithontriptic; and commended in the spleen, jaundice, dropsy, gravel, excessive fatness, lues venerea, &c. and externally as discutient. The seed, being more oily, is preferred by some as a better diuretic.

"Folia siccant valide, curantque ictus serpentum. Sed usus sunt rarioris. Cortex & lignum, siccant itidem, attenuant, splenis duritiem specificè emolliunt; diuretica sunt lithontriptica, eaque non è postremis. N. sunt qui lignum die Joan. Baptistæ cæsum, vulneribus solo affricatu mederi credunt; cadunt autem alii ante solis ortum, alii ipso meridiani temporis puncto. Semen (foliis adhærens) calfacit & siccant valide, conducit epaticis, pleuriticis, calculosis. Præparationes sunt, 1. Extractum ex corticibus. 2. Oleum, ex ligno. 3. Sal com. ex cinere corticum. N. sal ex ligno incinerato vulneribus intus & extus, cum felici successu, usurpatum vidi." *Schroder*, p. 592. Vide *Hoffman*, *Mangeti*, p. 416.

\* For 1. The bark is of a bitter, somewhat musty, and subastrigent taste, and peculiar smell, when green only: as are also the leaves, but not musty. The seeds are bitter and oily. The bitterness is not excessive, far less the stypticity. "Corticis infusum vel decoctum, vitrioli solutionem, gallarum instar, nigro colore tingit." *Geoff.* iii. p. 497. I made an infusion foliorum, and also summitatum, sine foliis, separately, more tea; and, after a day's maceration, poured into a glass of each a solution of vitriol, which turned them greenish dark and opaque; and they precipitated slowly. They did not turn tinct. heliotropii red; nor did ol. tartari make them fetid.—2. An infusion corticis, also summitatum, but not foliorum, reflects the blue, and transmits the orange rays of light, but not so strongly as the lignum nephriticum, or more faintly. Acids and alkalies have the same effect on both. Ash-tops and leaves are commonly burnt for the lye they afford, which is used in bleaching. "The leaves analysed give a great deal of acid liquors; much oil and earth, a little urinous spirit, no volatile salt, and a moderate quantity of fixed salt." *T. Hist.* p. 333.—3. *Dioscorides*, lib. i. c. cviii. p. 58. says, "Fraxini foliorum succus, & ea ipsa tum in vino pota, tum etiam imposita, viperarum moribus opitulatur." A friend told me that by a fomentation of ash-leaves and tops, he cured his dog in a night's time, which, from the bite of a viper, had his head so swelled that he could neither see nor eat. I have used them frequently in discutient fomentations; though I think the antipathy the serpents are said to have to this tree fabulous. "Tan-

taque est vis, ut ne matutinas quidem, occidentesque umbras, quam sunt longissimæ, serpens arboris ejus attingat, adeo eam procul fugiat. Experti prodimus, si fronde ea gyro claudatur ignis & serpens, in ignem potius quam in fraxinum fugere serpentem." *Plin.* lib. xvi. c. xiii. p. 384. "Idem etiam se expertum prodit Ambr. Paræus. At Camerarius contrarium se expertum in serpentibus Germanicis: & D. Charas (*in obs. & experim. de viperis*) asserit se facto circulo & foliis fraxini, qui habuerat circa tres pedes diametri, viperam vivam in eum immisisse, que. folia nihil verita, illico sub iis sese occultum ivit." *R. H.* 1703. This Mr. Geoffroy transcribes, without mentioning Mr. Ray.—4. It is commended in many diseases, as for the spleen. "In libro de Dynamidiis Galeno adscripto legimus, ad splenum, cortices fraxini excoque in vino, & bibat quotidie donec sanetur. Si vis probare, da Porcello per triduum ut bibat, & in quarto occide ipsum, & non invenies splenem." Vide *J. B.* "In poculis ex ligno factis, si quis assidue bibat lienem extenuari aiunt, coque nomine & corticis decoctum quidam exhibent, quo etiam aliqui, vice ligni guajaci felici successu utuntur." *R. H.* For the dropsy, ague, rheumatism, green-sickness, fatness, &c. "Fraxini semina (*autore Hippoc.*) N° x. trita & cum vino pota, urinam ducunt & vulvarum doloribus auxilio sunt." Vide *J. B.*

'According to the analyses in *Geoffroy* iii. p. 496. Fol. recentium ℥ v. gave olei spissi 3ij. 3℔. salis fixi alcali 3℔. gr. xxv. terræ 3xij. gr. ij.—And cort. recentis ℥ v. afforded olei spissi aquâ gravioris 3ij. 3ij. fissura erat in retorta. Salis fixi alcali 3ij. gr. xlv. terræ 3iv. 3ij. gr. ix. Is there such a difference in the quantities of fixed salt and earth? Scarcely. "Semen fraxini incoercibile fere sal volatile, præbet." *Ludov. Ph.* 209.

'The bark may be given in infusion or decoction to 3℔, perhaps 3j. the dose not being determined. I would begin with 3ij. The seed in powder, to 3j. or rather in emulsion. But it is a too common tree to be valued or used now-a-days.'

From the animals we shall transcribe Dr. Alston's account of the scorpion.

## SCORPIONES.

### SECT. I.

'Scorpio, Scorpio terrestris, *offic.* Scorpius, *Aldrov. Insect.* 577. *R. Hist. Inf.* p. 9. Scorpio, *Ionf. Inf.* 95. *Worm. Mus.* 264. *Charles. Inf.* 54. Scorpio, *offic.* Dale 354. The Scorpion—is an eight-footed land insect, with an oval body, jointed tail, armed with a sting, and of a sooty dark colour (though some are of a yellowish white) found in every warm and hot country.

'They are very common in the south of France, the Canaries, Italy, Asia, Africa, America. In Germany and Switzerland there are also some Scorpions, but they are not reckoned hurtful. There is a very curious Memoir on Scorpions, containing several experiments, by Mr. Maupertius, *Mem. Acad.* 1731, p. 317—326, wherein several vulgar errors are corrected. He says,

"There are two sorts of Scorpions about Montpelier; one small, and of the colour of burnt coffee, common in houses; the other lives

in the fields, and is of a yellowish white colour, about two inches long. They are so plentiful about a village called Souvignargues, five leagues from Montpellier, that the peasants drive a sort of trade in them with the apothecaries of the neighbouring villages."

(α) "I made an irritated Scorpion sting a dog, in three or four places (says Mr. M.) in that part of his belly which is free of hair, and an hour after he swelled much, and staggered, and rendered all he had in his stomach and guts, continuing for three hours to vomit, from time to time, a sort of viscid (bave) slaver. The tension of his belly diminished after every fit of vomiting, but immediately swelled again, and so alternately for the three hours: but then convulsions seized him; he bit the earth, dragged himself along on his fore-feet, and, in fine, died five hours after he was stung. I never observed any swellings on the part stung by Scorpions. Some days after I repeated the experiment, and caused seven or eight dogs to be stung by enraged Scorpions, brought fresh from Souvignargues, again and again, so that some had ten or twelve wounds on the same part; yet none of the dogs died, swelled, or suffered any thing but the pain of the stinging. I made Scorpions also sting three chickens under the wing, and on the breast; but none of them gave the least sign of sickness; though I made use of both male and female Scorpions, and newly taken. Hence (says he) it is not easy to determine how many circumstances must concur to render the sting of a Scorpion mortal. And this, perhaps, gave credit to some counter-poisons used in Languedoc, as the oil, in which Scorpions have been drowned, applied to the part, the Scorpion itself bruised on it, &c." Thus M. Maupertuis.

(β) "It is affirmed, that once a mouse, being shut up in a bottle with a scorpion, was stung by it, and soon died; but another mouse being put into the bottle, and also wounded, she had the courage to devour the Scorpion, and the good fortune to be avenged of her enemy and cured of her wounds at the same time. This fact is looked on as certain; and the mouse as inspired by nature with the knowledge of this remedy. Mr. Maupertuis put a mouse and three Scorpions into a bottle: the mouse soon received several punctures, which made her cry out at first; but then, resolving to defend herself, with her teeth she killed all the three Scorpions, but did eat none of them, neither did the stings give her further trouble.

(γ) "It is very remarkable, concerning this insect, what an ingenious gentleman, who lived several years in Barbary, told me he had several times tried, that if it be surrounded with a circle of burning coals, it does, upon the sense of the heat, turn itself violently every way to make its escape; but finding it impossible, and the pain from the fire increasing, it strikes itself twice or thrice with the sting on the back, and immediately dies of the wounds. Others may make what reflections they please on this self-murder; it is to me, beyond all dispute, sufficient to decide the controversy between writers, whether poisonous animals, of the same species, can kill each other." *Mead of poisons*, p. 55. edit. 1702. I never saw a Scorpion alive; but by the structure of the tail, and form and situation of the sting, it seems to me not to be possible for the Scorpion

to sting itself on the back. Neither does it appear probable, that upon its stinging itself it should immediately die. N. B. In the edition, 1745, of *Dr. Mead on poisons*, we have, "The fact has since been confirmed to me by others, who have assured me that it is a common diversion among the soldiers at Gibraltar (where these creatures abound) to make this experiment. This self-murder decides the controversy among writers, &c." p. 95. "Others may, &c," being left out; which ought never to have been inserted. But let us hear *Mr. Maupertuis*.

"It is also reported, says he, in Languedoc, that if a Scorpion be inclosed within a circle of burning coals, it will sting and kill itself. I made an inclosure of coals, and put a Scorpion in it; which, feeling the heat, searched round for an outgate, and finding none, it traversed the coals, which half burnt it. I put it again into the inclosure, and, having no more strength to endeavour to force a passage, it soon died; but without shewing the least desire to make an attempt on its own life. The same experiment was repeated on several other Scorpions, which all acted the same way. The Scorpion's posture of defence gave occasion to this story, but thus sting itself it cannot."

"The same learned gentleman has many other curious things concerning the sting, its perforations, and the bogle whence it issues; the fruitfulness, courage, cruelty to one another, want of natural affection to their young ones, their enmity to spiders, or rather their being their most delicious food, &c. They feed on flies, hoglice, spiders: yea on one another.

"*Terrestres scorpioes, crudus, tritus & impositus, fux plagæ remedium est: esset quoque tostus in eundem usum.*" *Discor.* l. 2. c. 13. totum, p. 92. He gives the symptoms following the sting, *Ther.* c. 6. p. 427, which do not well agree with *Mr. Maupertuis's* observations. "Quidam & ab ipsis foetum devorari arbitrantur: unum modo relinquit solertissimum, & qui se ipsius matris clunibus imponendo, tutus & a cauda, & a morfu loco fiat. Hunc esse reliquorum ultorem, qui postremo genitores supremus conficiat." *Plin.* l. 11. c. 25. p. 274. "Pelli interficique a prole tradit *Aristoteles.*" *Dalecamp.* in *Plinii*, l. c.

## S E C T. II.

"They are called diuretic, and a remedy for the wounds they give; but are of no use here. The oleum Scorpionum was thrown out of the *London Disp.* edit. 1721. as were the insects themselves, edit. 1746. We retain the name, but few keep the substance. "Dose a ʒss. ad ʒss." *Len. Dis.* 496.

"Urinam cient, calculo renum aut vesicæ impeditam (vivi incinerati & exhibiti). Istibus propriis subveniunt, (triti & impositi). *Præp.* 1. Oleum Scorp. simplex. 2. Oleum Scorp. compos. Mesuræ. 3. Oleum Scorp. magnum Matthioli. 4. Oleum Scorp. sanguineum." *Schrod.* p. 871.

"Scorpions feeding on insects, their juices may perhaps be acrid and diuretic; but whether they are so I cannot tell. That their sting prove mortal, the sting must go further in than the perforations,



which are at some distance from the point, and convey the virus into some of the veins, which perhaps the blood, flowing out, often carries away with it; which accounts for the sting's proving so seldom mortal. By some experiments made with common oil on the bite of a viper at London, one would think that the virtues of the oil of scorpions might be owing to the oil only, if it has any. But a great variety of such experiments made at Paris since seem to prove that oil-olive is no cure for such bites; neither, mixed with the virus of vipers, does it enervate its virulency.—See a Narration of Experiments made 1 *Junii* 1734, before several *Members of the Royal Society*, on one *William Oliver*, a viper-catcher, who suffered himself to be bit by a viper, or common adder; and on other animals likewise bitten by the same and other vipers, drawn up by *Crom. Mortimer, M. D.* their Secretary, with some remarks on the cure of the bite of a mad dog; *Phil. Trans.* vol. 39. N° 443, for *October* 1736: wherein it is observed that common salad oil was found an effectual cure of the bites of vipers, even after the the parts were swelled, and other direful symptoms had already followed. See also a *Memoir*, wherein is examined whether oil-olive is a specific for the bite of a viper, by *Mess. Geoffroy and Hunauld, Mem. Acad.* 1737. p. 255—285. Now, since we have no reason to doubt of the facts related in either of these papers, the difference must, in my opinion, be owing to the vipers in England not being so virulent as they are in France.—Oil seems to contribute no more to the cure than as it relaxes the parts, and so assuages in some measure the pain.

“Obstufesco ad Galeni verba, quando, *Simpl. Med.* l. 10. (fol. 75. G.) ubi dixit sputo hominis jejuni Scorpiones occidi, subjungit, propriis oculis se vidisse, & hanc experientiam pluribus vicibus sibi comprobata. Si homines & scorpiones, qui illa ætate Romæ & Pergami nascebantur, similes erant iis nunc in Hetruria nascentibus, licitum mihi sit dicere, bona cum venia Galeni, non possem me credere, hoc niti experientia; namque pluribus vicibus curavi per sex dies continuos sputari a jejunis hominibus & sitibundis in Scorpiones, & Scorpiones non sunt mortui. Moriantur equidem certe, spatio quadrantis horæ, si singulis illorum supra dorsum, tres aut quatuor guttæ olei olivarum infundantur. Unde multo magis stupori mihi est Albertus magnus, qui libro de animalibus recenset, quod immerferit aliquando in lagenam olei Scorpionem, qui ibi vixerit ultra 21 diem se movendo, & in gyrum in fundo hujus olei volvendo. In simili vase, fere pleno, ipse inclusi viperam, &c.” *Frant. Redi Obs. de Viperis*, p. 235. Vide *Nucl. Belg.* p. 266.

Dr. Alston appears to have possessed considerable learning and knowledge in the *Materia Medica*; but his lectures are not drawn up in a very masterly manner; and they are loaded with quotations, many of which are too trifling to merit a place in a work of this kind.

For a farther idea of Dr. Alston's character as an Author, see his *Index Medicamentorum*, &c. Rev. vol. vii. p. 371. Of his *Dissertations on Quick-lime and Lime-water*, vols. ix. 280, and xv. 539. Of his *Dissertation on Botany*, vol. xi. 387.

ART. III.

ART. III. CHOIR GAUR, *the Grand Orrery of the ancient Druids, commonly called Stonehenge, on Salisbury Plain, astronomically explained, and mathematically proved to be a Temple erected in the earliest Ages, for observing the Motions of the Heavenly Bodies. Illustrated with Three Copper Plates.* By Dr. John Smith, Inoculator of the Small Pox. 4to. 5s. sewed. Horsfield, &c. 1770.

WE have heard of a philosopher who attempted to prove that black was white, of another who undertook to maintain that white was black, and of a third who asserted that water was fire. All these believed that they had sufficiently supported the points they had laboured, and they affected those honours to which the public *emolument* of such labours had a claim. Dr. John Smith, Inoculator of the Small Pox, ranks with these. In the first place, however, that justice may be done to his sentiments and his system, he must speak for himself. In his introduction, he says, ‘As an inoculator of the small pox, I rented a very convenient house in the parish of Boscombe, Wilts, by consent of those who call themselves the principal inhabitants: which I had no sooner done, but was prevented by every act of violence in the pursuit of my business, by these malevolent villains, NOYSEY WRETCHES! who actually partake of the nature and quality of that brute, which they daily feed on.

‘To divert myself from these Choirphagi; I placed my attention on Stonehenge, (about six miles distant) a structure which strikes every beholder with wonder, and amazement. From many, and repeated visits, I conceived it to be an astronomical temple; and from what I could recollect to have read of it, no author had as yet investigated its uses. Without an instrument, or any assistance whatever, but White’s Ephemeris, I began my survey. I suspected the stone, called the Friar’s Heel, to be the index that would disclose the uses of this structure; nor was I deceived. This stone stands in a right line with the center of the temple, pointing to the north-east. I first drew a circle round the vallum of the ditch, and divided it into 360 equal parts; and then a right line through the body of the temple to the Friar’s Heel; at the intersection of these lines, I reckoned the sun’s greatest amplitude at the summer solstice, in this latitude, to be about forty degrees, and fixed the eastern point accordingly. Pursuing this plan, I soon discovered the uses of all the detached stones, as well as those that formed the body of the temple.

‘When I had drawn a plan of the whole temple, I laid it before Nathaniel St. André, Esq; at Southampton, a gentleman not more distinguished in the learned world for his universal knowledge

knowledge of the polite arts, than for his benevolent and hospitable disposition in private life. He honoured it with his approbation, and advised me to publish it; and at the same time put into my hands Wood's Stonehenge, the only book I had seen since my undertaking this difficult task. I thought, at the first perusal, he had subverted my whole plan; but soon discovered his error, in having placed the eastern point ten degrees, at least, more northward, together with all the detached stones of the temple.

‘I acknowledge myself greatly indebted to this late ingenious architect, for his curious ichnographical plans of Stonehenge; and have taken the liberty of correcting such errors, as I discovered in them. The plan (except the horizon) in plate the 2d, is Mr. Wood's, with the lines left by which he took the angles of the stones. Plate 1 is my plan, with several additional stones.

‘To these stones, which are the subject of the following work, I appeal for the truth of what is here advanced.’

This was certainly a very singular kind of consolation, which the good Doctor sought, when he was banished by the *Choir-phagi*; and if the dreams of a mind a little disturbed on this occasion, were no less singular, it cannot admit of a wonder. His dreams were these, ‘The outward circle of the temple consists of thirty pillars; these, multiplied by the 12 signs, make 360, as many days as were reckoned in the antient solar year; (or at least I apprehend so). These pillars were crowned at top, with a circular cornish of imposts. All circles were looked upon by the ancients as symbols of the Deity, of eternity, and of the revolution of time. The ancient Egyptians represented the year hieroglyphically, by a serpent with the tail in its mouth; which representation is continued down to us in our common almanacks, with these mottos: *in sepe volvitur annus;* *annus latet in angue*. Whether or not the Druids allowed for the solstices in reckoning the days of the year, I cannot take upon me to say; they must certainly know the number of days, and hours, the year consisted of, from this mathematical observatory. The division of the great circle into 360 degrees, is as ancient as their common parent Noah; if not many ages primæval to the deluge.

‘The inward circle is the lunar month: between it and the great ellipsis you see the phase of the moon, when she is six days old; the Druids then began to reckon her days, till she put on the same appearance again; which were 29 days and 12 hours: here they had an opportunity of comparing the lunar months, with the solar year.

‘At the upper end of this circle, there are six stones standing close together, by which are expressed the harvest and hunter's

ter's moon : she, at these seasons, rises six nights together, with little variation, owing to the small angle she makes. Vid. Ferguson on the harvest moon, p. 130.

Next to this circle is the great ellipsis, composed of seven pair of pillars, with an impost on each pair ; I call them the seven planets, which at present give names to the seven days of the week : the reason why they are described by three stones, or trilithons, I apprehend to be this : the Druids conceived, that each planet had great influence over the seasons ; they never gathered plants, &c. but under the aspects of one or other of them ; a practice continued almost to our times by botanists of great repute. All nature is sensible of the genial warmth of the sun ; the water of the seas would become stagnant, were it not for the moon's pressure on our atmosphere, which causes tides, and many other phenomena unaccounted for ; what influence the other planets may have over us, I must leave to the Reader. Whatever the Druids did, was mysterious, and religiously kept from the knowledge of the vulgar ; from thence, I conclude, these trilithons expressed the three seasons of the year ; the word autumn not being known, in any of the celtic languages, nor among the Jews ; for in the holy Scriptures you have only seed time, harvest, and winter ; or spring, summer, and winter.

These planets, with two stones of the inner circle, give that ovi-form, or egg-like shape to the earth. This is the serpent's egg, or ovum mundi, of the ancients, who were entirely ignorant from whence it proceeded. The Druids, in the creation of the world, conceived all nature to spring from this egg of the earth, which mystery they concealed from the world, in other works, besides this of Stonehenge. Vid. the Ancient Universal History, vol. 1. p. 27, 34, 35, 36. Vid. Pliny's Natural History on the Serpent's Egg. Vid. plate 1. fig. 1. The Serpent's Egg with the Equator, the Tropics of Cancer, and Capricorn, the Polar circles and the Ecliptic, which the Druids wore suspended from their necks on all public occasions.—Page 66.

If what has been said is not sufficient to prove this a tropical temple, let us enquire into the derivation of its British name, *Choir Gaur*.

*Choir*, in all our dictionaries, is rendered *choire*, or *quire* of a church ; the true sense of the word being lost in all the Celtic languages. Calasio, in his Hebrew Lexicon, translates the radical word *Chor*, or *Cor*, *Concha Marina* ; which may, (I presume) be called *Cancer* ; the crabshell, resembling more the quire of a church than any other ; it being of an elliptic or oval form.

*Gaur* in the Irish, *Gauvr* in the Armoric, and *Gafar* in the Welsh, are words of the same sound, and signify *Caper* the he-goat ; from whence *Capricorn*, the sign when the sun enters

the

the winter solstice; and Cancer, when the sun enters the summer solstice.

‘I hope the Reader is now convinced of its being a tropical temple, erected by the ancient Druids, for observing the motions of the heavenly bodies: and from whence probably the choirs of all churches derived their name. Vid. Toland, Pezron, Skinner, Richards, &c.’ Page 68.

Such is the principal part of Dr. Smith's account of this great *Desideratum* in the learning of antiquity; and though his dream is wilder than those of Jones, Charlton, Stukely, &c. &c. yet *their* opinions were merely conjectural, and not by any means supportable. It was left for the Authors of the Monthly Review to clear up this great mystery.

When Dr. Smith was banished by the *Choirphagi*, or eaters of hog's flesh, he was certainly led by instinct to meditate at Stonehenge: for Stonehenge is nothing more or less than a temple erected to the goddess *Inferentia*, the tutelary power of inoculation. This appears from many evident proofs. The outward circle of thirty pillars exactly, or nearly, corresponds with the number of eruptions in favourable cases; the intermediate circle is answerable to the number of pills, of ethiops mineral, &c. generally given by way of preparation; and the innermost circle represents the number of days the patient may be confined in consultation of his own safety, and that of the *Choirphagi*.

That the ancient Britons were acquainted with inoculation, will plainly appear from Dr. Kirkpatrick's account of the Welsh inoculation, who performed that operation by friction.

We hope, therefore, as Dr. Smith says, ‘the Reader is now convinced of its being’ an inoculating temple, erected to the goddess *Inferentia*. However, to remove all doubt of it, we shall finally shew that CHOIR GAUR signifies prophetically, symbolically, and emblematically JOHN SMITH, and that it cannot be wrested to any other meaning.

The word *Choir* is well known to signify a particular part of a church. Now, in some places, as in Somersetshire, Kent, &c. the ruined choirs retain the names of *Prie Dieu* (near Wells) and *Grace Dieu*. This *Grace Dieu* is literally the *Gratia Domini*, the express meaning of the Hebrew etymon of *John*, יְהוֹנָתָן. Here, then, we plainly see that the word *Choir* means JOHN. It only remains to prove that *Gaur* signifies SMITH, and this is obvious. This word, which, in the Welsh orthography is *Gast*, means *Caper*; and *Caper*, and *Faber* a smith, which the Welsh pronounce *Faper*, having, according to that pronunciation, only a single letter to distinguish them, it may easily be supposed that time has occasioned the trifling alteration, and that they are synonymous terms. Thus this great *desideratum* is brought

brought home to the plainest understanding. *Stanchenge* is a temple erected to the goddess of Inoculation, and the mysterious *Cheir Gaur* is the medical JOHN SMITH.

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ART. IV. *Archæologia: or Miscellaneous Tracts, relating to Antiquity.* Published by the Society of Antiquaries of London. Vol. I. 4to. 15s. in Sheets. Whifton, White, &c. 1770.

THERE is no study from which more information may be derived, or which offers to the curious a larger field for research and amusement, than that of the antiquities of different ages and nations. The inquirer in this branch furnishes the historian with his best materials, while he distinguishes from truth the fictions of a bold invention, and ascertains the credibility of facts; and, to the philosopher, he presents a fruitful source of ingenious speculation, while he points out to him the way of thinking, and the manners of men, under all the varieties of aspect in which they have appeared.

A curiosity to examine into ancient times, seems to have exerted itself in England, before it was felt in any of the other kingdoms of Europe. We had a Society of Antiquaries so early as the reign of Queen Elizabeth; and a succinct view of the history of this establishment, may perhaps be no improper introduction to the account which we are to offer of the work before us.

This Society owed its foundation\* to Archbishop Parker, that munificent patron of letters, and of learned men. The members of it met near twenty years at the house of Sir Robert Cotton; and in 1589, they resolved to apply to Queen Elizabeth for a charter of incorporation, and for some public building, where they might assemble, and have a library. A petition accordingly, and reasons in support of it, were drawn up, and appear to have been subscribed by Sir Robert Cotton, Sir John Doddridge, and Sir James Lee; but it is uncertain whether they were ever presented. It is probable, however, that the Society was countenanced by her Majesty; and in 1590, it had arrived at a considerable degree of reputation. This reputation was fatal to it; the little jealousy of James I. was alarmed; he was afraid lest the arcana of his government, and the mysteries of state, should be canvassed, and he dissolved it.

But, in the beginning of the present century, the Antiquarian Society began to revive; and a number of gentlemen, eminent for their affection to this science, had weekly meetings, in which they examined the antiquities and history of Great-Britain preceding the reign of James I. but without excluding any other remarkable antiquities that might be offered to them.

From this time, the Society grew in importance; and in 1750, they unanimously resolved to petition the King for a charter of incorporation. This they obtained the year following, by the influence of the late Earl of Hardwicke, then Lord Chancellor, and their then President Martin Folkes, Esq. The King declared himself their 'Founder and Patron,' and empowered them to have a body of statutes, and a common seal, and to hold in perpetuity lands, &c. to the yearly value of a thousand pounds.

In 1753, the Society formed a design of communicating their discoveries to the public; and in consequence of this resolution, they have, at length, published the first volume of their transactions.

This work consists of above sixty discourses or dissertations; and of these, the greater part is employed in elucidating the history and antiquities of England. But amidst the variety of matter which is here presented to the Reader, it appears surprising to us, that the laws, the customs, and the government of our Saxon ancestors, with the more important and problematical parts of our history, should have remained unnoticed. Points of mere curiosity, and of little importance, seem almost wholly to have engrossed the attention of our Antiquaries. The dissertation on an Egyptian colony established at Athens, Lucian's Ogmus illustrated, the observations on the wardrobe account for the year 1485; and the paper relating to the Welsh castles, are the most valuable articles in this collection. The rest of them are, for the most part, to be considered as frivolous, and as regarding only the rubbish of antiquity.

It might appear invidious if, in giving a specimen of this publication, we should have recourse to one of its least interesting articles. We shall therefore lay before our Readers an extract from the observations on the Welsh castles, which are written by the Honourable Mr. Daines Barrington, and have a considerable share of merit.

This ingenious lawyer and antiquary, having assigned some reasons to prove, that most of the more important castles of Wales owe their origin to Edward the First, makes a few remarks with regard to their use, and the propriety of their situations.

'The castles,' says he, 'upon the more extensive plans are almost universally either upon the sea coast, or not far from the mouths of great rivers, or arms of the sea.'

'Such expensive fortifications secured the landing of English troops, which could not be marched through the inland parts, both from frequent attacks in the passes of the mountains, as also from want of provisions.'

• 'The

‘ The Kings of England, therefore, when they passed through, or invaded, either North or South Wales, always kept near to the sea coast; except in the unfortunate expedition of Henry the Second, who attempted to march his army over the Berwin mountains, which was consequently defeated, and nearly destroyed by cold and famine.

‘ We found in the late war, the great difficulty and expence of marching four or five thousand men to Lake Champlain or Oswego; and Wales was, perhaps, a still less practicable country in the 12th or 13th centuries.

‘ The reason of these castles being sometimes built at small distances, seems to be owing to a want of reciprocal assistance in case of an attack by the Welsh, who, having no fleet, could not interrupt the communication by sea.

‘ Thus, for example, the garrisons of Carnarvon, Beaumaris, and Conway, could at any time send supplies of provisions or men by the Menai, to the fortresses which apprehended an attack.

‘ The less important castles are to be found generally on the marches which divided England from Wales; and it was not necessary for the English to build them upon so extensive a scale, as assistance was so near at hand in case of an attack. The Welsh likewise were not provided with any military engines, or means of forming a regular siege: it is to the use of formidable battering trains of artillery, that we owe the expensive plans of a Cohorn or a Vauban. The castles of Edward the First were rather calculated for parade and ornament, than for a necessary security against the enterprizes of such an enemy as the Welsh.

‘ Besides these fortresses on the frontier, there are a good number of castles both in Glamorganshire and Pembrokeshire, which are neither on the sea coast, nor on the confines of England.

‘ The first of these were probably built by the descendants of the twelve knights adventurers, who conquered that country under Fitzhammon, in the time of William Rufus.

‘ Those in Pembrokeshire by the descendants of the Flemings, who were sent there in the reign of Henry the First; I say by the descendants, because on their first settling there, they could not have had a sufficient number of hands to carry on such works. Whatever they might have been when first completed, we find mention in Caradoc’s history of most of the castles in both these counties being destroyed.

‘ It should follow from what I have been thus endeavouring to prove, that the central parts of Wales, being the counties inhabited by the Welsh themselves after the English conquests, should have scarcely any castles at all; if any one, therefore, will draw a line from Cowbridge in Glamorganshire, to Den-

high,



high, he will find this to be the case. I have fixed upon these two towns, as being each of them about ten miles from the sea coast, and lying nearly North and South.

‘ I think I could account for almost every castle in each county upon these principles; but this would lead me to a very tedious enumeration, and I fear that I am already scarcely intelligible without the assistance of a map of the principality.

‘ But it may be said, that these conjectures are contrary to the Welsh histories, which mention castles that were the works of the Welsh and English, before the reign of Edward the First.

‘ That such might have been built, there can be no dispute; but if by the Welsh, I am confident they could have been little more than a fortification of sods; or if by the English, previous to that time, they must still have been very inconsiderable. If this kind of military architecture had been brought to any degree of perfection in the reign of Henry the Second, would not that King have secured his conquest of Ireland by such fortresses?—

‘ With regard to the supposition of large castles being built by the English Lord Marchers or Adventurers, I must observe, that it was a fundamental rule of policy in the crown of England, not to permit its powerful vassals to erect fortifications of a considerable strength. They were not wanted against the Welsh, and therefore could only be used against the crown: I may add also to this, that a Lord Marcher was not equal to the expence.

‘ I must likewise observe, that it by no means follows, because Caradoc of Lancarvan mentions a castle having been built before the time of Edward the First, remains of which, bearing the same name, continue to this day, that these are the ruins of that identical one which he gives an account of.

‘ The fortress may have been so much repaired as to become a new one, or it may have been entirely rebuilt at a small distance. The castles of Flint and Rhyddland were thus refortified and augmented by Edward the First.

‘ I pretend to no greater knowledge in the Welsh language, than having picked up the names of the principal objects that have occurred on the road; I can, however, from the etymology of a word, shew a probable conjecture, that a castle may have changed its situation though not its name.

‘ It seems to be generally agreed, that Pengwern, where the Princes of Powisland are said to have had a palace, is the same with Shrewsbury.

‘ Now Pengwern signifies high land, or a promontory which projects into a morass; and this is by no means applicable to the situation of Shrewsbury at present.

• But

\* But there is no occasion to decline the authority of the great Welsh historian ; if he raises a castle in one page, he often destroys it in the next ; in short, in the early times, they were easily built and easily thrown down. Every page almost of Caradoc's history furnishes proofs of this.

\* I shall, however, particularize the instance of Caerphylly castle.—This is, perhaps, the most considerable fortress in the principality ; and therefore should be, according to what I have already presumed to conjecture,

—*Regis opus,*

and of no other King than the conqueror of Wales.

\* Caradoc informs us, that Rees Price raised the castle of Sengenneth in the year 1221 ; he likewise mentions, that it was refortified two years afterwards by John le Bruse. Now I will refer it to any one who hath ever seen these magnificent ruins, whether a Prince of S. Wales could take such a fortress as the remains shew it to have been. I am persuaded he would not have pulled it down even in the compass of two years, as he had neither gunpowder nor battering rams to use against it, which Sir Christopher Wren was obliged to employ in demolishing the old cathedral of Saint Paul's.

\* Much less could a Lord Marcher refortify it in that time,

\* As it is therefore clear from Caradoc's authority, that this castle was raised and refortified within the compass of two years, during the reign of Henry the Third, I conclude that it was a very common and insignificant fortress.

\* When then could this vast structure be built, but in the reign of Henry's successor ? who meant to give South Wales a specimen of his magnificent architecture, as he had already done in North Wales, by building the castles of Carnarvon, Beaumaris, and Conway.

\* If it be said, that it cannot be supposed the Welsh history would be silent on this head ; my answer is, that Caradoc only mentions this King's having built the castle of Beaumaris, without taking notice of either Carnarvon or Conway, which we know with the greatest certainty to have been works of Edward the First.

\* I may add to this, by way of strengthening the conjecture, that this King once returned from North Wales by the sea coast through South Wales, and proceeded thence to Bristol ; though I cannot immediately recollect the authority which I can refer to for this.

\* It is therefore highly probable, that in this progress he might pass the Taff at a ford near Caerphylly, (as I conclude there was then no bridge or ferry at Cardiff) and might at the same time have fixed the situation of that castle, the ruins of which are still so magnificent and stupendous.

‘ But it may possibly be urged, that some of these considerable fortresses were built by the successors of Edward the First; to which I answer, that the Kings of England seem to have paid very little attention of any kind to the principality after its conquest, till the reign of Henry the Eighth: Dr. Powell’s continuation of its history till that period, does not fill above twenty pages.

‘ Some antiquaries have likewise attributed many of these structures to the Romans.

‘ With regard to this supposition it may be said, that such castles might chiefly have been expected near Chester and Caerleon, as those were the most fixed and eminent stations for the Roman legions.

‘ Now I cannot observe, that any of the fortresses near either of these places, differ materially in their architecture from those which are known to be the works of much later times. If any considerable castles likewise in Great Britain had been the works of the Romans, we must undoubtedly have found some remains of them at proper intervals near Severus’s Wall; but I never happened to hear of such.

‘ Besides this, it must be considered, that the Roman garrisons, both in Germany and Gaul, were precisely in the same situation that they were in England, being equally surrounded by the natives, who occasionally rose against them.

‘ Now I have often inquired from travellers, whether they had ever seen, in France or Germany, castles like those in Wales, and have always been answered in the negative.’

In estimating the value of researches into antiquity, we ought always to be directed by the importance of the consequences which result from them. The description of a mutilated and clumsy utensil, or the ascertaining of an unimportant date, must for ever be uninteresting. An exhibition, on the contrary, of the features of the human character in distant and remote times, and a collection of those circumstances and peculiarities which have a reference to sentiment and design, will perpetually awaken curiosity, and produce both entertainment and instruction.

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ART. V. *Memoirs of the Marquis de St. Forlaix.* Translated from the French of Mons. Framery, by Mrs. Brooke. Vols. I. and II. 12mo. 5s. Dodsley. 1770.

**A** MONG the works that have amusement for their object, there are none, perhaps, so engaging as those which, under fictitious names, exhibit scenes and adventures that might have happened in real life. We enter with keenness into the different situations of distress and of joy, in which the Novelist places his characters. Deceived by his art, we forget, for a time,

time, that his representations are feigned, and we find an agreeable pastime in the tumult and agitation of our passions.

In this species of composition, there are few publications more entertaining than the *Memoirs of the Marquis de St. Forlaix*. They are written in the form of letters, which succeed each other in proper order; and the incidents on which they turn are natural and probable. It is to be remarked, however, that the manners represented by the Author, are those of his own country; and on this foundation, several circumstances in the work are justifiable, which, to the mere English Reader, may appear harsh and overstrained. The characters drawn in it have sufficient variety, and are well distinguished. That of St. Forlaix is masterly, and every where supported with propriety. In *De Prele*, we have an excellent picture of a man of fashion, who has profited by an acquaintance with the world, and is above its prejudices. We have only to regret in this performance, that the descriptions it gives of love, are rather too melting and tender. The virtue and accomplishments of Julia, are too strongly contrasted by the ardent and indelicate advances of Henrietta. In a work that would promote the interest of morality, the struggles betwixt modesty and passion ought not to be pourtrayed with too warm a pencil.

Of the manner in which this novel is written, the following letter from Julia to Henrietta, will furnish an agreeable specimen.

To Henrietta St. Forlaix, at St. Forlaix.

\* My dear Henrietta, how amiable, how soft is virtue! how amply does she reward those who obey her precepts! she has her sorrows like all other affections; but even in the midst of those sorrows she brings consolation. Her momentary afflictions are fully compensated. They never fail to be succeeded by the purest, the most lively, and most durable pleasures.

\* Every delight of which virtue is not the source, begins by enchanting, and ends by tearing the soul. She pursues a road directly contrary. Though difficult at first, her paths grow insensibly easy, and conduct to unalterable felicity.

\* If the last sensation we experience is always the most lively, and that which strikes us most, virtue is then preferable to every other good.

\* Do not regard this as a lesson of morality which I am giving you, my dear Henrietta; it is rather a felicitation which I make myself.

\* I am at length happy, and I think I may flatter myself nothing will trouble my happiness. I no longer oppose that of your amiable brother; he has observed the only conduct worthy of him and of me. I see him every day, and I see him by my mother's command. I confess I love him, and I am permitted

to confess it. He divines my tenderness, and I do not contradict it.

‘He has even obtained of me some trifling favours. I blush whilst I grant them; but I consult virtue, and she makes me no reproaches.

‘We were yesterday in the garden. St. Forlaix appeared less gay than usual. His eyes, which he turned towards me, seemed full of sorrow. He endeavoured to hide from me the inquietudes which preyed upon him. He was obliged to yield to my pressing and tender intreaties. He had wrote to my father, to demand his consent to our union; he had that very day received an answer equally noble and affecting. My father would not consent that St. Forlaix should, by espousing me, form an alliance which he regarded as disadvantageous to him.

“My Julia,” said your brother, “if your father is indeed determined to oppose our marriage, must we then be doomed to pass our lives in wretchedness! if you love me, can you resolve to make another happy! soft and submissive as I know you to be, you will obey the orders of your parents, and even deny me the satisfaction of knowing how much this sacrifice costs you.”

“You deceive yourself, my dear St. Forlaix,” replied I. “All you predict would really have happened, if, in compliance with your wishes, I had had the weakness to form these tender ties without the permission of those on whom I depend. As they would not have confirmed our vows, they would have had a right to dissolve them. But my conduct has secured us from this misfortune. My mother herself commanded me to love you. She was present when I promised you my tenderness. My heart perhaps had already prevented her commands, was perhaps disposed to favour you even in contradiction to her will: but it was in her presence I first confessed this to you; nor till this confession did I certainly know it myself. I am conscious, my mother is not the sole mistress of my fate; neither has my father alone the right to break the chain her maternal hands have formed.

“My heart has not given itself up to love, without the approbation of those who ought to dispose of it. If their inclinations should change, this heart is not responsible, as it is by their order it has engaged to love for ever..

“My father’s delicacy alone opposes our union: I will never form one to which he does not consent, nor shall he ever force me to make a second choice. I love you, St. Forlaix: it is only by making you happy I can secure felicity to myself. If I am not yours, I will never be another’s.”

‘St. Forlaix was transported; this unaffected confession of my sentiments made every obstacle disappear from before his eyes. He swore to love me always, however fate might dispose

of us. He demanded of me the same vow. I promised what he desired; which was all I allowed myself. He insisted that my hand should seal this promise on his lips. I could not avoid consenting. He devoured it with kisses. They penetrated my soul. He obliged me to confess to him the pleasure I felt—Ah! my Henrietta! how delicious are these lawful enjoyments!

‘It is in your power to find the same, my dearest friend. Endeavour to render my brother’s heart as virtuous and as pure as that of St. Forlaix. In a few years, when he shall have merited by his services a rank equal to that which your brother enjoys, what should prevent our families, already made one by the tenderest ties, from being yet more strictly united? How happy should I be to be twice the sister of my Henrietta!

‘Above all things do not, my dear friend, confide too much in yourself: your manner of thinking is too violent, not to have every thing to fear. Why am I not with you? You should not have a thought which you did not repose in my bosom. I should have only to remonstrate, to make you feel the consequence of every step you were about to take.

‘But you have in your own family a man above all prejudices, and by that circumstance in a situation to point out exactly the bounds of vice and of virtue. He thinks sufficiently ill of human nature in general, but he also renders the strictest justice to all mankind. An action truly good is more valuable in his eyes than in those of any other person. His counsels will surely be very useful to you.

‘You will know I speak of Mons. De Prele. St. Forlaix has communicated to me some of his letters: they have inspired me with the greatest esteem and veneration for his character.

‘Adieu! my dear Henrietta! I hear St. Forlaix. I have paid what I owe to friendship. Allow love to have its turn.

Your’s, JULIA.

In justice to Mrs. Brooke, we must observe, that her translation is well executed, and discovers her taste and sensibility.

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ART. VI. *An Essay on the Weather; with Remarks on the Shepherd of Banbury’s Rules for judging of its changes; and Directions for preserving Lives and Buildings from the fatal Effects of Lightning. Intended chiefly for the Use of Husbandmen.* By John Mills, Esq; F. R. S. Member of the Royal Societies of Agriculture of Paris and Rouen, of the Œconomical Society of Berne, and of the Palatine Academy of Sciences and Belles Lettres. 8vo. 2s. Hooper. 1770.

**P**hilosophical observations become truly valuable, when they do not merely furnish out some entertainment to the enquiring mind, but are directed to answer useful purposes to society. It is with a view of this kind, the pamphlet before us

is offered to the world: the Author introduces it in this manner: 'Thinking it would be wrong in me to be the first publisher of another persons discoveries, especially when there was reason to presume that the discoverer himself might be induced to communicate them to the public; this essay has lain by for some years, in expectation that my highly respected friend, Dr. Benjamin Franklin, would one day favour the world with what he had before imparted to me concerning the affinity between lightening and the electrical fire, and the means of preserving houses from the dangers of the former. That scruple being now removed, by the Doctor's late publication of his "Experiments and Observations on Electricity," with the addition of his "Letters and Papers on various philosophical Subjects," I at length give the following sheets (originally intended as a part of my Treatise on Husbandry) in hopes that they may be of some service to that essentially necessary, but too much neglected class of mankind, husbandmen.'

It might, as Mr. Mills justly observes, have been expected, that as such great improvements have been made in natural philosophy in the two last centuries, an accurate account of the weather would ere now have been attained. Some persons, among those who are trained to the occupations of a rural life, have made, and no doubt do make, judicious observations of this nature, but they have often very little opportunity or ability for communicating them to the world; and others, who are better qualified for such remarks, are frequently deterred from them by different employments or pursuits.

Several advantages may arise from some foreknowledge of the changes of the weather; our Author therefore solicits farmers to turn their attention to observations of this kind more than they have generally done, with a probable expectation of reaping a crop of useful knowledge; 'for,' says he, 'though ill-founded predictions have cast a discredit upon the study of, or attention to, the changes of the weather; yet it is hard to say to what degree of perfection men who make the works of nature their study may arrive, both in tracing the causes of the alterations of the weather, and in foreseeing the successions of its changes.—The fisherman who has been long practised in his business, seldom unfurls his sails when a storm is near: and were farmers equally attentive, and had once acquired as much judgment in this matter, they would be as seldom overtaken by unlooked-for changes.'—He exhorts them, however, not to look so high at all times, as to neglect what passes around them on the surface of the earth; and remarks, that the *beginning* vegetation of plants, especially of the natives of each country, is a kalendar well worthy observation, as a directory of the seasons proper for certain works in the Spring. Linnæus, that

illustrious

illustrious botanist, recommended it to his countrymen to observe, with all care and diligence, at what time each tree expands its buds and unfolds its leaves, imagining that an exact attention to the time of the foliation of trees may determine the true season for Spring sowing, as well as produce some other and perhaps unexpected benefits. ‘Mr. Stillingfleet, it is said, who has given us a judicious translation of several excellent pieces published by sundry disciples of the Linnæan school, informs us, that he himself was told by a common husbandman in Norfolk, that when the oak catkins begin to shed their seed, it is a proper time to sow barley: and why, adds he, very properly, may not some other trees serve to direct the farmer for the sowing of other seeds? The prudent gardener never ventures to put his house-plants out till the mulberry leaf is of a certain growth.’—‘There is a wonderful co-incidence,’ continues our Author, ‘which probably takes place in all countries, between vegetation and the arrival of certain birds of passage. Linnæus says, that the *wood-anemone* (in Sweden) blows from the time of the arrival of the swallow; and Mr. Stillingfleet finds by a diary which he kept in Norfolk for the year 1755, that the swallow appeared there on the 6th of April, and the *wood-anemone* was in bloom on the 10th of the same month. Linnæus observes, that the *marsh-marigold* blows when the cuckow sings; and Mr. Stillingfleet finds by his diary, that the *marsh-marigold* was in blossom on the 7th of April, and the cuckow sung the same day.’—The methods here hinted at, says Mr. Mills, ‘deserve the most serious attention of every lover of his country. A series of observations of these kinds, properly made by intelligent persons, in different parts, and afterwards rightly compared and combined, would soon afford almost infallible rules to guide the husbandman in one of the most important parts of agriculture. I cannot too strongly recommend it to the public-spirited inhabitants of the British dominions in particular, as a means by which the power and opulence of this happy state cannot fail to be considerably increased, and the felicity of individuals to be consequently confirmed.’ It is added, that ‘the principal points necessary in the making of these observations are, 1st, That they be continued for a due length of time, and that the *time* and *place* of observation be particularly specified. 2dly, That they be made on the same *subjects*. 3dly, That the *soil* and *exposition* be carefully noticed and described, in order to their being duly compared with the field intended to be sown. The necessity of being as exact as possible in this last article, will appear to every one who does but consider, what all know, that the *north wind*, *shade*, and a *moist soil*, hinder the leafing of the trees, as much as a *dry situation* on the *slope* of a hill inclining to the *south* promotes it.—Another circum-



stance which would greatly facilitate the application of these observations, is, to take the trees in their progressive order of leafing : for nature is always regular, and the guide would then be sure.'—Some societies of agriculture instituted in foreign nations, have already taken up this subject : that of Berne in particular has published annually observations of this kind : an abstract of those for the year 1766, is here subjoined as a model worthy of imitation.

The first section of this Author's essay treats of *clouds, fog, rain, snow, hail*, upon all of which we have philosophical remarks expressed in an easy manner, and fitted for the use of those whose benefit is here more immediately intended. To these are added reflections upon *thunder and lightening*, concerning which modern discoveries and experiments have clearly proved, that *lightening*, or *the electric fluid* drawn from the clouds, has all the properties of *that* produced by the electric machine and no other : a particular account is given of the iron rod, or conductor, which, being properly placed on the outside of a building, will prove a good conveyance for this subtle fluid into the earth, and prevent the damage otherwise to be expected.

The second section, which is short, considers prognostics of the weather taken from *vegetables and animals* ; and those which are here offered are such as usually fall under common observation.

Section the third gives an account of prognostics taken from the *sun, moon, and stars* ; here the famous rules for judging of the weather, given by the shepherd of Banbury, begin to fall under examination, and are continued through the following sections, which speak of prognostics from the *clouds, from mist, from rain, from the winds, and from the changes of the seasons*. Who this shepherd of Banbury was, is not known, nor have we any certain proof that the rules called his were penned by a real shepherd : ' both these points, as Mr. Mills remarks, are however immaterial : their truth is their best voucher. Mr. Claridge, (continues he) who published them in the year 1744, tells us, that they are grounded on forty years experience, and thus very rightly accounts for the presumption in their favour : " The shepherd, whose sole business it is to observe what has a reference to the flock under his care, who spends all his days, and many of his nights, in the open air, under the wide-spread canopy of heaven, is obliged to take particular notice of the alterations of the weather ; and when he comes to take a pleasure in making such observations, it is amazing how great a progress he makes in them, and to how great a certainty he arrives at last, by mere dint of comparing signs and events, and correcting one remark by another. Every thing, in time, becomes to him a sort of weather-gage. The sun, the moon, the stars,

stars, the clouds, the winds, the mists, the trees, the flowers, the herbs, and almost every animal with which he is acquainted, all these become, to such a person, instruments of real knowledge."

Our Author quotes such of the shepherd's rules as tend to strengthen or confirm his own reasonings, by facts; and endeavours to explain others of them on the principles of the latest discoveries, which, he says, Mr. Claridge was either unacquainted with, or neglected to notice.

This Tract is calculated to yield entertainment to many; it may also be of real advantage to those who are engaged in any employments of husbandry; and will, we hope, prove the means of exciting a more diligent attention in our countrymen to the particular points it recommends. We shall close our account with an extract from that part in which the Author speaks of thunder and lightening. 'A person,' says he, 'apprehensive of danger from lightening, happening during the time of thunder to be in a house not so secured, (that is, by the iron rod, which he had before mentioned) will do well to avoid sitting near the chimney, near a looking-glass, or any gilt pictures or wainscot; the safest place is in the middle of the room, (so it be not under a metal lustre suspended by a chain) sitting in one chair, and laying the feet up in another. It is still safer to bring two or three mattrasses or beds into the middle of the room, and folding them up double, place the chair upon them; for they not being so good conductors as the walls, the lightening will not chuse an interrupted course through the air of the room and the bedding, when it can go through a continued better conductor, the wall. But where it can be had, a hammock or swinging bed, suspended by silk cords equally distant from the walls on every side, and from the ceiling and floor above and below, affords the safest situation a person can have in any room whatever; and what indeed may be deemed quite free from danger of any stroke by lightening.' Whoever would be more fully instructed in interesting points of this kind, is recommended to what Dr. Franklin has said in his Philosophical Letters\*, subjoined to his Experiments on Electricity, printed in 1769, and particularly the LIXth.

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ART. VII. *A Sketch of the Philosophical Character of the late Lord Viscount Bolingbroke.* By Thomas Hunter, Vicar of Weverham in Cheshire. 8vo. 4s. sewed. Cadell. 1770.

**I**N the dedication of this Sketch, to the Bishop of Chester, we have the following passage:

'When we consider religion in its more public and diffusive influence, as most powerful to enforce the obligations of morality, and

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\* See Reviews for March and April 1770.

to impress the several orders and characters of men with the proper knowledge of the principles, and the most cogent motives to the practice of their duty, to reclaim the flagitious, to confirm the virtuous, to controul the proud, to repress the injurious, to restrain the licentious, to soften the obstinate, to disarm the cruel, to abash the venal and corrupt, to awe the factious and turbulent, to ensure the loyalty of subjects to their prince, and the prince in the interests of his people, to promote the peace, to unite and confirm the strength, and to increase the happiness and grandeur of a state, it seems a public concern, and the duty and interest of the state to *restrain*, if not to *punish* the insulter and underminer of its laws, and the invader of its best support and security.'

We cannot help observing, upon this passage, that, whatever commendations the Author may be entitled to for his zeal in support of religion, he little understands its interests, if he thinks that Writers against it ought to be *restrained* or *punished* by the civil magistrate. Such intimations, surely, are unworthy of every Protestant, and are no less inconsistent with the principles and manners of the times in which we live, than they are repugnant to the genius and spirit of Christianity.

As to the merit of the work, we can only say that it contains many just observations on Lord Bolingbroke's character as a Philosopher and Reasoner, and that the Author's style and manner are lively and agreeable, though diffusive and declamatory. The strictures he makes, however, are such as must be obvious to every unprejudiced and intelligent reader of his Lordship's works; and Mr. Hunter expressly says, that 'his sophisms are so palpable, his misrepresentations so gross, his inconsistencies so glaring, and his fallacies so conspicuous, that they cannot possibly impose upon any *honest* man, who is but tolerably acquainted with the art of reasoning, and rudiments of literature.'

Mr. Hunter entertains a very high opinion of Lord Bolingbroke as a Scholar, a fine Writer, an Historian, and a Politician. The praises he bestows upon him in these respects are, in our opinion, highly extravagant, we had almost said, ridiculous. Part of what he says we shall lay before our Readers; it will serve as a specimen both of his style and of his judgment:

'What distinguishes the noble Author, says he, from most other men, who have appeared upon the stage of letters, is that commanding genius, which not confined by the sphere of a particular profession, ranged through all, and attempted universal science. History, ancient and modern, profane and sacred, polite and barbarous, opened to him her ample page. Manners, habits, laws, and institutions, the most striking actions, examples, and characters the most illustrious and distinguished in peace and in war, were familiar to his view, crowded upon his pen, and might seem to have been objects that existed yesterday.—Nor was he a stranger to the broken  
monuments,

monuments, and faded traditions of remoter ages. He saw enough of these, and of the comments of the Rabbies, and the legends of the Talmudists to despise them, and to despise those who affect to build regular and complete systems on such partial, hypothetical, and uncertain foundations.

Ancient philosophy, and its several sects, its professors, their opinions and characters, its schools, their rise, progress, and decline, where they agreed, and where they differ from each other, and where they deviate sometimes from their own original principles, as in the Platonic or Academic school, are amply, familiarly, and gracefully recited and commented upon, and with precision enough, except where exaggeration or paraphrase, suggestion and conjecture are admitted, the better to serve his own hypothesis, or to form an exacter parallel between ancient and modern doctors and doctrines. From the old, he steers with sufficient skill and dexterity, through fathers, councils and schoolmen, to the new world of science—to modern systems and discoveries;—where his observations on men and books—on things and characters that bore the highest name, and made the greatest figure in these latter ages of science, display his extensive genius to much advantage. He dwells not on generals only, like a stranger in the country, nor gives you a map of the mere coasts and bearings, but enters, as far as his prejudices would allow him, into the recesses, the heights and depths of this philosophic region. He talks like one at home, familiar with every face he meets, and with every place and character he mentions: Des Cartes, Malebranche, Bacon, Locke, and Newton seem domestic to him, familiar friends at his table, and companions in his closet.

He had a large and comprehensive capacity, and a very strong memory; and he would not lose the credit of either; having exhibited to the world very diffusely his great stock of materials, and let the reader see, that there was nothing in literature, ancient or modern, which he did not know, or thought not worth his while to know.

His reading was evidently extensive; few amongst mankind have had leisure to take the same compass, and still fewer the ability to retain and apply it so gracefully; some ostentation there is in the display of it, which the attestation of quoting so much by memory cannot hide. Yet after all, we are agreeably entertained, as well as informed by his reading. His compass of thought was like that of his reading, large and comprehensive; and on the account of both, a scholar is at least obliged to him for that general chart of literature, which he has struck out, and for the general characters and manners of authors, though greatly aggravated and misrepresented, in which a reader of a different turn may profit much.

He has composed more books, as Tully says of Pompey, that he had fought more battles, than others had read. Sometimes plunged in the rubbish of remote antiquity, he brings up into light traditions that are almost defaced by time, and long buried from common observation. In short, he is a cabalist, chronologer, critic, statesman, patriot, politician and historian:—And on all these subjects he appears not like a stranger in a strange land, shy, reserved, and awkward, and as one who understands not the manners and language

of the country; but, as if always at home, he descants familiarly, and applies happily, both in honour of his wit, and speciously in support of his argument. He sometimes enlarges plausibly, and decides with sufficient authority; and may seem a scholar of every sect, a member of every council, and an infallible judge of every religious controversy that had divided Christendom. But it is peculiar to his Lordship's honour, that from public life, from business, from pleasure and the pomp of a court, and from studies of the politer, more open and easy kind, he could so soon, and so much abstract himself, as to enter into these airy speculations and subtle disquisitions concerning ideas, modes, relations, &c. which may seem to have no existence, to make no figure, and to challenge no regard out of the walls of a school or a college. Nay, he has done himself farther honour, if not by more judgment and greater precision, yet by a larger compass, and more general and extensive survey of knowledge, than has been taken by any of the followers of Mr. Locke, or even by Mr. Locke himself.'—

His style will scarce admit the character of humble prose; it is not composed of mere simple terms, which serve to no other ends, in the hands of an ordinary writer, than barely to express his meaning: it has a graceful harmony in the construction, is enlivened by wit and satire, ennobled by eloquence, decently decorated by pertinent quotations from the learned, and enriched by the most apposite and illustrious examples from history; ancient and modern.—His censures and free raillery on the impertinencies of scholars, and the impositions of schoolmen, are not only just, but weighty, animated and striking: he is the farthest from what you may call a dull or heavy writer, the common character of his tribe. He has much vigour of spirit, and fire in his constitution, which transfused into his composition, keep his reader sufficiently alive, awake and attentive.

Nor is there any thing of force or constraint in his language: all is free, unlaboured, and copious, and seems more the product of nature and genius, than of art or study. Other Authors, in respect of imagination and eloquence, you may compare to waters drilling slowly, drop by drop, from some penurious fountain, or forced by art into unnatural deviations, distortions, and a partial and sparing distribution: but Lord Bolingbroke is natural and unexhausted, always full and overflowing, on subjects, the one the basest, the other the most barren that can fall to the share of a writer, viz. infidelity and abstract ideas: he is copious as if he derived from a divine fountain; and though baneful in his contents, yet beauteous in his flow, as if he strayed through the groves of Paradise: the Syren's voice charms, though destruction is the subject of the song.

Lively and copious, accurate and elegant, though he is all these, yet all are too low to express his manner and diction: gracefulness without art, and dignity without affectation;—eloquence unlaboured, and not tricked up or debased by the meretricious ornaments of rhetoric, nor formed by the established rules of composition, but natural and original, like distinguished strength and beauty in other men, are characteristic of his Lordship's language; and he may seem born to give laws to oratory, rather than to have borrowed any from the

art:—his capacity very easily comprehended, his memory retained, his imagination combined, and his judgment selected the properest and brightest images, which the book of nature, in its various appearances, and the history of man in its various revolutions, presented to his reading and observation. All these stood ready at his call, to embody his conceptions, to illustrate his opinions, to enliven his descriptions, and to give the fairest appearance to his reasoning. He is happy in the use he has made of travels and history, and of his various and immense reading; and in the application of it, to the illustration and embellishment, though not to the proof, as he should seem to intend, of any present argument and opinion. We admire his eloquence, and are struck with his wit, while we reject and despise his reasoning. His exotic importations, as I would call them, appear in their new situation both natural and charming to the eye; but they intoxicate the brain, and are poison to the taste. There is besides an order and arrangement of his words; a grateful variety, yet happy coincidence in the turn, a graceful redundancy in their length, and a masculine vigour in the whole structure of his periods: these are so full, so rounded, and so tempered with the just proportion of sense and sound, that we are at once informed and charmed by an accuracy without method, and an elegance without art: Nature still suggesting, from her unexhausted store, variety to his conceptions, copiousness to his diction, and order, strength and splendor to both: and where the subject favours, as when public virtue, liberty, and national happiness, the effects of the spirit of patriotism, and of the conduct of a patriot prince, come under his observation, his eloquence rises with the rising glory of his country; we are charmed with the description; the prospect is lovely, the colours are answerable, and we behold with delight and admiration the painter and the pencil, both the peculiar lot, and unrivalled honours of Britain.

If any sensible person, who has perused Lord Bolingbroke's works with attention, can read the foregoing high-flown encomium without indulging a little risibility, he must have a great command over his muscles, and be a very grave personage indeed!—Our Author proceeds:

'The political world and its system was indeed the sphere, in which he spread his faculties to most advantage, and as a theorist moved with most ease, most gracefulness and dignity: here he triumphs over the rest of mankind, and even over himself. The state of Christendom, and of the several nations that compose it;—their constitutions, wars, alliances, and revolutions for some centuries, with their separate and peculiar advantages, mutations, declension and growth, as well as those of ancient Greece and Rome, he appears to have read, to have digested, familiarized to his memory, and embodied within his frame:—and perhaps no private gentleman better understands the character of his neighbour, the nature of the soil, with the products and limits of his own demesne, than his Lordship did the interests, whether natural, commercial, or political, of the several nations that compose the present state of Europe. He appears to be familiar with the characters of their princes, the genius of their ministers, and the various causes and circumstances, natural and civil, which have contributed in various ages to form the manners, influence

fluence the politics, direct the arms, extend the empire, and to raise or depress the fortune of the several ages.—Here we are subdued by his reasoning, we are instructed by his wisdom, we are charmed by his eloquence; we admire his precision, and the more so because of the extent of his knowledge:—that he could at the same time take in so general, and so particular a view of objects, show the connexion and reference they had each to other, and how causes distant in time, and remote from common observation, operating through a course of years, of ages and events, have produced later and more modern effects;—so that Lord Bolingbroke might seem historiographer, or rather of the cabinet council for several centuries, to the several Princes of Europe.

‘The age of Lewis the XIVth was peculiarly fitted to his pen: it was a grand political vortex, which draws within its sphere the principal states of Europe. His Lordship, I think, acknowledges, that he has made this era the subject of twenty years speculation: and indeed the retrospect he has taken, and the sketch he has given us of the history, or rather the politics of this period, might have rendered the acknowledgment unnecessary. He appears as a perfect master in the theory of this busy scene. Characters, causes, consequences, and connections are given and pointed out with the sagacity of a hand, that seems to direct every motion, of a spirit that informs every wheel, and of an eye that catches the least and last vibrations, and pursues the remotest effects of every spring in this huge and complicated machine. Here I think he peculiarly triumphs, not only in the sobriety of his manner, but in the clearness of his matter; not only in the pertinence, but in the justness and force of his reflections, and solidity of his reasonings; and in that ease and accuracy, with which he comprehends and discusses the rights interests, demands, conduct and views of the several contending powers: when he comes to see things at a nearer distance, and while they were, as he expresses it, in the transaction, he is still more particular, more alive and passionate, picturesque and entertaining: nothing should seem more accurate, more just and judicious than his state of the case between the Queen and her allies, and the state of the war from its commencement to the treaty of peace at Utrecht.

‘The knowledge of human nature was easy, and clear to a mind capacious and penetrating like Lord Bolingbroke’s, and like his, familiar by practice and theory, by conversation and reading, with the history of mankind:—this is the proper school of the passions, where they appear not delineated in the lifeless draught, and with the insipid formality of a recluse professor, or the vague or crude hypothesis of some new adventurer in moral philosophy, but in their causes and combinations, their workings and progress by immediate effects, or remoter consequences, clothed with circumstances and realized, and as I would say, embodied by fact and experience: but he saw still further, not only the general current, but the particular turnings and windings of the human passions;—not only their simple uniform operation, but their effects when combined and complicated, or when operating upon particular parties, from particular principles or interests, or upon single characters and in singular circumstances:—and how each, or all, contributed to the forming in the

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views of human wisdom, that political crisis, which, according to his Lordship's deductions, influenced the subject of his present examination.

' We must except from this merit of his political works, the essays that were written to serve the ends of a party, to gratify passion, and feed his resentment. In these he has practised some of that subtlety he condemns in the schoolmen. And after all the applause that is given, and is due to his great political sagacity, it must be acknowledged, that he has sometimes a refinement in his reflections, and in his deriving effects from remote causes, that would escape the observation of common sense, and will be found of little use to the common good; as his building so much—nay the whole success on a prudence without piety, and a course of nature without providence, is the baseless fabric of a political vision; and which civil history might have shewn his Lordship, had been by seeming accidents, to appearance the most trifling, demolished in a thousand instances.

' We may perhaps not without reason apply to his Lordship the remark, which Montaigne has made upon Guicciardini: "I have observed, says he, this of him, that of so many persons, and so many effects, so many motives and so many councils as he judges of, he never attributes any of them to virtue, religion, or conscience, as if all these were utterly extinct in the world."—The Frenchman adds; "This makes me suspect that his own taste was vicious; from whence it might happen, that he judged other men by himself." I wish there was no reason to apply this to his Lordship: but his confessed admiration of Tacitus might easily lead him to, or at least confirm him in, both his scepticism concerning providence, and his ill opinion of mankind. He gives you a general, but striking review of times past, just observations on present objects, and rational conjectures of future consequences: he states facts, balances different interests, and weighs opposite powers: the genius of the several nations, the temper of the court and of the people are transiently, yet very expressively presented to the reader: he is precise, yet not minute, as he is general, yet not confused, speculative yet practical, refined yet rational and just. He reasons with strength and calmness, debates with temper, contradicts with decency, censures with modesty, and condemns with seeming justice and impartiality. On these subjects his Lordship appears to great advantage, and worthy of our admiration; adorned with sobriety and wisdom, with eloquence and authority, with the gravity of a senator, the unaffected grandeur of a statesman, and the port and majesty of a prince.

' Politics were indeed his proper element; here he moves and speaks with most grace, and appears to the greatest advantage. He is clear, yet elegant, easy yet strong,—explicit enough and copious, yet with all that proper reserve, discretion, decency, and dignity, which he ascribes to Lewis the XIVth; in whose character he is happy enough: and if he is not the most majestic writer, yet he has most the air of majesty of any author I have ever yet met with upon the same subject; and has said more to the honour of the Grand Monarque, and of his measures and ministers, in two or three pages, than Voltaire has been able to say in two not inconsiderable volumes.'

But



But his Lordship's excellencies, as a Writer, Mr. Hunter tells us, are not confined to politics, and political speculations: he has with much elegance represented, or rather exposed, school-divinity and metaphysics: his reason and his rhetoric are both usefully and handsomely employed upon this occasion; and subtleties and non-entities (Mr. Hunter's own words) exist no where so gracefully as in his Lordship's confutation of them.

What his Lordship has said against Cudworth and against Clarke, so far as the one or the other have made the principles of morality independent on the will of God, appears to me just and rational: to charge this opinion with absurdity and impiety would be uncharitable, as some learned and good men have endeavoured to support it. But we may ask, where is the pre-eminence and supremacy of Deity tied down to a law common to himself, and to frail and mortal creatures?—Or where is the infirmity of mortals, conforming in their conduct to the order and method of an infinite and immortal God? What can imagination itself conceive in the immensity of nature, detached from, or independent of, the infinite and all-perfect God? Or not the effect of the constitution of the universal Creator? Is it not some degree of presumption in us, who are often at a loss in our enquiries after the springs of human action and policy, to give law to the eternal Mind, and prescribe the method and order of its operations?—An heathen poet might claim some allowance in his extravagancies; but I must think it unbecoming, and unworthy of the faith, or the philosophy of a Christian moralist and divine, to admit a better nature, and re-establish Homer's Fate upon the throne of God. To talk of God's being obliged to act according to the nature of things, is supposing God an instrument in the hands of nature: 'tis supposing nature without an author, and works before a workman: 'tis supposing God a necessary, not a voluntary agent, subject to a law before a lawmaker, and directed by a plan prior to eternity.

But if Lord Bolingbroke seems to have the advantage over his enemies, and has said many things well on this subject; yet I must needs think it the strangest thing in the world, that the noble Author, after so eager a contest for a morality dependant on the Divine Will, should as eagerly contend against all moral attributes in the Divine Being.

To conclude this encomium upon his Lordship, and his excellencies as a Writer, it must be acknowledged, that his abilities, as a reasoner, where prejudice, party, or passion, or his singular principles interpose not, like mists to dim the sight, and mar his discernment, were as considerable as his other extraordinary endowments, on indifferent as well as on political subjects, where his great strength lay. He lays down premises, makes distinctions, and deduces conclusions with all the truth, accuracy, and regularity, though without the forms of the most precise logician.

What surprises us most, our Author tells us, is, that Lord Bolingbroke—a spirit so high, and genius so sublime, should subject himself, for a course of years, to the servile drudgery of ransacking the writings, and compiling and producing to the

world the crude and flimsy observations and objections of men, whom, on any other subject, he would have treated, in point of knowledge, literature, and criticism, as the most contemptible of their kind.

‘Here you see, says Mr. Hunter, the arm of Hercules employed, not to cleanse the stable of Augæus, but to gather up the rankest ordure, left by former occupants, and to present it as the most precious ointment, for the refection of his readers. Yet still a Bolingbroke appears even in this dirty work: his philosophical labours contain a compleat body of infidelity ancient and modern: and if the arms he has employed against religion, are borrowed, they have received from his hands a new polish and splendör: and if he has not always managed them with more dexterity, he has pushed them with more hardiness, intrepidity, and vigour, than was ever done by any preceding champions. They were indeed but dwarfs or pigmies; and, compared with him in respect of genius and eloquence, Morgan is pert, Tindal is laboured, languid, and heavy, Middleton is only not insipid, and Shaftesbury cold, stiff, and affected. And if the arms of infidelity, combined and conducted under the banners of Lord Bolingbroke, are not successful and victorious, it is for this reason alone, that they are directed against heaven.’

Notwithstanding all these encomiums, Mr. Hunter tells us, that Lord Bolingbroke appears, from his whole manner, to have intended more the pomp of his learning, than the solidity or use of it.

‘He has not (says he) that I remember, advanced one new truth, or confirmed an old one; and is a mere critic and commentator on other men’s opinions, whose works he seems to have read with little other view than to distinguish himself, and to expose the rest of mankind, as knaves, or fools, or madmen.’

—‘Compared with the philosophy and philosophers of the greatest name and distinction, both in ancient and modern times, or considered intrinsically or without any comparison, Lord Bolingbroke’s philosophical labours are, in respect to the materials and tendency, at best impertinent, and can claim no rank, attention, or fame, as the legitimate offspring of true wisdom.’

—‘The more I read Lord Bolingbroke, the more I find myself convinced of the futility of his reasoning, the ostentation of his learning, the vanity of his head, and the corruption of his heart.—His falsehoods are sometimes so bold and plain, that you admire his effrontery:—his paradoxes are so novel, that you smile at his vanity;—though his fraudulent chicane and sophistry are sometimes so palpable, that we cannot restrain our indignation and contempt for the man, who could so wilfully, or easily impose upon himself, and attempt so grossly to impose upon others.’

‘In pretence he is modest,—in fact more confident and assuming, than any Author he has censured: no man has affected more to humble human pride,—no man ever gave greater proofs of human vanity:—in words indeed he expresses a diffidence of himself, but he has at the same time shown a thorough contempt of all mankind:—

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he professes his zeal for truth, whereas he had plainly nothing so much in view, as victory ; and he has displayed his learning, and extended his reading, as other conquerors have done their arms, with no other view but to deck himself with the spoils of the vanquished.

His style and manner are his peculiar glory : it is here indeed he triumphs ; he is generally elegant, splendid, and happy in his diction ; he may seem only too ambitious of ornament for a philosopher, whose dress should be his least concern or recommendation : and after all the applause that has been given, or can be demanded to his excellencies, as a Writer, it must be insisted upon, that he frequently dilates so much, that he is confused ;—he explains till he is obscure,—he repeats till he is odious,—he blackens till he is infamous,—he is inconsistent to the most palpable absurdity, and pompous to a most ridiculous vanity.

In short, more affected modesty,—more real assurance ;—more shew of knowledge, more instances of ignorance ;—more slender premises, more positive conclusions—more assumption and less proof—more declamation against fraud and imposition, more real imposture—more vehement invectives against prejudice, more glaring proofs of passion ;—more easy credulity, more daring infidelity—more pretence to precision and accuracy, more chicanery and sophistry ;—more parade of argument, more inconsistency ;—more affectation to defend God's laws, more real impiety ;—more genius, more wit, more futility and folly, I never met with united in one Writer, Pagan or Christian.

This noble Writer, I should compare to some distinguished stream, deriving from a copious native fountain, and receiving in its progress abundant supplies from Greece and Rome, from Egypt and India, and every other region waste or cultivated, wholesome or poisonous in the known world :—smooth, rather than solid, it reflects not perfectly either sun or stars, or any of the works of a righteous and gracious God : clear and transparent it delights the eye, though you are offended with the dirt and impurity of the bottom ; strong, though sometimes raging,—majestic, though somewhat pompous, it fills and delights the ear ; its taste is grateful to the sense, and refreshing to the brutal order,—but the soul of man, who drinks it, dies : sometimes flowing with becoming grandeur and graceful indignation, it breaks in pieces the subtle nets and artificial devices, raised at the expence of ages to confine its course, and obstruct its passage, and with an irresistible torrent sweeps away at once the tottering ruins of Gothic structure, the ancient abodes of false zeal, and false knowledge, the cells of monks, and the porticos of schoolmen, which served only to crowd the banks, and to obscure the genuine and manly beauties of nature :—but sometimes swelling beyond all reasonable bounds, it saps the foundations set by nature :—at last, after a range large and irregular, polluting the shades of the learned, laying waste and open the properties of all men, and desolating the temples and altars of the gods—after levelling with the ground every hope and production of nature, that aspires towards heaven,—after undermining all ancient boundaries, strengthened by the successive labours of the growing generations of men—after laying cities waste and

and desolating kingdoms, so that before it the earth is as the garden of God, and behind it, a dreary wilderness, it plunges itself with blind rage and sullen fury, and is for ever lost, in a gulph baneful and unfathomable.'

These extracts, surely, are sufficient to enable our Readers to form a just idea of the *Sketch* now before us.—Mr. Hunter tells us in his preface, that he was *with reluctance drawn from serenity and the shade, to the present publication, being desirous, could he have prevailed on his friends, to steal through the world in silence, &c.*—The affection and regard of his friends were, we doubt not, very sincere; but we cannot think Mr. Hunter lies under great obligations to them on the present occasion; nor can we entertain an high opinion of their judgment: for the obvious effect of this *Sketch*, so far as it can be supposed to take effect, must be (though Mr. H. could have no such end in view) to make its readers entertain a more exalted idea of Lord B.'s literary character than it deserves; and, consequently, excite a desire, in many, to peruse those parts of his works which are evidently calculated to instil prejudices into superficial minds, against both natural and revealed religion.

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ART. VIII. *A free and candid Correspondence on the Farmer's Letters to the People of England, &c. with the Author.* By the Rev. Mr. Thomas Comber, A. B. Rector of Kirkby-Misperton, Yorkshire. 8vo. 2s. Bladon. 1770.

**W**E have, on former occasions, commended to the public the works of this judicious and able Writer; particularly his *Reflections on the Middletonian Controversy*\*, and his *Vindication of the Revolution*†, against some passages in Dr. Smollett's *History of England*. We have now before us a publication relating to subjects of a nature very different from those of either of the above-mentioned treatises; a subject, however, to which the qualifications of the Author seem every way adequate. He appears to be a man of learning, of good taste, and, moreover, to have acquired considerable knowledge and experience in husbandry and agriculture: and can there be a more commendable employment for those hours which a country clergyman may be able to spare from the more important duties of his sacred function, than the cultivation of so rational and useful a science?

Mr. Comber has, in this *Correspondence*, very candidly and judiciously, animadverted on various passages in Mr. Young's *Farmer's Letters*; and though he has corrected several mistakes of that Writer's, he never treats him with even the smallest degree of asperity, never assumes any airs of superiority, but, in

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\* See Rev. vol. ii. p. 386.

† Rev. vol. xix. p. 246.

all his strictures, keeps in view the excellent maxim thus quoted, by way of motto, in his title-page :

“ ——— Still finding, as a friend,  
Some things to blame, but *many* to commend.”

The subjects of our Author's animadversions are, the improvement of waste lands; culture and exportation of corn; price of provisions; inclosure of commons; large and small farms; ox-draught, and horse-draught of plough and carriage; culture of grasses, roots, trees, &c. of the poor's laws, work-houses, overseers, justices of the peace, &c. of population, and the political strength of this country; and, lastly, he has naturally introduced a very sensible criticism on Dr. Goldsmith's admired poem, *The Deserted Village*: from which, as it falls more particularly within the sphere of a literary Journal, we shall make an extract or two.

Our Author observes, that he can join with Dr. Goldsmith 'in all his declamation against *luxury* in general, and its species in cities in particular;' that he 'is in concert with him against all such monopolizers of enormous farms as desolate a country, or even a village:' nevertheless he totally differs from the Poet, in supposing the desertion of villages a proof of depopulation. On the contrary he maintains, from general principles, without regard to a few particular instances, 'that the desertion or destruction of villages is so far from being a proof of the ruin of the country, or *depopulation*, that it is an actual proof in point, as the lawyers say, of the direct contrary, *viz.* the *improvement* and *population* of the country, though it seems at first a *paradox*.

'I need not, continues the Author, explain this matter to you; but I will explain it to any one who waits for such proof, by reference to one instance, which proves the *general* case a million times better than the desolation of *Auburn*, in the language of Dr. Goldsmith, put into the toothless mouth of

"The sad historian of the pensive plain,"  
can prove the contrary proposition.

'Let us, my friend, cast our eyes, or rather invite others to cast their eyes on *Kirkleatham*, the hourly improving seat of our honored friend (the friend of human kind) Charles Turner, Esq. Within four or five years last past (the limits of Dr. Goldsmith's observation) here was a village, such an one as many thousands are yet to be seen in England, and I humbly suppose in Ireland too, the seat of *ignorance*, *idleness*, and *dirt*.

'This village consisted of chiefly two classes of inhabitants, *viz.* the higher, who honoured themselves with the names of *farmers*, and the lower, who called themselves *labourers*. The former, besides the other disadvantages under which they laboured, felt several, which proceeded solely from their being crowded together in a village. Their farms lay *dispersed* and *intangled*, and, in general, *distant* from their habitation; so that they had the greatest *trouble* and *inconvenience* in conveying the fruits of their lands home, and conveying

veying their manure back to the lands, and moving cattle, &c. from one field to another.

Our very intelligent friend, the proprietor, of this village, has done what every man of sense should; he has, by composing *farms* of contiguous *lands*, *given*, I may say *created*, great advantages to every farmer. He has, in the next place, built nearly in the center of each farm, convenient farm-houses, out-houses, &c. so that the men and cattle go no idle steps, and are no longer tempted to suffer the manure to rot on the soil of the village, rather than be at the expence of the labour of removing it to a *proper* but *distant* place.

Whatever is for the advantage of the farmer of a farm of moderate extent (and such are all Mr. Turner's) must be for the advantage of the labourer who depends on him. In proportion to the higher culture which the farmer gives to his ground, will labour be, *cet. par.* as the mathematicians say; and therefore, at the same time that the present *labourers* will have much more constant employment and better wages than before the improvement, there will arise a breed of more labourers; not to herd together in some future *dirty* village, but to live separately and much more comfortably in cottages, placed on wastes near the respective farmers on whom they depend for employment and bread.—In view of this increased demand for labour, Mr. Turner has chosen and properly disposed of a considerable number of foundlings from the grand repository; and by their being happily out of the way of bad example, and by their conversing little with any persons but those of their respective masters families, they become *very* likely to rise good members of society, and, in their turn, masters and fathers of families; especially as Mr. Turner greatly encourages the marriages of the lower class.

From this just view of matters, we may safely conclude, that wherever we see one of the dirty, miserable old villages raise its loathsome head, there is no real improvement, no population going forward: and on the contrary, that the *desertion* or *destruction* of a *village* is the strongest presumption of *improvement* and *population*.

I cannot, dear Sir, finish my survey of a *deserted village*, without noticing *one* or *two striking* objects in it, which Dr. Goldsmith, to answer the purpose of his painting at all, should, instead of *bringing* full to the eye, have hid under a group of trees. They are indeed very different, nay opposite objects, *viz.* the *alehouse* and the *parsonage*.

On the description of the former, Dr. Goldsmith has bestowed no less than two paragraphs, and thirty-nine verses. He has indeed, by the pencil of poetry, brushed it up so spruce, that we may justly say with Virgil,

“ ——— Miratur novas fondes, et non sua Roma.”

Such pictures ill suit the alehouses of villages in Old England, however they may suit those of happier Ireland in days of yore. But be they as spruce as the Doctor pleases, alehouses in villages are the *seats*, the *seminaries* of every vice which can *corrupt* and *ruin* the people, and render useless the church. Here idleness, drunkenness, gaming, lewdness, cursing, &c. are *professed* and *practised*,—inasmuch, that one of the most desirable circumstances of a rural neighbourhood,

bourhood, is not to *want*, and therefore not to *tolerate* an alehouse. If decent farmers are encouraged by good landlords to that degree, as to be able to brew small beer and ale sufficient for their families and poor neighbours, which they will be able to do at a much cheaper rate than they can buy it at the alehouse (almost half of the whole price) alehouses may, in thousands of parishes, be totally pulled down, as they ought, as some of the greatest nuisances,—and which, more than all others, render ineffectual the labours of the master of the *parsonage*, whose picture Dr. Goldsmith hath well drawn in the main, though he hath added some features which would more becomingly have been thrown into a shade,—The encouraging of strolling beggars is, in reality, the encouraging *idleness*, and almost every vice; and while such are *relieved* (as we too benignly call the *encouraging* of them) it is in vain that we *chide* their wanderings.—No wonder if such *ministers of vice* preach it up in the *alehouse*, if they are allowed to do it over the parson's fire! To *relieve* the *wretched*, however *wicked*, occasionally from hand to mouth, may be, in some cases, perhaps all, even laudable; but to take care that they shall be *relieved constantly and properly*, by those whom the law appoints, is a thousand times more laudable.

As I know not, Sir, of one *village deserted*, except in consequence of a system of *improvement*, I wonder why Dr. Goldsmith did not draw the consequences of such improvement on the clergyman's *mansion* and *environs*. Except in cases of notorious oppression and fraud, the clergyman's tithes arise in proportion to the culture of the fields; and we might reasonably have hoped to see *innocent*, nay *laudable elegance* attend the good man's door;—whereas, on the contrary, he tells us, that the house is fallen; for he says, in such a place it *rose*!

Why the schoolmaster's *noisy mansion* too should fall in the general ruin of a *deserted village*, I see not; for since such village is *deserted* only that the country may be better inhabited in separate houses, the farmers, with their other improvements, will always carry on those of their children's education; and, as sister arts thrive best together, *agriculture* will *require*, and well pay for a skill in the practical mathematics, mechanics, and be reciprocally advanced by their advance.

When I read, Sir, Dr. Goldsmith's exclamation;

———“The man of *wealth* and *pride*

Takes up a space that many *poor* supplied;  
Space for his lake, his parks extended bounds,  
Space for his horses, equipage, and hounds;”

I cannot express my wonder, that so good a descriptive poet should have forgot what Mr. Pope long ago so happily and justly expressed, *viz.*

“Yet hence the poor are cloth'd, the poor are fed;  
Health for himself, and for his children bread  
The lab'rer bears.”———

Evidently nothing can contribute so much to the convenience and comfort of the countryman, both farmer and labourer, as the great and rich man's choice to make his environs smile, and to promote a spirit of improvement throughout, which shall reach far beyond the pale

pale of his park, nay, the boundary stone of his estate. I would mention a few shining examples which might shew England to be not inferior to France in her Turbillys, her Chateauxvieux. I could mention many; but I leave Dr. Goldsmith to look into your Tour, those faithful registers of the improving happiness of our dear country, to which you must greatly contribute, by making the examples more generally known.

‘I must not conclude without observing, that it is really astonishing, that a man of Dr. Goldsmith’s genius and talents can remain a dupe to vulgar prejudice, after all that has been so clearly reasoned in favour of the inclosing of commons, under proper regulations: yet, that he is such a dupe, is most evident from the following lines:

“Where then, ah! where shall poverty reside?  
To ’scape the pressure of contiguous pride?  
If to some common’s fenceless limits stray’d,  
He drives his flock to pick the scanty blade,  
Those fenceless fields the sons of wealth divide;  
And even the bare-worn common is denied.”

‘I have not, Sir, quoted these lines barely to shew that Dr. Goldsmith is a dupe to vulgar prejudices, but for a much better reason, viz. to take occasion, in *humble prose*, to give an antidote against the alluring poison of poetry, distilled by falsehood.

‘He asks, in a complaining strain, where poverty with his flock shall reside? You and I will tell him; he may reside at the self-same spot as he has hitherto, with only this difference, that he will become plenty!

‘While he drives his flock to a fenceless common, they must pick such a scanty blade, as will scarce allow them or their master to live. He must not, he ought not (at least) to wonder that the sons of wealth deny him leave to starve on a bare-worn common, which is none of his, and can do him no good. If he will but be patient, he may soon see that these sons of wealth will, for their sake, soon fence and divide this common, and allow him such terms that his flock and he may both thrive, and he may find his particular good in the public.

‘I cannot forbear smiling at the picture Dr. Goldsmith draws of England:

“————— E’er her griefs began,  
When every rood of ground maintain’d its man.”

In all the calculations which are made of the number of men which England can maintain, we have nothing like this, viz. four men to one acre.

‘In what archives does Dr. Goldsmith find this fact? In what happy era was England thus populous and thus cultivated? It must surely have been in the heroic times of Arthur or Brute.

‘You, Sir, have given us, in your Northern Tour, many striking accounts of the fruitfulness of potatoes; and if any Author can prove that long ago, the culture of that excellent plant was as well known and practised as now; we may think, that in some places, this calculation might be true, if men lived on potatoes alone. But I know no other vegetable by whose produce on one-fourth of an acre, a stout man could be supported with every necessary for a whole year.



Perhaps Dr. Goldsmith takes his ideas from the happier climate of Ireland, and applies them to her less fertile sister England. However, Dr. Parnell, whose life he has lately wrote, gives no such favourable account of the culture of Ireland, as to corn, when he assures us, that

“Half an acre's crop was half a sheaf.”

‘It is indeed no wonder that Dr. Goldsmith should talk of *desertion*, *destruction*, and *depopulation*, when he judges of plenty by a standard, to which our highest improvements in agriculture are by no means equal.

‘His description of an Englishman in that happy (I had almost said, *fabulous*) situation, is, however, curious:

“For him *light labour* spread her wholesome store,  
Just gave what life requir'd, but gave no more.  
His best companions, *innocence* and *health*,  
And his best riches, *ignorance* of *wealth*.”

That labour which was necessary to cultivate a rood of ground, must have been *light* indeed, as he must have been *idle* almost all the time the crop was growing.

‘The Doctor is a better judge of what is *wholesome* than I can pretend to be; but if he means potatoes by the *wholesome store*, which is the product of the *light labour*, I believe his brethren, the physicians, will not allow them a *very wholesome* food, especially when joined with a *very sedentary* or *idle* life. He admits, however, that this kind of employment

“Just gave what life requir'd, but gave no more.”

Now I am much inclined to think, that a theory which promises only just what was necessary to retain body and soul in union, would in practice be found very liable, from a variety of causes and accidents, frequently not to give quite so much.

‘In short, Sir, I cannot become so serious a convert to Dr. Goldsmith's theory, as not to think that, in our present state of improvement, we may be much happier in *general*, if our people's labour will produce them, according to *all human probability*, considerably more than what will just sustain life, though their labour be not *so very light*; unless we can suppose that in cases of disappointment, by the ordinary means, men are to be supported by an extraordinary Providence, by *manna*, &c. from heaven.

‘Dr. Goldsmith's declaration of his long-nurs'd hopes to “die at home (at *Auburn*) at last,” is very natural, and *very tender*, as coming from a Poet prejudiced in favour of his native place. But surely, if *Auburn* is become a *deserted village*, in consequence of the general improvement of the country (and I can conceive no other reason) Dr. Goldsmith will find it a more agreeable retreat on this very account.—And when he comes

“Amidst the swains to shew his book-learn'd skill,”

if he has acquired a few *more rational* notions of just policy, he will not be the *less agreeable*, or *less instructive* companion.”

These remarks will naturally remind such of our Readers as have perused Dr. Goldsmith's poem, of what the ingenious Bard has himself observed, in his dedication, and of which our Author takes notice in the following terms, viz. that Dr. G. had 'been assured, by several of his *best* and *wisest* friends, and expects to be assured so by his patron too, that "the *depopulation* he deplores is no where to be seen, and the disorders he laments, are only to be found in his own *imagination*." Mr. Comber concludes, however, with expressing his wish that a descriptive genius, like Dr. G. would give us the reverse of the medal. 'A picture of an *improved*, or cultivated country, says he, would shine in the majesty of MILTONICS.'

ART. IX. *A Journey from London to Genoa through England, Portugal, Spain, and France.* By Joseph Baretti, continued from page 305, and concluded.

THE villages in the neighbourhood of Madrid consist of as despicable hovels as are to be found in the Highlands of Scotland. They are built of mud, and wretchedly thatched; few have more than a ground floor; the fire-place is in the middle, and there is a hole in the roof to let out the smoke: the families of these hovels, of which the hogs and poultry are part, are frequently pretty numerous.

The death of the Queen filled the streets with bands of blind beggars, who sung her praise to various instruments; many of these sung extempore, and played so well, that they might have been thought to have had a piece of musick before them.

There is a class at Madrid called *Majo*, which is pronounced *Mako*; a Mako is a kind of low personage between the *Poisard* of Paris, and the city-spark of London; the man, for they are of both sexes, is a low fellow who dresses sprucely, affects the walk of a gentleman, looks blunt and menacing, and aims on all occasions at a kind of dry wit. The women, as well as the men, swear at every word *por vida de Dios*, which we suppose to be *by the life of God*. If you say this is a fine day, the Mako or Maka will confirm your observation, and swear, *por vida de Dios* that the day is very fine.

In Carnival time all the world is in masquerade: the common people run about the streets in visors fantastically dressed, and the better sort used to go in carriages to each other's houses: but the king has, within a few years, built a grand hall called *el Amphitheatro*, to which the maskers resort twice a week during the Carnival. Every body masked is admitted for about five shillings sterling, and the company is entertained the whole night. The dancing place holds three hundred couple, and this number sometimes all dance at a time; there are seats amphitheatrically disposed round it, with three galleries above, which

admit

admit five or six thousand more. In these galleries and in several large rooms to which the company ascend by four staircases at the four corners of the hall, they have hot or cold suppers, coffee, chocolate, lemonade, and other refreshments, at a very reasonable rate. A considerable number of waiters attend in a uniform dress of a pompadour colour. There are also two large rooms, one for the men and one for the women, with four beds in each, for the accommodation of any who should happen to be suddenly taken ill; and there are physicians and surgeons regularly attending. There are also two small rooms with inscriptions over the doors, importing, that one is a *cage for Cock-birds*, the other a *cage for Hens*; in plain language, they are two temporary prisons like our round houses, in which if any person raises a disturbance, or behaves indecently, he is confined till the morning, by the guards who attend at the entrance. The laws are printed in a small book called *Bayle de Mascara*, we suppose *the Ball of the Maskers*, or the *masked Ball*.

The band consists of forty hands, twenty of which play at a time, alternately from nine in the evening till six in the morning without intermission. The private assemblies and domestic balls are, since the building this theatre, very rare. The expence is defrayed by the profits arising from the suppers and refreshments, and the money taken at the door is applied to embellish the public walks round the city.

Among other laws of this ball, there is one which prohibits the wearing gold or silver; nor are the ladies allowed any jewels except on one finger. The dresses, therefore, though fanciful and elegant, are not rich.

In Spain the girls are married at twelve or thirteen years old; because if the parents do not provide them early with a husband, they will provide a husband for themselves of whom perhaps the parents may not approve. If a girl gives a man a ring, or any other token as a pledge that she will marry him, the laws, after a short delay, will enforce the marriage in despite of the parents, except the girl can be persuaded to change her mind. This law, however, does not extend to the chief nobility. The Spanish girls have also another privilege; for if they happen to be with child, they are sure of a speedy marriage, the man whom they affirm to be the father, being compelled to become the husband.

It is a law in Spain, that no eldest born of a grandee, can marry the heiress of another. In consequence of this law, says Baretti, the daughter of the Countess of Benevente, whose income will be 50,000 doubloons a year, is to marry the second son of the Duke d'Osuna, who has not a shilling: if she had married the Duke's eldest son, he would have been the richest subject

subject in Christendom. Our Author might have added here, that 50,000 doubloons are equal to about 35,000*l.* sterling\*.

The dead are carried to the grave with their faces uncovered, the grandees in their robes, the rest of the people habited like friars and nuns.

The friars have a practice of introducing pictures to their audience towards the close of their sermons, as auxiliaries to their eloquence. A friar, after having expatiated on the torments of hell, nods to some attendants who immediately bring a picture which represents devils running red hot irons into the souls of miserable sinners; the souls are represented by girls, and the devils are rendered frightful by horns, claws, and tails. The preacher claps a lighted torch before the picture, and with the most hideous vociferation denounces against the unrepenting, everlasting torments like those represented in the picture.

Our Author having continued at Madrid a week, proceeded to *Alcalá*, the *Complutum* of the Romans, which was once the principal town in Castile, but is now one of the poorest: in the 15th century it had 60,000 inhabitants, but has now scarce five; and the best house in it may be hired for twenty shillings a year; at a distance, however, it makes a good appearance, being encompassed like Toledo with a moorish wall, on which are many turrets. At this place there are the ruins of a university, which was once very famous.

Nothing occurs of sufficient note to be taken into our epitome till the seventh day of our Author's journey from Madrid, where he gives an account of the migrating shepherds of Spain and their flocks; those that he met with near *Zaragoza*, were upon their march from the hilly country round *Lerida*, it being then near the end of October, to the plains of *Andalusia*, where they were to winter. The shepherds told him, "That they go this long journey backwards and forwards every year, at the rate of two, three, and even four leagues a day, both men and sheep lying every night in the open air, except the weather is very bad; for in that case the men will form to themselves a hut of branches, if there are any at hand. That, were the sheep to be kept constantly at home, and under shelter every night, as is the case with those they call *ovejuna caseras*, (*home-bred sheep*) their wool would grow coarse, and the flocks endangered by the rot, which is only avoided by frequent change of climate, and keeping in the open air. That the sheep in *Arragon* and *Andalusia*, one with another, will commonly sell to the butcher for about twenty-four reals apiece, and that the shearings of three sheep, when sound and full grown, do gene-

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\* We are told afterwards, that 25 doubloons are equal to about 78*l.* English.

rally yield an *arroba* of wool; that is, *five and twenty pounds weight*, before it is cleaned, which diminishes by half when purified and rendered fit for sale. That sheep will feed on nothing but tender grass, and never touch rosemary, thyme, sage, lavender, and other such plants, except when hardly pressed by hunger; but that they would soon perish, were they to live but three or four days upon such an improper food."

From this account, which he supposes to be true, he infers, that the notion of mutton becoming sweet, in consequence of the sheep's feeding on odoriferous plants, is a vulgar error.

At Saragosa there is a wooden image of the Virgin Mary standing on a marble pillar, which, they say, was, with the pillar, sent down from heaven when the apostle St. James, whom they call *San Yago*, was on his mission in this part of the world. They say that the image spoke to him, and encouraged him to preach the gospel to the Spaniards, who were then heathens; promising that she would remain at Saragosa to the end of the world.

This image is at present lodged in a dark subterranean chapel belonging to a large church of magnificent architecture, and is to be looked at only through a hole in the door. Pilgrimages, however, are made to it from very remote parts of Spain, and it is shortly to be placed under a dome that is building for it in the middle of the Church. This dome is supported by columns of red marble as fine as porphyry, which is found in the quarries of Tortosa. The Author remarks, that as Tortosa stands by the sea-side, at the mouth of the Ebro, this marble might be exported with advantage.

The Author says, that he cannot speak of the manners and customs of the people in this part of the country, mark their peculiarities, and point out their deviations from those of the people at Madrid, or in other parts, and the reason is certainly a good one. 'I am,' says he, 'to go away to-morrow.'

He observes, that the kingdom of Arragon was conquered from the Moors by its own inhabitants, who chose themselves a King. And upon this occasion he again appears the champion of despotism, notwithstanding his obligations to the laws and liberty of this country. 'The Arragonians,' says he, 'instead of *making a noble present of their kingdom* to the man whom they first raised to the throne, imposed such *conditions*, as made it scarce worth accepting.' But in a question between a whole people and an individual, why does the Author take part with the individual against the people? why does he adopt *the enormous faith of many made for one*? It is not of importance that an individual shall have power and state, but it is of importance that a people shall be free. Signor Baretti determines just contrary, and censures the Arragonians for not rendering themselves slaves

as soon as they made a King. One of the conditions to which the Arragonians subjected their King was, that his authority should be controuled by a magistrate called *El Justicia*, who on his accession spoke to him in these terms: 'We who are as good as you, chuse you for our King and Lord, *on condition that you protect our laws and liberties*. If not, we chuse you not.' This condition, in our Author's opinion, was ignoble in the people, and made a mock monarch of their Prince. And yet in the opinion of truth, virtue, and common sense, it is only under this condition that a King can have any right to his office. Our Author tells us, that 'the Kings of Arragon put up with that *disgraceful* form of installation while they were weak, and *protected the laws and liberties*; but,' says he, 'how could they cordially do what reflected *dishonour upon them*?' By what strange perversion of mind does a man become an advocate for slavery!

Our Author has, in this part of the work, given us another specimen of the Spanish extempore poetry, in the song of a Blind Beggar; but this is another instance in which, as we have observed already, our Author writes to those only who understand Spanish. He has not translated it, and he gives it as his opinion, that 'it is impossible to translate poetry in such a manner as to preserve either the wit or dulness of it.' Alas! how have all translators of poetry been mistaken!

Our Author talks of what he better understands when he says, that *Zaragoza*, or *Saragosa*, is a corruption of *Cæsaria Augusta*; and that the change of *Cæsaria* into *Zara* is not peculiar to Spain; for that the town of *Zara* in Dalmatia, was likewise called *Cæsaria* by the Romans.

In different parts of Spain there are dialects of the language so different, that those who speak them are scarcely intelligible to each other; and in the principality of *Biscay*, the province of *Giupuscoa*, the best part of *Navarre*, and a narrow district called *A'lava*, no dialect of the Spanish is spoken, but a language much more ancient than that monarchy, called *Bascuenze*, or *Lingua Bascongada*. This language is said to be wholly different from any other that ever was familiar in Europe. There is a dictionary of the *Bascuenze*, rendered both by the Castilian and the Latin, by father *Laramendi*, a jesuit; it has been printed only once, and is now very scarce. The same Author composed also a grammar of the language, which he has intitled *El imposible vencido*, the Impossibility conquered; of this there have been several editions, one was printed at Salamanca in 1729. That *Laramendi* had sufficient reason for the title of his book will soon appear; the Spaniards say, that "bread is good for him who eats it." The words, *para aquel que le come*, "for him who eats it," are, in the Biscayan language, compressed into one word,

*jatenduenarentzat*. But though this is only one word, says father Laramendi, we must consider it as a compound of several; as *jaten* stands for the verb *comer*; *du* for the accusative *to*; *en* or *end*, for the relative *que*; and *arentzat*, for the pronoun *aquel*, followed by the article *para*. From the books printed in this language it is impossible to learn it, they are so very few, and for the same reason it is not worth while to make the attempt.

The Author says, that in an English Magazine the account of an Irish priest, who, travelling through Biscay, could make shift with his Irish tongue to understand the Biscayans, and be understood by them, is not true: and the Lord's Prayer, which he has printed in Biscayan and Irish demonstrates his assertion. Of Biscay the Author says that the country is both romantic and fertile in the highest degree; that the women are remarkably pretty, and coquetish, making advances, and granting every favour but one, with an art that seldom fails to procure them access to the purse of him that addresses them, whom, however, they are sure to disappoint in the hopes which they excite.

Many of the hills of this country produce a light and exceedingly pleasant wine. At *Saras*, a little village by the sea side between *Bilboa* and *St. Sebastian*, there is a wine, called by the natives *Chacolin*, which, our Author says, would be as well liked in England as Champagne: as it lies convenient for transportation, perhaps the hint may be improved with advantage. It is the singular felicity of the *Guipuscoans*, and the *Biscayans*, to pay no taxes, the Lordship which comprehends both places makes a voluntary gift only to the King of Spain when pressed by a war.

This account of Biscay is a digression.

Our Traveller having passed out of Arragon into Catalonia, dined at *Lerida*, which, though antiquarians say it was once one of the most considerable places in the Roman empire, is at present a small and ill-built town.

The plenty of provisions of every kind at *Barcelona*, considering it is a sea-port, is astonishing. Good bread may be bought at about a penny a pound, and as much wine as will fill two bottles for three-pence; a pound, 16 ounces, of butcher's meat costs but three-halfpence, and a dozen of pigeons, or a couple of fowls, or a full-grown turkey, may be bought for nine pence. Oil is as cheap as wine, and pulse, herbage, and fruit, with sea-fish of various kinds, abound all the year at such a rate, that a man may live plentifully for two shillings a week.

As *Barcelona* is become exceeding populous, a new town is now building at about a mile distant. The present out-line encloses an oblong square, half a mile long, and three quarters

of a mile broad. The houses are built with great neatness and uniformity; and strangers as well as natives, provided they are Catholics, are permitted to build as many houses as they chuse, and have the soil for nothing, and for ever.

Nothing remarkable occurs during the rest of our Author's journey through Spain, which ends in the 109th page of his fourth volume. It is said in our first article, that the last 230 pages of this volume contain not a single word about Spain; but the No. 230 was, by a mistake of the press, put for 203. Upon a cursory glance at the rest of the volume, of which, as it was supposed to relate to countries well known, it was not proposed to give a particular account, we find an Appendix containing a narrative of our Author's second journey to Spain: in this Appendix he gives some instructions to those who intend to travel to Madrid by land; and by such alone this part of the work will be thought worth reading: it is little more than a mere itinerary, except some account of the theatre, that differs very little from the Italian, of which several good accounts have been lately published, and a short extract from a printed book relating to the officers of the Spanish troops.

Of the 203 pages supposed not to relate to Spain, this Appendix contains 122: so that instead of saying that our Author's apology for his work, related to little more than half of it, we should have said that it related only to somewhat less than two-thirds. The difference between the half and two-thirds is but a sixth of the whole; so that the difference between something more than half, and something less than two-thirds cannot be great: yet we have been told that our Author, who is a *fiery Duke*, has expressed great wrath against us on this account, and greatly exulted in the mistake. This puts us in mind of the Irishman who, when he was reproached with having stolen a crown, cried out, *Arrah, by Jasus, and you lie now, for it was but four and six-pence.*

Knowledge certainly is not more necessary than bread, an Author therefore should no more be encouraged in exaction or fraud than a baker: he that makes light bread has never been allowed to plead that bread is necessary to life; neither has he who makes the contents of less than three volumes a pretence for exacting the price of four, a right to plead that books are necessary to knowledge: the obligation between the Author and the public, like that between the public and the baker, is reciprocal: his contribution to knowledge is no more gratuitous than the baker's to life: and to detect the fraud or artifice of one is an exercise of the same common right as to detect the fraud or artifice of the other.

It is, however, impossible to detect any evil practices without exciting ill-will: our pleasure in perceiving that ill-will against



us cannot be honestly gratified, is more than equivalent to our regret at any injury which it may dishonestly offer us. A false witness, however, is more formidable than a dull book, and we shall never scruple, when a false accusation is knowingly brought against us, to stigmatize the accuser with a name that must invalidate his testimony.

This may serve as a general apology for the free impartiality of our literary articles, and for the severity with which we have sometimes treated those who have maliciously perverted our meaning into immorality or irreligion, by false quotations from our work.

We shall dismiss this performance, the good of which we have commended with more pleasure than we have censured the bad, by a remark which, as we hear a new translation is making of the celebrated work of Cervantes, may be of use to the Author.

Our Traveller observes that in most villages in Old Castile, the first person is the *Curate*, the second the *Alcalde*, and the third the *Surgeon*.

This *Surgeon* is the person who, in our present translations of *Don Quixotte*, is called the *Barber*, and the *Curate* is the *Rector* or parish priest. A *Surgeon* and a *Rector* are respectable characters, very different from what we conceive under the terms *Curate* and *Barber*, though the words in the original may be so literally rendered.

This remark indeed relates to a little matter; but we are not now to learn that, on many occasions, little matters have their importance; and if we prevent for the future the incongruity of representing a Spanish gentleman, proud of birth, and fond of arms, as associating with two of the meanest, instead of two of the most respectable characters in his parish, the lovers of polite literature will not think our attention too minute.

ART. X. *A Letter to the Monthly Reviewers in Reply to their Critique on his Beauties of Nature displayed\*, &c.* By W. Jackson of Litchfield-Close. 8vo. 1s. Longman.

TO our censure of his poems this Author subscribes, but says, in extenuation, that they were the baubles of youth: we will allow, on our part, that for the writing them youth may be an apology, but what can excuse their publication, with a choice Collection of Thoughts, and under a conviction that they were not only contemptible but indecent? That it was done thoughtlessly will scarcely excuse him who recommends constant meditation to others.

He says, however, that by constant meditation, he means meditation that is not constant; from his meaning, therefore,

\* See the last volume of our Review, p. 167.

we retract our censure, though not from the meaning of his words.

In defence of his proposition 'that the surest way to attain happiness is by *philosophy*, in a constant meditation on God,' he observes that a constant meditation on *virtue* will give birth to suitable actions: But are *God* and *human virtue* synonymous terms? When we meditate on *God* by *philosophy*, surely we are not considering *how we shall act in life*.

This Author says that a wise and patriotic statesman is of more importance to his country than all the labours of those he makes use of in the execution of his great designs: we think however that he is of importance only in virtue of those labours; for that if his great designs are not executed, they may as well not be formed. The *execution* of great designs is the immediate object of such a statesman's meditation; and he, *virtually*, performs the labour, who directs it. But the being useful to *man*, in the *busy walks of life*, is not the immediate object of him who meditates on *God* by *philosophy*. We therefore still think that *human happiness*, and *human virtue*, do not consist in *constant philosophical meditation upon God*.

Our Author says, that he has not thrown the least imputation of *vice* on the brute creation, in consequence of their *natural instincts*: but if *cruelty* is not a *vice*, we know not what is; and he says, that beasts of prey are *cruel*: 'the night, says he, is witness of their *bloody cruelties*.' Beasts of prey do that from instinct which in a man would be cruel, but to impute cruelty to them in what they do instinctively, is surely 'to throw on them the imputation of *vice* in consequence of their *natural instincts*.'

We have said that man is a more dangerous enemy to sheep than the wolf: our Author has not controverted this; but he says that a sheep stands in more dread of a wolf than a man; and draws this strange conclusion, that with respect to the sheep instinct decides wisely. Why should we labour to confute him who confutes himself?

He next charges us with *settled infidelity* and *consummate obstinacy*, for intimating that 'persuasion is necessary to produce a belief that the perfections of the Supreme Being are reflected from his works,' having always thought that they carried in themselves a conviction *thereof*. But does not this Author know, that to reconcile the phenomena of Nature with the perfections of God, has been the unsuccessful labour of some of the wisest of mankind in all ages? Is the *goodness* of the Creator reflected from the *moral and natural evil* that is diffused through all his visible works? Or will this Author deny, that in the visible works of the Creator there is moral and natural evil?

RAY. Nov. 1770.

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While our Author is reproaching us with infidelity, he confesses himself to be an infidel. 'I cannot, says he, see the necessity of considering Nature in a fallen state;' but certainly those who believe that the book in which Nature is said to be in such a state, is written by divine inspiration, see the necessity.

But, says our Author, 'you supercede the whole force of your assertion, that it is necessary to consider man in a fallen state, by saying that God formed the lion to subsist upon flesh.' Yet we never heard that those who admitted the fall, thought it necessary to deny that the lion was formed to subsist upon flesh. The several methods that have been taken to reconcile the assertion 'that by sin death came into the world,' with the preparatives for death before there was sin, are indeed incumbered with difficulties; but it is not incumbent upon us to obviate them: we have allowed, that to obviate particular objections against the present state of things, being either natural or judicial, is equally difficult. We have asserted only that, in a general view, it is more consistent with the moral attributes, and a better foundation of hope, to suppose that the evil which we suffer has, in some way, been deserved as punishment, than that it is inflicted without having been so deserved. If every thing is now in the same state as when "God saw that all was good," what reason have we to suppose that any thing will hereafter be better? that any misery will either be attoned or removed? That God has 'cast Nature from an original purity,' to use this Author's expression, as a punishment, seems to us, with all its difficulties, to be a more eligible supposition than that its present state, so contaminated with misery, is that in which it was originated. If our Author thinks otherwise he is welcome.

We represent our Author as saying, that man has *no* reason to complain of the existence of animals that are enemies to him. To which he petulantly answers, I deny having said that man has a right to complain of the existence of animals which are enemies to him. Fights not this man as one that beateth the air? And have we not good cause to sympathize with him when he laments the hurry of critics!

We have said, that to suppose the evil of one animal tormenting and destroying another, to result from a general law of Nature, is not a justification of the law from which it proceeds. Our meaning is, that the goodness of a law can never be inferred from the evil which it necessarily produces. Our Author is of another opinion, and the argument by which he supports his opinion is a master-piece: 'if such a law (a law producing this evil) is absolutely necessary to the present state of the world, then it is demonstrable that its operations, whether considered

considered by individuals as evils or not, are a justification of that law ;' that is to say, the operation of a law in the production of evil, is a justification of that law, if it is necessary to a state in which these evils subsist.

If he had said that if a law, in consequence of which animals mutually torment and destroy each other, is necessary to the present state of the world, the accomplishment of the end, would justify any collateral inconvenience, he would have had a meaning, but it would have been nothing to the purpose. The happiness of a whole, is an aggregate of the happiness of its parts ; and to suppose general happiness to result from the misery of individuals, is a manifest absurdity. If there is not general happiness in the present state of things, the continuation of things in their present state is not a good end ; and an attempt to prove that a general law from which misery necessarily results, is justified by its expediency to continue beings in the state of sufferance, is worthy only of ' the desperate charcoal and the darkened wall.'

Granting the moral attributes, perhaps this may be proved to be the best possible system ; but from this system it will be found very difficult to prove the moral attributes without assistance from revelation.

When our Author animadverts on what we have said concerning freedom and necessity, he is, if possible, still more bewildered than before.

We have said, that our Author is so zealous an advocate for free agency, that he reproves Mr. Locke for affirming that a man falling into the water, by the breaking of a bridge under him, does not, *with respect to the action of falling*, act freely ; and we have observed, that the fault of Mr. Locke in this passage (taking for granted its being fairly quoted) is just contrary to what our Author supposes : not the denying man to be a free agent in this instance, but the supposing him to be an agent at all.

What says our Author to this ? Why, he says, that ' the breaking of the bridge under the man, whereby he falls into the water, does not affect his free agency ;' and asks, with an air of triumph, may not an agent fall ? We ask, in our turn, who ever denied that a Being which acts, is liable, in its turn, to be acted upon ? Who ever thought that a capacity to act, implied an impossibility of sufferance ? If Locke intends to tell us that a man's being a patient when he falls into the water, does not prevent his being an agent when he endeavours to get out again, we have mistaken him indeed ; but it is of very little importance that he should have been understood.

Our Author says, ' it is clear that, *as members of society*, and *relative to things of this life*, the will is necessarily determined by

a preference of the greatest apparent good.' In what things then does he maintain that the will is free? Why, he says, that in a situation in which I may either save the life of my friend, at the risk of my own, or join with ruffians to take it away, I can determine which I will do independent of all motive; but do I not, in this case, act as a member of civil society, and relative to things of this life?

That we will to do which of two things we *please*, as this Author expresses it, is true: But what is it that makes us please to do one thing rather than another? Certainly not an act of the will; for a man might then in consequence of his free-will be as much pleased in a bath of scalding water, as upon a bed of down. But, says our Antagonist, he may chuse the bath rather than the down. So he may, we reply, but then it will be as a means of procuring something that pleases him more; as martyrs resigned themselves to the stake, that they might inherit the blessedness of heaven.

We have said, that 'an advocate for the freedom of the will, or its absolute independant power to determine itself, must maintain that a man having every thing desirable in life, and firmly believing that he shall perish forever if he kills himself, *can*, notwithstanding, voluntarily determine to leap into a well. If he *cannot* chuse, or will, to die, he *necessarily* chuses or wills to live, and his choice to live is determined by the circumstances that make life desirable, and the opinion that damnation will follow suicide, with respect to neither of which has the will any influence.'

Our Author's answer to this is irrefragable. 'This, says he, I take to be the reasoning of some old woman, fond of her pipe and chimney-corner.' A refutation so full, so clear, which displays such depth of thought, such acuteness of reasoning, such brilliancy of wit, and gaiety of humour, can admit of no reply or appeal.

Our Antagonist having thus knocked us down, very fairly steps over us, and proceeds in his old dog-trot, affirming, notwithstanding all we have said to the contrary, that 'let a man's condition in this world be as completely happy as possible, that happiness neither does nor can preclude the power he has over his own life.'

Our Author proceeds to prove that brutes have *free* will, or, as he is pleased to express it, *free instinct*, by observing, that if two kinds of food are set before them, they always chuse that which they like best. We think that this preference determines them *necessarily*, and that it is *impossible* for a brute, when two kinds of food are presented to him, not to chuse that which he likes best. He proceeds from *arguising* to story-telling, and it is therefore fit that we should turn to studies of more profit, and no longer waste our time by offering spectacles to the blind.

## MONTHLY CATALOGUE,

For NOVEMBER, 1770.

## MISCELLANEOUS.

Art. 11. *Phœcion's Conversations; or, the Relation between Morality and Politics.* Originally translated by Abbé Mably, from a Greek Manuscript of Nicocles. With Notes by William Macbean, A.M. and Master of a Boarding-School at New-market. 8vo. 6s. Doddsley. 1770.

**W**E are indebted for these Conversations, not to Nicocles, but to *Abbi Mably* himself; and it is but justice to acknowledge that they do him no small honour. A love of virtue and of mankind appears in every page of the work; and the Author shews a thorough acquaintance with the laws, genius, and government of the Grecian states.

It were much to be wished that modern statesmen and legislators would peruse this work with attention; it would teach them that public virtue ought to be the main view of magistrates, and the principal end of all laws, customs, and ordinances;—that it is only by the uniform practice of the domestic, that a people can be fitted for the exertion of the public, virtues;—that he who knows not what it is to be a good husband, father, friend, or neighbour, cannot possibly be a patriot;—that it is domestic manners which, at length, give the turn to public manners;—that little stress is to be laid on the patriotism of those heroes who are fond of an ample theatre and crowds of spectators;—that the laws most essential to the safety and happiness of states, are those which relate to morality;—that without morals, laws are but a dead letter;—that if the Supreme Protector and Friend of Virtue sometimes makes use of the vices of one people to destroy another more vicious, he generally breaks the instrument of his vengeance after it has served his purpose;—that unprincipled and designing orators employ their talents in spreading surmises, infusing fears and jealousies, blowing up every slight dissension, when it makes for their interest, into a kind of civil war, and under colour of favouring men of merit, and restoring tranquillity and justice, carry on the most diabolical and pernicious schemes, and set up a lawless tyranny;—that true policy has no occasion to be constantly in search of resources, expedients, and random palliatives, which, instead of allaying the distempers of a state, generally inflame them;—in a word, that whilst moral laws are in force, all other laws are secure, and that their declension necessarily draws on the ruin of government.

Art. 12. *A Plea in favour of the Shipwrights belonging to the Royal Dockyards.* Humbly offering Reasons to the Public for an Addition to their Pay: With a Method to effect it. By W. S. 8vo. 6d. Crowder, &c.

The Public hath often been addressed on the very important subject of the royal dockyards; and loud complaints have been made of the abuses which have too long subsisted in them, particularly in regard to the waste and embezzlement of the timber and other stores.

We have here an obvious proposal for preventing those abuses, and, at the same time, doing justice to the distressed and too much neglected shipwrights, by a proper and reasonable addition to their pay: the arguments in favour of which, as laid down in this well-written pamphlet, appear to us, so far as *we* can pretend to pass any judgment on the subject, to be *irrefragable*. It is therefore to be hoped that the Lords of the Admiralty, and the Commissioners of the Navy, will, as they are in duty bound, carefully attend to a matter of such vast importance to this country, as the right management of a province on which the prosperity of our royal navy so much depends. That most valuable body of men, the shipwrights, must, however, it appears, ultimately look higher for a full and permanent redress of *their* particular grievances; which is to be sought for only in the wisdom and justice of PARLIAMENT.

Art. 13. *The History of the Gwedir Family*. By Sir John Wynne; the first Baronet of that Name, who was born in 1553. 8vo. 2s. 6d. sewed. White. 1770.

The Editor informs us, in the Introduction, that the MS. from which these memoirs of the Gwedir Family are printed, hath, for above a century, been so prized in North Wales, that many in those parts have thought it worth while to make fair and complete transcripts of it; from whence some Readers may be apt to conclude that many people in North Wales must have had very little else to do: but it must be noted that family-memorials and genealogies stand in the highest rank of sciences among the ancient Britons.

One of these MSS. had been consulted, it seems, by Carte, the English historian, who refers to it as his authority for the Welsh Bards having been massacred by Edward I.—This circumstance alone, in the opinion of the Editor, ‘may stamp a value on the MS. as it hath given rise to an ode [Gray’s] which will be admired by our latest posterity.’—‘The whole passage relative to this tradition is also cited by the Rev. Mr. Evans, in his specimens of Welsh poetry.’—For an account of Mr. Evans’s work, see Rev. vol. xxxi. p. 22.

It appears also to the Editor that Sir John was ‘a general collector of what related not only to his own ancestors, but the antiquities of the principality, as Rowland cites an extent or survey of North Wales, illustrated by learned notes of Sir John Wynne.’—Rowland, however, does not say *learned notes*; “useful remarks,” is his expression.

But though, with respect to the *Public*, this is not a work of great importance, it nevertheless affords many curious anecdotes of those unruly times to which it relates, when Wales, like Ireland and Scotland, suffered so much from the fatal bickerings and bloody feuds of the leading men of the country; whose tenants and vassals were always, of course, involved in their quarrels.

Art. 14. *The Beginning, Progress, and Conclusion of the late War*; with other interesting Matters considered; and a Map of the Lands, Islands, Gulphs, Seas, and Fishing-banks, comprizing the Cod-fishery in America, annexed, for the better Explanation of the several Proceedings relative to it. 4to. 1s. 6d. Almon. 1770.

Although the style of this piece is heavy and disagreeable, and the work, in course, somewhat tedious and dull, yet the materials collected

lected in it, particularly those relating to our rights and interests in regard to Nova Scotia, Newfoundland, the fisheries, &c. may be useful to the Public. The Author, who writes like one zealously affected toward the honour and welfare of his country, appears to have been, as we are led to infer from certain passages in his performance, in some military trust or command, in connexion with the American affairs during the late war.—As to his opinion of the late peace, it is expressed in the following terms: speaking of the union between the Spaniards and French, he says, ‘Without cause they drew their swords against us, and, after parrying their dreadful thrusts, we gave them such wounds as enfeebled and reduced them to that low estate whence our ministers raised them; and by giving up to great resources of commerce and naval power, enabled them, in so short a time, to renew the war; for now the outcries in our streets of our fellow-subjects seized, and secured with violence, for our defence in the war begun by Spain, *irrefistably proves* the malignant nature of the late peace beyond all expression.’ Our Author’s *irrefistable* proof, however, *seems*, at present, but a very *equivocal* kind of proof, and most certainly *was such* at the time of his publishing this pamphlet.

## L A W.

Art. 15. *A Letter to the R. H. William Lord Mansfield, L. C. J.* of the Court of King’s Bench; proving that the Subjects of England, lawfully assembled to petition their King, or to elect or instruct their Representatives, are entitled to *Freedom of Debate*; and that all Suits and Prosecutions for exerting that Right are *unconstitutional* and *illegal*. By John Miffing, Esq; Barrister of the Inner-Temple. 8vo. 1 s. R. Davis, &c.

We should not have supposed that the important doctrine maintained in this Letter was ever controverted; but the Author gives it as the occasion of his discussing the subject, that such doctrine has been, in public, lately declared to be new. We apprehend he alludes to what passed in a recent prosecution for defamatory words.—The friends of Freedom are certainly obliged to every man who stands forth as an advocate in so good a cause; and, in that light, Mr. Miffing is entitled to the grateful acknowledgments of his countrymen: nevertheless, it were to be wished that he had treated his subject less superficially.

Art. 16. *Cases argued and adjudged in the Court of King’s Bench*, at Westminster, in the 7th, 8th, 9th, and 10th Years of the Reign of his late Majesty King George II. during which Time the late Lord Chief Justice Hardwicke presided in that Court. To which are added, some Determinations of the late Lord Chief Justice Lee; and also two Equity ones by Lord Chancellor Hardwicke. Published under the Inspection of a noble Lord and eminent Lawyer. Folio. 11. 5 s. Johnston, &c. 1770.

On a former occasion we observed\*, that the decisions of Lord Hardwicke were the decisions of a Judge, who (whatever may be said as to his *political* character) will, as a Lawyer, ever be ranked among the ornaments of the profession.

\* Rev. vol. xxxiii, p. 108.



The cases given to the Public in this volume appear to be of undoubted authenticity; and they are accompanied with notes and references to all the cotemporary Reporters. There are likewise two tables; one, of the names of the cases; the other, of the principal matters contained in them.

## NOVELS.

Art. 17. *The undutiful Daughter; or, the History of Miss Goodwin.* 12mo. 3 Vols. 7 s. 6 d. sewed. Noble.

This work is cast in the *form*, though not written in the *manner* of Richardson's novels: the design, however, to say the least for it, is innocent, and is thus expressed by the Author himself: 'It is written with a view to deter young women from being disobedient daughters, from making improper connexions with young fellows, and from throwing themselves imprudently into the marriage-state.'

*Introd. Dialogue.*

Art. 18. *The Captive; or, the History of Mr. Clifford.* Translated from the French. 12mo. 2 Vols. 5 s. sewed. Roson.

A romance, of the old exploded sort.—A Moorish captivity, seraglio intrigues, and hair-breadth escapes: all extravagance, improbability, and absurdity.

## POETICAL.

Art. 19. *The Dedication of the Temple of Solomon: A Poetical Essay.* By William Hodson, M. A. Fellow of Trinity College, Cambridge. 4to. 1 s. Doddsley, &c.

This poem obtained Seaton's reward for the last year, by assignment of the Vice-chancellor, the Master of Clare-hall, and the Greek Professor. We are sorry to find that the Kissingbury Muse so rarely produces any composition to which *we* can assign the reward of honest praise.

## HUSBANDRY.

Art. 20. *A Defence of a Pamphlet lately published; entitled, Thoughts upon several interesting Subjects; viz. on the Exportation of, and Bounty upon, Corn: On the high Price of Provisions: On Manufactures, Commerce, &c. †. Being a Reply to the Appendix annexed to The Expediency of a free Exportation of Corn at this Time †. In which the Misrepresentation, false Reasoning, and wilful Deceit of the said Author is fully exposed and refuted. In a second Letter to a Friend.* By Mr. Wimpey. 8vo. 1 s. Crowder.

Mr. Wimpey has again taken up his hostile quill against Mr. Young, and deals his argumentative strokes about him very severely: taxing his opponent with random dogmatical assertions, false reasoning, and intentional misrepresentations; and he writes something also concerning Author-craft, book-making, literary theft, living by one's wits, and other heinous offences: with respect to which we shall wait the issue of this single combat without interfering between the champions.

As to the general question respecting the bounty, we shall only offer one remark to Mr. W.'s consideration. It may be granted to him, that if we fix on any assigned quantity of corn, supposed to be

† See Rev. Aug. p. 159.

‡ See Rev. vol. xlii. p. 232.

at any one time in the kingdom; the sending any part of that present quantity abroad undoubtedly will not tend to reduce the price of the remainder on hand. But this is too confined a view of the subject: the true state of the question is, Has not the encouragement of exportation tended to increase the annual produce of grain by promoting, extending, and improving agriculture?

Surely Mr. W. is too well acquainted with trade not to know, that an increase of demand increases the produce and manufacture of the required commodity.

## RELIGIOUS and CONTROVERSIAL.

Art. 21. *Critical Dissertations on the New Testament, in Defence of our public Version, against the Objections of modern Commentators: dissertations the first and second.* 8vo. 1s. L. Davis. 1770.

These Dissertations are intended as introductory to some others of the same nature. They are inscribed to the Archbishop of Cashel, by which means we find the Author's name, though not mentioned in the title page, to be Hercules Younge.

Since no writing in the world is of equal importance to mankind with the sacred Scripture, the Author considers it as 'much to be wished that commentators would not endeavour to lessen the repute of our public version by too hasty and groundless censures.'

A desire of fame for learning and ability may, we suppose, sometimes influence writers upon these subjects, but we should be very unwilling to think that they would publish merely with a view to discredit the common translation. However there has been without doubt reason afforded for this Author's reflection, 'What must a pious, but illiterate, English reader of the Bible do, when he readeth the notes and glosses of modern Authors?—Draw this unsatisfactory conclusion, that while with an upright heart he studieth the Christian rule of duty, as proposed to him by authority, he is yet ignorant of its true meaning almost in every page.' It is here granted, indeed, that much applause is due to those who correct it when plainly wrong: 'but for the same reason, says he, we ought to support it when clearly right; especially considering, that injudicious readers are made uneasy, if not sceptical, when they find contradictory explanations and perpetual disputes about the sense of every chapter in the Bible.'

This Writer divides biblical critics into *sectaries, theorists, and ingenuous writers*. Who are to be understood by the first, we are not informed, but should it appear that he means by them all those who dissent from our established church, the account which is afterwards given is chargeable with ignorance or disingenuity, since it is well known, and generally acknowledged, that several of these have exhibited as useful and valuable remarks upon the Scriptures as any that are extant; but, whoever he means, Mr. Younge tells us concerning them, that from most of these 'it is vain to expect any thing but low subterfuges, and a wresting of common sense to uphold their different tenets.'

The second class he regards as more dangerous, because less suspected, 'as idle and corrupt versions as any to be found, he says, are met with in the scriptural annotations of those who are prepossessed by a favourite system:' here are inserted the names of the late

Bishop

Bishop of *Clogher*, Bishop *Hare*, and Dr. *Burnet*, who published the theory of the earth.

The third set being neither *systematical* nor *polemical*, are here called *ingenuous* writers; yet even these, it is said, 'are sometimes led astray by a violent heat of criticism: for as it hath been observed that commentators on some *original* discover no faults in it, but more beauties than probably were intended by their favourite Author; so we may take notice that critics on a *translation* run into the opposite extreme, and censure frequently with much boldness and little attention.'

The first Dissertation considers Dr. Clayton's opinion concerning *Luke* i. 3. where the word *αὐθεν* is translated *from the very first*, but the Bishop thought it should be rendered *from heaven*, or *from above*, and from whence he concluded that St. *Luke* here declares his Gospel to have been written by particular inspiration. This Writer, in an ingenious manner, supports the common version, but at the same time seems to discard the notion that this Evangelist wrote under a divine inspiration, by which means he may probably do as much injury to the cause of Christianity as those whom he had in this view so greatly censured.

The second Dissertation, which is much longer than the foregoing, is a criticism upon the 6th verse of *Jude*, in opposition likewise to the Bishop of *Clogher*, who translated the text differently from what is found in our English version, and considered it as supporting a favourite theory of his concerning the vice-royalties of angels. Mr. Younge defends the common rendering of the verse, and, in the course of his enquiry, criticises other texts which the Bishop had employed in defence of his scheme. We cannot lay a particular account of what is here said before our Readers, but those who are inclined to consider these subjects may probably be entertained and improved by this Writer's reflections: we can only say farther, that had but a text or two of this kind been thus objected to as improperly or falsely translated, we apprehend, it could not have done much to disturb the peace or prevent the edification of the mere English reader of the Scriptures.

Art. 22. *The Duties of religious Societies considered*. In a Sermon preached at the Ordination of the Rev. Philip Taylor, at Liverpool, June 21: And of the Rev. Robert Gore, at Manchester, August 23, 1770. By the Rev. William Enfield. With an Address on the Nature of Ordination, by the Rev. Richard Godwin. Mr. Taylor's and Mr. Gore's Answers to the Question proposed to them; and a Charge delivered on the same Occasions, by the Rev. Philip Holland. 8vo. 1 s. 6 d. Johnson.

This publication contains a number of sentiments well adapted to the particular occasions for which they were designed and exhibited, and, we think, expressed in an agreeable and acceptable manner. The discourses appear to us to be rational, sensible, and candid; and the view which is given of *Ordination*, such as most persons, if not all, will assent to; though some may possibly entertain higher notions concerning it: it is here divested of *superstitious appearances*, and all *affectation of human authority*. The Author who treats upon this subject, apprehended it necessary that each of his audience

audience should have the same sentiments of this religious practice, and accordingly endeavours to fix it 'upon a foundation, which he hopes to be the less exceptionable, in general, because it is the more catholic.' Not therefore contradicting *every* other view of the matter, he pleads for some latitude, and considers ordination 'as a voluntary act of public worship, usually performed soon after a person has devoted himself to the Christian ministry, and accepted of an invitation from a Christian society, to settle with them as their stated minister.' This we suppose is widely different from the notions often entertained concerning ordination, not only by the members of our established church, but also by several of those who dissent from it. It is not our province to say much, in this place at least, upon the subject; but we are always pleased with what is intelligent and rational: such we apprehend is the pamphlet before us; the Authors of which appear to be the friends of truth and liberty, virtue and religion; and therefore in this view all good men, of whatever particular sentiments or denomination, will certainly wish them success.

## POLITICAL.

Art. 23. *An Enquiry into the Nature and Legality of Press Warrants.* 8vo. 1s. Almon. 1770.

The national grievance which this pamphlet considers, is well known not to be an expedient peculiar to the present ministry or the present reign: our Author accordingly allows, that 'former administrations have resorted to it, but,' he adds, '*under circumstances, and at times, far different from the present.*'

Though it be a certain truth, that occasions may arise in which it will be requisite and necessary for private and personal advantage and comfort to yield to the public security and welfare, yet this measure of impressing men for a supposed national benefit, is in itself so oppressive, so repugnant to all ideas of freedom, and a power so dangerous if left solely or principally to the discretion or will of a minister, that if at any time it can be right to have recourse to it, it ought to be employed with the utmost caution, on the most urgent necessity, and to be brought under such limitations and restraints as may prevent either the inferior officers, or those under whose authority they act, from rendering still more intolerable what in its most mild and gentle exertion will ever be found sufficiently rigorous and burthenome.

This Writer expatiates greatly and pathetically on the cruelty of the measure in question, and proceeds to consider it distinctly in the light of natural justice, national policy, and law.

'If,' says he, 'in our investigations on the present point of enquiry, we cannot reduce it to one or other of the foregoing heads, we may fairly pronounce it to be illegal and irrational; indeed, if it clashes with any one of them, a discordance with the rest will be an inevitable consequence; for whatever is inconsistent with natural justice, must be irreconcilable to law; and national policy is so intimately connected with the other two, that when they fail, *that* must of course fall also.'

'The grand object of all government,' says our Author, 'should be to render the lower class of people easy and contented; a nation will never derive either honour or disgrace from the power of a few indi-

individuals; the grandee may exert his utmost influence; the rich man may boast the power of gold; or the blustering orator may for a moment impose upon his audience, and by captivating their senses, induce them to adopt whatever opinion he pleases; but so long as the common people remain contented with the mode of government, we need be under no apprehensions about the party cabals of the day, which will of themselves soon subside, and leave no trace behind.—Allowing that the lower class of people are the support of a nation, I cannot but think it very bad policy in administration, never yet to have attempted to substitute some more eligible method of manning their fleets, than by the present unjustifiable one of pressing; and which is more particularly cruel, as it can only affect that class of people whom, according to the old maxim of *salus populi, suprema lex*, it should be their first care to render easy and contented.

We must refer our Readers to the Enquiry itself for what the Writer offers under the different views in which he considers his subject: his manner is in some parts rather declamatory, and his style not always perfectly accurate; but there appears to be real weight and importance in the arguments he lays before us. On the whole, he concludes, that the practice of impressing men is 'illegal, unconstitutional, and impolitic, as repugnant to the true spirit of genuine freedom, as it is destructive to commerce; and the exertion of such a method being sufficient to create jealousy and discontent in the minds of his Majesty's subjects, it were much to be wished that the ends proposed by it could be effected by any other method.'—'Indeed,' it is added in another part of this work, according to the footing on which our sailors now are, 'I grant the posture of affairs may be such, as to render it absolutely necessary for the safety of the state, to raise a certain number of men at a short warning, for which (if they cannot be otherwise acquired) it may be necessary to have recourse to press warrants; but if the navy was to be put under proper regulations, such force would seldom or never be requisite; for were the sailors to have a more just and equal distribution of prize money, that alone would be a great incentive to their free enlisting, whenever there should be a sudden demand for them.'

A scheme is farther proposed for 'obliging every man above the age of seventeen, who has not 20l. a year estate, to enter his name in a register which should be kept for the purpose, from whence it would be easy to extract such men as a committee should adjudge proper for the service, each of whom should, when out of employment, be allowed 3l. a year; and after having had their names five years on the register, (during which time they should be obliged to appear on being summoned) they should have a discharge given them from serving the rest of their lives; except they should, at the expiration of their term, be abroad on service, in which case they should be obliged to remain there till ordered home.' This plan is only offered as a hint; how far it would be relished among a free people, and whether there are not very considerable difficulties and objections attending it, is left to be determined by others.

The pamphlet concludes with the following sentiments: 'Let us be double taxed for the time; let a neighbouring kingdom, long burthened with the payment of pensions,—the venal wages of royal pro-

prostitutes,—and of wretches who have basely sold their own and countrymens liberties:—let *her*, I say, be exonerated from the shameful load, and have the pleasing alternative of contributing to the support of those heroes who have hitherto been, and may hereafter be, instrumental in her protection;—in short, let some plan be devised; that there are *many* is certain,—and as certain that, with less pains than is usually bestowed on scheming a next year's lottery, or proving 293 to exceed 1146, some mode may be devised less rigorous and more effectual.\*

Art. 24. *Two Speeches of a late Lord Chancellor.* Printed from an authentic Copy. 8vo. 1s. 6d. Almon. 1770.

That maxim of the feudal polity which connected jurisdiction with land, might have its use at a time when it was difficult to bring offenders to trial and punishment; but in a period, when the hand of the magistrate could extend with ease to the most distant corners of the kingdom, it served to obstruct the regular administration of justice. When the rights of an individual oppose the national courts and judges, and confine their powers, the bond of affection and union between the sovereign and people is loosened; the latter see not the former in the benefits they receive, and the punishments they suffer. The abolition, accordingly, of the heretable or private jurisdictions in Scotland, was a measure of the greatest public utility, and does singular honour to that great man who first formed the project, and who chiefly carried it into execution. The expediency of this measure, is the subject of one of the speeches which is now offered to the public, and which, it must be allowed, is spirited, and full of good sense and sound reasoning.

The other speech was delivered on the third reading of the militia-bill, May the 24th, 1756, when the bill was rejected, on a division, by a very large majority. It proves, with much strength of argument, that the militia-bill, then under the consideration of parliament, would, if allowed to take place, greatly contribute to alter the prerogative of the crown, and the general balance of power in the constitution, and the state of the country in respect of the education, employment, and industry of the people\*. We perceive in it the spirit of a worthy citizen, attentive to the interest of his country, and combating with force and with zeal a measure which might have been destructive to it.

Art. 25. *Thoughts, English and Irish, on the Pension List of Ireland.* 8vo. 1s. 6d. Kearsley. 1770.

We have been highly entertained by the perusal of this excellent pamphlet. We know nothing of the Author, but that, whoever he is, he has here proved himself an admirable writer; and therefore we heartily recommend his performance to the public.

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\* In the next session of parliament, a militia-bill was sent up by the commons, and amended in the house of lords, agreeably to the sentiments of this illustrious speaker: it received the royal assent June 28, 1757.

SERMONS.

I. At Guildhall Chapel, London, on the Election of a Lord Mayor, 29 Sept. 1770. By East Apthorpe, M. A. Vicar of Croydon. Published by order of the Court of Aldermen. 4to. 1s. White.

II. At the Tabernacle, Jan. 5, 1750, (never before published) by the late Rev. George Whitfield, M. A. taken in Short-hand, and transcribed with great care and fidelity, by a Gentleman present. 6d. Towers.

CORRESPONDENCE.

THE Reviewer of Dr. Kirkland's pamphlet [See Monthly Review for August last, page 141.] acknowledges the receipt of a letter, with a paper inclosed, both addressed by that gentleman to our publisher; in the first of which he observes, that 'the Reviewer, by omitting a *principal circumstance* in his *observations on Mr. Pott*, has adopted that Writer's doctrine, and led himself to reason in a manner that, he is very certain, will, if it passes unnoticed, be *prejudicial to society*.' He therefore requests of the Editor the insertion of the inclosed paper in the next Review; expressing his hopes that 'his own humanity will bias him to let this important subject have a *fair hearing*.'

The Writer of the article above referred to, will not do the Doctor or himself the injustice to suppose that, by this last expression, he would insinuate any intentional *unfairness* exercised in that article: especially as, in the beginning of the following paper, he is pleased to consider the subject of his complaint in the light of a casual omission. As the Doctor however deems this omission to be of great importance, and so feelingly calls upon the Editor to repair it, the Reviewer very readily yields to his request, so far as to transcribe not only the passage omitted, but likewise every part of this paper that is the least conducive to a knowledge of the subject; to which he thinks himself bound to add the motives which influenced him in this omission, together with a few occasional reflections.

The Doctor begins by observing, that 'it is very well known that many of the faculty cannot spare time to read much more than the Reviews.' He 'therefore wishes to have it observed, that the gentleman who reviewed the *Observations upon Mr. Pott's general Remarks on Fractures*, happened to overlook the *main point* on which the second letter depended; viz. "that the regular bred country surgeons cure nearly eighteen compound fractures out of twenty, without amputation."

To this complaint the writer of that article replies, that he did not overlook the passage above quoted in *Italics*; (or rather two passages to the same effect, which occur at p. 18 and 46 of the pamphlet) but that he omitted it because it appeared to him vague and indeterminate. In the first place, there are indeed figures, and an *appearance* of calculation in both passages; but nowhere throughout the pamphlet are any *data* given on which it is formed, nor does the least hint occur of any register or journal kept for this purpose by the Author or his Friends. The manner in which they are introduced

is equally unsatisfactory. "From the best information I can procure," says the Author at page 18, "I do *believe* the country practitioners, &c. do not, upon an average, lose more than one in ten, &c." In the second passage, at page 46, he barely recommends to his young correspondent "to enquire among the country surgeons, &c. whether they do not cure nearly eighteen *compound fractures* out of twenty, without amputation."

But the Reviewer's principal inducement to pass over these two passages was, that, supposing this calculation or estimate to have been ever so accurate and well founded, its force was greatly weakened by the success thus ascertained, being simply referred in both passages to the term *compound fractures* in general, without any qualification;—a term by which surgeons, ancient and modern, have agreed to design *any* fractures, *whether well or ill-conditioned*, which are complicated with a wound. He therefore thought that he should do more justice to the Author's argument, and give a more precise idea of his success, by selecting the passages quoted at page 142 of the Review: where compound fractures *of the most dreadful kind*,—limbs nearly reduced to the state of *absolute destruction*,—are described; and the Author's attempts to cure them without amputation, are declared to have *seldom* failed of success.

Upon this fair state of the matter, the sum of this weighty complaint amounts to this; that although the Reviewer took pains to exhibit what he thought to be the *fort* of the Doctor's argument, by declaring that the *most horrible* of all compound fractures *seldom* failed of being cured by his method; yet he overlooked a vague, uncircumstantial, insulated, little sentence, where he and his friends are said to cure nearly eighteen out of twenty compound fractures in general, without any specification or description, either in the passage itself or in the context. And now that Reviewer has, at Dr. Kirkland's earnest request, inserted this important little paragraph in the Review, he leaves to his Readers to determine whether he had not very good grounds to conclude that he should announce the success of the Doctor's practice to the public more satisfactorily and precisely by the quotations which he gave, than by *that* which he omitted.

The Doctor, after quoting some general reflections of the Reviewer, concerning the great disparity between the loss of life and that of a limb, which we need not re-quote, proceeds to ask, 'whether the country practice does not evince that there is an high degree of probability in most cases of preserving both life and limb;' and whether '*speedy* amputation in these cases can be justified, except under particular circumstances, which are *always very obvious*?' 'We very well knew,' he immediately adds, 'that Mr. Pott's practice was not confined to St. Bartholomew's hospital'; but we carefully avoided entering upon this subject; and it was very immaterial from whence his opinion was deduced; as it only proves that he has not had in the cure of compound fractures equal success with those who are in a different situation, and have a different method of treating these injuries.'



On this passage the Reviewer does not think himself concerned to make any remark. He is no party in this dispute;—unless his declared indecision,—his venturing, even after the perusal of the Doctor's pamphlet, still to doubt on a difficult and important point, which appeared to him not quite irreversibly determined;—and his having thrown out a few general and certainly well-intended reflections, should, in the eye of Dr. Kirkland, constitute him such.—Reflections which the Doctor, in the midst of his successes, will still do well to keep in view, and which certainly are not of such a complexion as to merit the harsh appellation of '*prejudicial to society*.'

'It may be incontestably proved,' the Doctor continues, 'that by the practice we recommended, similar cases to those in which amputation in the hospital is constantly had recourse to, are *daily* cured without amputation, and with great ease and safety in the country: and it is equally true, that if the practice used in the hospital is pursued in the country, it will in general be attended with bad success. The reasons for this we have already pointed out (in the *Observations*) from a *more extensive experience* than the Reviewers seem to be aware of.'

Why the Reviewer should be thus particularly held forth to view on account of his ignorance of the extent of Dr. Kirkland's practice, he is at a loss to conceive; unless his assertion, at page 143, that the decision of "this critical, complicated, and important problem," can only be attained by the *most extensive* experience, induced the Doctor to single him out of the very great number of those whose ignorance, with regard to the precise *quantum* of Dr. K.'s particular experience, is necessarily equal to his own. As far as he was enabled to give an account of it, he has done it at p. 142, by fairly and fully transcribing from the pamphlet all that is to be found in it relative to this subject, which is undoubtedly of importance to the argument. Even the present paper gives him no fresh information on this head; unless he is to take in a literal sense the Doctor's assertion in the preceding quotation, that '*daily*' instances occur of the success of it.

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\* \* A writer in the London Chronicle having distinguished certain letters relating to some of Dr. Priestly's late publications, by the signature "A Reviewer and Dissenter," the Monthly Reviewers think it necessary to assure the public, that they are *in no respect* concerned in, or privy to, the writing of those letters, nor have they the least opening toward even a guess at their Author. Dr. Priestly might, therefore, have spared the angry notice he has taken \* of the Reviewers, in consequence of the aforesaid letters;—but as the Doctor hath, on better information, with becoming candor, and of his own mere motion, thought fit to *retract* † the reflections he had so hastily thrown out against the Reviewers, they have nothing farther to offer on the subject: except expressing their wish, that Mr. *Dissenting Reviewer*, whoever he is, had been somewhat less *generously* and *liberally* disposed, when he formed the noble resolution of bestowing on them the *honour* of a connection to which they have no sort of claim whatever.

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\* Lond. Chron. Nov. 10.

† Ibid. Nov. 15.

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T H E  
MONTHLY REVIEW,  
For D E C E M B E R, 1770.



ART. I. *The Life of Edward Lord Herbert of Cherbury.* Written by himself. 4to. 8s. sewed. Dodsley. 1770.

IN estimating the characters of men, in every period, regard is to be had more particularly to the genius, the manners, and complexion of each respective age. For want of this, we frequently invest with virtues, or involve in follies, the individual object, when they were not so properly his own growth, as caught from national contagion, and the temper of the times. Thus we incessantly load James the First with the reproach of pedantry, and it must be owned that James was a pedantic Prince; but it surely takes off more than half the disgrace, when it is remembered that he was the Prince of a pedantic age, and that scholastic learning was the merit of his time. The renowned Lord Herbert of Cherbury, unfavoured with considerations of this kind, will appear an absurd and ridiculous knight-errant, a character as indefensible, on the principles of common sense, as the most ideal annals of chivalry could exhibit. But when we recollect that valour was the virtue of his age, and the honours of the sword the most meritorious object of ambition, we are almost reconciled to his wildest pursuits of it. For though virtue, like truth, is in herself invariable, and independent of the mutability of human opinion, yet much is the indulgence we should extend to those who have followed her in the dress and fashion of their day.

Mr. Horace Walpole, the Editor of Lord Herbert's Life, in a previous advertisement, gives us the following short sketch of his character:

‘As a soldier he won the esteem of those great captains the Prince of Orange and the Constable de Montmorency; as a knight, his chivalry was drawn from the purest fountains of the Fairy Queen. Had he been ambitious, the beauty of his per-

son would have carried him as far as any gentle knight can aspire to go. As a public minister, he supported the dignity of his country, even when its Prince disgraced it; and that he was qualified to write its annals as well as to ennoble them, the history I have mentioned proves, and must make us lament that he did not complete, or that we have lost, the account he purposed to give of his embassy. These busy scenes were blended with, and terminated by meditation and philosophic inquiries. Strip each period of its excesses and errors, and it will not be easy to trace out, or dispose the life of a man of quality into a succession of employments which would better become him. Valour and military activity in youth; business of state in the middle age; contemplations and labours for the information of posterity in the calmer scenes of closing life: This was Lord Herbert: the deduction he will give himself.

The work of Lord Herbert's here alluded to, is his *Life of Henry the Eighth*, a well-known and very masterly composition. The history of the MS. from which the book before us is now, though not for the first time\*, printed, is given as follows:

'The MS. was in great danger of being lost to the world. Henry Lord Herbert, grandson of the Author, died in 1691 without issue, and by his will left his estate to Francis Herbert of Oakly-park (father of the present Earl of Powis) his sister's son. At Lymore in Montgomeryshire (the chief seat of the family after Cromwell had demolished Montgomery Castle) was preserved the original manuscript. Upon the marriage of Henry Lord Herbert with a daughter of Francis Earl of Bradford, Lymore, with a considerable part of the estate thereabouts, was allotted for her jointure. After his decease, Lady Herbert usually resided there; she died in 1714. The MS. could not then be found: yet while she lived there, it was known to have been in her hands. Some years afterwards it was discovered at Lymore among some old papers, in very bad condition, several leaves being torn out, and others stained to such a degree as to make it scarcely legible. Under these circumstances, inquiry was made of the Herberts of Ribbisford (descended from Sir Henry Herbert, a younger brother of the Author-lord) in relation to a duplicate of the *Memoirs*, which was confidently said to be in their custody. It was allowed that such a duplicate had existed; but no one could recollect what was become of it. At last, about the year 1737, this book was sent to the Earl of Powis by a gentleman, whose father had purchased an estate of Henry Herbert, of Ribbisford (son of Sir Henry

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\* Several copies of Lord Herbert's *Life* were printed some years ago at Strawberry-Hill, but they were not advertised for sale.

Herbert above-mentioned) in whom was revived, in 1694, the title of Cherbury, which had extinguished in 1691. By him (after the sale of the estate) some few books, pictures, and other things, were left in the house, and remained there to 1737. This manuscript was amongst them; which not only by the contents (as far as it was possible to collate it with the original) but by the similitude of the writing, appeared to be the duplicate, so much sought after.'

Lord Herbert opens his Life with an observation, which is certainly very just, and, if properly attended to, might be of the greatest utility.

'I do believe, says he, that if all my ancestors had set down their lives in writing, and left them to posterity, many documents, necessary to be known of those who both participate of their natural inclinations and humours must in all probability run a not much different course, might have been given for their instruction; and certainly it will be found much better for men to guide themselves by such observations as their father, grandfather, and great-grandfather might have delivered to them, than by those vulgar rules and examples, which cannot in all points so exactly agree unto them. Therefore whether their life were private, and contained only precepts necessary to treat with their children, servants, tenants, kinsmen, and neighbours, or employed abroad in the university, or study of the law, or in the court, or in the camp, their heirs might have benefitted themselves more by them than by any else; for which reason I have thought fit to relate to my posterity those passages of my life, which I conceive may best declare me, and be most useful to them.'

The account he gives of his family, prepares his Readers; in some measure, for what they have to expect concerning himself. He is particularly careful in enumerating the duels and dangers of his brothers, and, when speaking of his sisters, whom he cannot bring into the field of battle, he does not fail to tell you that their *sons* could fight. 'Frances, my youngest sister, says his Lordship, was married to Sir John Brown †, Knight, in Lincolnshire, who had by her divers children, the eldest son

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† The last heir male of the Browns of Lincolnshire, descended from Lord Herbert's sister, lost his life by a very singular accident. He was as great an enthusiast in music as our Author was in chivalry; and by straining to sing too high a note, he broke a blood-vessel and died. His sister was married to Robert Cracroft, Esquire, of Hackthorne in Lincolnshire, and left three daughters, coheiresses. The eldest and the youngest were married to two gentlemen of the same county. The second, who died lately, and was one of the most accomplished women of the present age, was married to the Reverend Dr. Langhorne of Blagdon, in Somersetshire,

of whom, though young, fought divers duels, in one of which it was his fortune to kill one Lee, of a great family in Lancashire.' When Lord Herbert says 'his fortune,' he always means 'his *good* fortune.' We of this age are more humane, at least in appearances.

It were to be wished that this great man's ambition might appear unalloyed with vanity; but it must be acknowledged that even in the struggle for moral truth, that foible bore arms against it, and sometimes had the upper hand. Speaking of one of his preceptors, Mr. Thelwall, he says, 'He was of that rare temper in governing his choler, that I never saw him angry during the time of my stay there, and have heard so much of him for many years before; when occasion of offence was given him I have seen him redden in the face, and after remain for a while silent, but when he spake, his words were so calm and gentle, that I found he had digested his choler, though yet I confess I could never attain that perfection, as being subject ever to choler and passion, more than I ought, and generally to speak my mind freely, and indeed rather to imitate those who having fire within doors, choose rather to give it vent than suffer it to burn the house.'

Who does not here see a laborious effort to defend what is indefensible, the unlimited indulgence of irascibility? That this was the mere effect of vanity, and not an error in his philosophy, appears very plainly from the following passage, p. 30, in his account of his Life, 'It is pity that wicked dispositions should have knowledge to acuate their ill intentions, or courage to maintain them, that fortitude which should defend all a man's virtues, being never well employed to defend his humours, *passions*, or vices.'

In that long and cruel war carried on by the Spaniard in the Low Countries, Lord Herbert was one of those generous volunteers who bore arms against the oppressor. The respect with which he was entertained, his genuine spirit of knighthood, and the mode of chivalry in those times, are well described by his own pen:

'It was now so far advanced in autumn both armies thought of retiring themselves into their garrisons, when a trumpeter comes from the Spanish army to ours, with a challenge from a Spanish cavalier to this effect, That if any cavalier in our army would fight a single combat for the sake of his mistress, the said Spaniard would meet him, upon assurance of the camp in our army. This challenge being brought early in the morning was accepted by nobody till about ten or eleven of the clock, when the report thereof coming to me, I went streight to his Excellency and told him I desired to accept the challenge. His Excellency thereupon looking earnestly upon me, told me he was

an old soldier, and that he had observed two sorts of men who used to send challenges in this kind; one was of those who having lost perchance some part of their honour in the field against the enemy, would recover it again by a single fight. The other was of those who sent it only to discover whether our army had in it men affected to give trial of themselves in this kind; howbeit if this man was a person without exception to be taken against him, he said there was none he knew upon whom he would sooner venture the honour of his army than myself; and this also he spoke before divers of the English and French commanders I formerly nominated. Hereupon, by his Excellency's permission, I sent a trumpet to the Spanish army with this answer, That if the person who would be sent were a cavalier without reproach, I would answer him with such weapons as we should agree upon, in the place he offered; but my trumpeter was scarcely arrived, as I believe, at the Spanish army, when another trumpeter came to ours from Spinola, saying the challenge was made without his consent, and that therefore he would not permit it. This message being brought to his excellency, with whom I then was, he said to me presently, this is strange; they send a challenge hither, and when they have done, recal it. I should be glad if I knew the true causes of it. Sir, said I, if you will give me leave, I will go to their army and make the like challenge, as they sent hither; it may be some scruple is made concerning the place appointed, being in your Excellency's camp, and therefore I shall offer them the combat in their own: his Excellency said, I should never have persuaded you to this course, but since you voluntarily offer it, I must not deny that which you think to be for your honour. Hereupon taking my leave of him, and desiring Sir Humphrey Tufton, a brave gentleman, to bare me company: thus we two, attended only with two lackies, rode straight towards the Spanish camp before Wezel; coming thither without any disturbance, by the way I was demanded by the guard at the entering into their camp, with whom I would speak; I told them with the Duke of Newbourg; whereupon a soldier was presently sent with us to conduct us to the Duke of Newbourg's tent, who remembering me well, since he saw me at the siege of Juliers, very kindly embraced me, and therewithal demanding the cause of my coming thither; I told him the effect thereof in the manner I formerly set down; to which he replied only, He would acquaint the Marquis Spinola therewith; who coming shortly after to the Duke of Newbourg's tent, with a great train of commanders and captains following him, he no sooner entered, but he turned to me and said, That he well knew the cause of my coming, and that the same reasons which made him forbid the Spanish cavalier to fight a

combat in the Prince of Orange's camp, did make him forbid it in his, and that I should be better welcome to him than I would be, and thereupon intreated me to come and dine with him. I finding nothing else to be doie did kindly accept the offer, and so attended him to his tent, where a brave dinner being put upon his table, he placed the Duke of Newbourg uppermost at one end of the table, and myself at the other; himself setting below us, presenting with his own hand still the best of that meat his carver offered him: he demanded of me then in Italian, *Di che moriva Sigr. Francisco Vere*; Of what died Sir Francis Vere? I told him, *Per aver niente à fare*, because he had nothing to do; Spinola replied, *E basta per un Generale*, and it is enough to kill a General; and indeed that brave commander, Sir Francis Vere, died not in time of war but of peace.

We must not pass over his visit to the nun of Murano, because it not only gives us an idea of his wit and gallantry, but in the conclusion breathes strongly of that tincture of superstition, which, whether it were caught from the disposition of his times, or was inherent in his constitution, mixed deeply with and shaded the most enlighthched parts of his character.

' Taking my leave now of the Marquis Spinola, I told him that if ever he did lead an army against the Infidels I should adventure to be the first man that would die in that quarrel; and together demanded leave of him to see his army, which he granting, I took leave of him, and did at leisure view it; observing the difference in the proceedings betwixt the Low Country army and fortifications as well as I could; and so returning shortly after to his Excellency related to him the success of my journey. It happened about this time that Sir Henry Wotton mediated a peace by the King's command, who coming for that purpose to Wezel, I took occasion to go along with him into Spinola's army, whence after a night's stay, I went on an extreme rainy day through the woods to Kyfarwert, to the great wonder of mine host, who said all men were robbed or killed that went that way. From hence I went to Cullin, where among other things I saw the monastery of St. Herbert; from hence I went to Heydelberg, where I saw the Prince and Princess Palatine, from whom having received much good usage, I went to Ulme, and so to Augsbourg, where extraordinary honour was done me, for coming into an inn where an Ambassador from Bruffels lay, the town sent twenty great flaggons of wine thither, whereof they gave eleven to the Ambassador, and nine to me; and withal some such compliments that I found my fame had prevented my coming thither. From hence I went through Switzerland to Trent, and from thence to Venice, where I was received by the English Ambassador, Sir Dudley Carlton,

Carlton, with much honour ; among other favours shewed me, I was brought to see a nun in Murano, who being an admirable beauty, and together singing extremely well, who was thought one of the rarities not only of that place but of the time ; we came to a room opposite unto the cloyster, whence she coming on the other side of the grate betwixt us, sung so extremely well, that when she departed neither my Lord Ambassador nor his Lady, who were then present, could find as much as a word of fitting language to return her, for the extraordinary music she gave us ; when I being ashamed that she should go back without some testimony of the sense we had both of the harmony of her beauty and her voice, said in Italian, *Moria pur quando vuol, non bisogna mutar ni voce ni faccia per esser un angelo ; Die whensoever you will, you neither need to change voice nor face to be an angel : these words it seemed were fatal, for going thence to Rome, and returning shortly afterwards, I heard she was dead in the mean time.*

Lord Herbert's account of some parts of his journey with one of the Duke of Savoy's officers, lets us still deeper into his character, and gives us a very favourable idea both of his humanity and his philosophy.

' The Count Scarnafigi was commanded to bear me company in this journey, and to carry with him some jewels, which he was to pawn in Lions in France, and with the money gotten for them to pay the soldiers above nominated ; for though the Duke had put extreme taxations on his people, insomuch that they paid not only a certain sum for every horse, ox, cow, or sheep, that they kept, but afterwards for every chimney ; and finally every single person by the pole, which amounted to a pistole, or 14s. a head or person, yet he wanted money : at which I did not so much wonder as at the patience of his subjects ; of whom I demanded how they could bear their taxations ? I have heard some of them answer, We are not so much offended with the Duke for what he takes from us, as thankful for what he leaves us.

' The Count Scarnafigi and I, now setting forth, rid post all day without eating or drinking by the way, the Count telling me still we should come to a good inn at night : it was now twilight when the Count and I came near a solitary inn, on the top of a mountain ; the hostess hearing the noise of horses came out, with a child new born on her left arm, and a rush candle in her hand ; she presently knowing the Count de Scarnafigi, told him, Ab, Sigr. you are come in a very ill time, the Duke's soldier's have been here to-day, and have left me nothing : I looked sadly upon the Count, when he coming near to me whispered me in the ear, and said, It may be she thinks we will use her as the soldiers have done : Go you into the house, and



see whether you can find any thing; I will go round about the house, and perhaps I shall meet with some duck, hen, or chicken: entring thus into the house I found for all other furniture of it, the end of an old form, upon which sitting down, the hostess came towards me with a rush candle, and said, I protest before God that is true which I told the Count, here is nothing to eat; but you are a gentleman, methinks it is pity you should want; if you please I will give you some milk out of my breasts, into a wooden dish I have here. This unexpected kindness made that impression on me, that I remember I was never so tenderly sensible of any thing: my answer was, God forbid I should take away the milk from the child I see in thy arms, howbeit I shall take it all my life for the greatest piece of charity that I ever heard of; and therewithal giving her a pistole, or a piece of gold of 14s. Scarnafigi and I got on horseback again and rid another post, and came to an inn where we found very coarse cheer, yet hunger made us relish it.

In this journey I remember I went over Mount Gabelet by night, being carried down that precipice in a chair, a guide that went before bringing a bottle of straw with him, and kindling pieces of it from time to time, that we might see our way. Being at the bottom of a hill I got on horseback and rid to Burgoine, resolving to rest there a while; and the rather (to speak truly) that I had heard divers say, and particularly Sir John Finnet, and Sir Richard Newport, that the host's daughter there was the handsomest woman that ever they saw in their lives. Coming to the inn the Count Scarnafigi wisht me to rest two or three hours, and he would go before to Lyons to prepare business for my journey to Languedoc. The host's daughter not being within, I told her father and mother that I desired only to see their daughter, as having heard her spoken of in England with so much advantage, that divers told me they thought her the handsomest creature that ever they saw: they answered she was gone to a marriage, and should be presently sent for, wishing me in the mean while to take some rest upon a bed, for they saw I needed it. Waking now about two hours afterwards I found her sitting by me, attending when I would open mine eyes: I shall touch a little of her description; her hair being of a shining black, was naturally curled in that order that a curious woman would have dressed it, for one curl rising by degrees above another, and every bout tied with a small ribband of a Naccarine, or the colour that the Knights of the Bath wear, gave a very graceful mixture, while it was bound up in this manner from the point of her shoulder to the crown of her head; her eyes which were round and black seemed to be models of her whole beauty, and in some sort of her air,

while

while a kind of light or flame came from them not unlike that which the ribband which tied up her hair exhibited; I do not remember ever to have seen a prettier mouth or whiter teeth; briefly, all her outward parts seemed to become each other, neither was there any thing that could be disliked, unless one should say that her complexion was too brown, which yet from the shadow was heightened with a good blood in her cheeks: her gown was a green Turkey program, cut all into panes or slashes, from the shoulder and sleeves unto the foot; and tied up at the distance of about a hand's-breadth every where with the same ribband, with which her hair was bound; so that her attire seemed as bizare as her person: I am too long in describing an host's daughter, howbeit I thought I might better speak of her than of divers other beauties held to be the best and fairest of the time whom I have often seen. In conclusion, after about an hour's stay, I departed thence, without offering so much as the least incivility; and indeed after so much weariness, it was enough that her sight alone did somewhat refresh me.

Lord Herbert, beside his History of Henry VIII. was the Author of several Tracts, polemical, philosophical, and poetical. He had, as a Writer, great strength of sentiment, and an inquisitive acuteness of genius. In his moral and religious enquiries he always bears before him the ingenuous appearance of veracity; yet he was sometimes sceptical, and sometimes superstitious.—With regard to the well-known story of his putting up a prayer to the Supreme Being for a sign whether he should publish or suppress his treatise *de Veritate*, and his interpreting a sudden noise as a signal from heaven of the Divine assent, it is one of those things, to use Cicero's expression, *de quibus dubitare non vel fatuis contigerit*; and it is strange that Dr. Leland\* should think of bestowing any thing more upon it than a smile.

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ART. II. *Observations on the History of Jesus Christ, serving to illustrate the Propriety of his Conduct and the Beauty of his Character.* By David Hunter, D. D. one of the Ministers of St. Andrew's. In two Vols. 12mo. 7s. bound. Dilly, &c. 1770.

THE attention and labour of men of ability and learning have been long and usefully employed in clearing up, and establishing, the evidences which support the Christian revelation. There are several Names, among the different denominations of Christians, which must in this view be ever esteemed and honoured by the friends of science, of truth and of virtue.

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\* See his *View of Deistical Writers*, vol. i. p. 24.

The adversaries of revelation have, on this account, themselves contributed to its service, because they have awakened the zeal and prompted the industry of those who were best qualified to appear in its support and defence. If every objection has not been fully obviated, a thing, indeed, which cannot be reasonably required, or justly expected, or should it be said, that its truth and certainty has not been so exactly and sufficiently ascertained as to afford entire satisfaction to every enquiring mind, it must at least be allowed that none of the attacks upon it have been so powerful as to destroy its foundation, or to invalidate and overbalance the testimony and evidence by which it is maintained. This being the case, it appears most desirable and important that the general scheme, together with the *particular* truths, of this revelation should be applied to general use, and recommended to the attention of mankind in that manner by which they may be most likely to influence their conduct. To be ever laying the foundation, or always labouring to prove its certainty, or to remove objections, is to be improperly, if not uselessly employed; especially in relation to the bulk of mankind, who have not leisure or opportunity for entering deeply into such disquisitions: as it is much more easy to raise doubts than it is to clear and overcome them, so there is much greater probability by this means (we speak now as to popular discourses) of rendering men sceptical and indifferent about all virtue and duty, than of answering any one valuable purpose for the benefit of society. A freedom of enquiry is, indeed, to be encouraged, but it should be so regulated and conducted as may make it subservient to the real interest of mankind; to which nothing bids fairer to contribute than a suitable and earnest enforcement of the truths which Christianity, when rightly explained, offers to our acceptance and regard.—This is the view which the Author of the present work appears to have taken of the subject.

After acknowledging the very important service which has been done by many able writers, both in ancient and modern times, by clearing away the rubbish, and laying open the basis of the structure, he adds, 'But to stop here, is not doing intire justice to the subject. There are unquestionably more elevated lights in which the religion of Jesus may be held out to the observation of the world. To say that the structure is solid, is not enough: viewed with attention it must appear also to be beautiful and sublime. Even after the most exact survey, we shall be obliged to confess that there are beauties which remain *still* to be unfolded, and sublimities which it is almost impossible to reach.'

This observation is certainly just; and agreeably to it, the subjects of revelation, and the revelation itself, have been pre-

presented in a variety of views, though that which is here given seems in some respects different from those which have been already offered to the world. Dr. Hunter is solicitous to represent the Christian scheme in that manner which may attract the attention of persons of taste and refinement: his design is unquestionably benevolent and worthy, and his subject such as will admit of being thus examined and proposed. There are without doubt many excellencies in various parts of scripture, and especially in the character of Jesus, which are internal witnesses for the truth of the relation, and which powerfully attract the notice of discerning and unprejudiced readers. To have these noticed and pointed out to peculiar observation, may be a laudable undertaking: but may it not be questioned whether many of those who are regarded by others, or by themselves, as persons of taste, will have any relish for these subjects? A taste for paintings, sculpture, the remains of antiquity, or other objects of curiosity, literature, or elegance, does not necessarily include or promote an esteem or value for those topics which are considered in these volumes. It is but too evident in fact, whatever might be apprehended in theory, that those who can perceive and be entertained with *beauty* or *propriety* in the elegant arts, or in science, may have in other respects an ill-formed mind, and be little inclined to attend to that which in a moral view is principally excellent and valuable. Nevertheless one would hope that such a disposition *might* be engaged by some just representations of moral and religious truth; and an attempt for this purpose is wise and may be beneficial.

‘ It is not to be doubted, Doctor Hunter tells us, that the number of professed unbelievers, in any age, is greatly exceeded by a more numerous tribe, who, though not enemies, yet cannot be *decently* ranged among the friends of Christianity; who dislike it from caprice, or undervalue it from an insensibility to its charms. There are some who must be roused out of their criminal indifference, and others who must be armed against the darts of ridicule. They must be satisfied, not only that the religion of Jesus is true, but also that it is graceful, noble, and becoming.

‘ How then shall we deal with such Persons? To what expedient shall we have recourse for enlightening their minds and encouraging their approaches? Beyond all doubt we must direct them to the history of the Author of this religion. We must exhibit, in their most striking lights, the memorable events of his life: we must attempt to shew from the conduct and character of this divine person, that he is an interesting object.

‘ Perhaps it may be alledged that this task is unnecessary: every person has the history in his hands, and simplicity is one

of

of the characteristics. But this is the very reason why some affect to despise it: they attend to it with indifference, as to a beaten story; the beauties which every page presents are not observed at all; or if observed, through the power of prejudice or of caprice, they excite no admiration.—The leading idea of this work is, the illustrating those circumstances which adorn both the public and private scenes of the life of Jesus.

‘Among readers who are raised above the vulgar, the refined pleasures of taste, and the capacity of admiring properly, are at present in high reputation. For gratifying and exercising these powers, the transactions of the Gospel-history are excellently adapted. Viewed in this light, they will be found possessed of a merit which secures them against being overpowered by the attacks of sophistry or of ridicule.’

It would be a great degradation of religion and virtue to recommend them principally as objects of taste; or should they be regarded merely in the light of genteel and polite accomplishments: this would remind us of the new set rising up among the Dissenters from our established church, as mentioned by Dr. Priestley\*, consisting chiefly of young gentlemen and fine ladies. Nothing could be a surer evidence of the decay of solid piety and virtue, or be more unbecoming the character of Christian preachers; since nothing, we apprehend, could be more distant from the spirit of Christianity, or the temper and conduct of its great Founder, who with the most engaging gentleness and benevolence, united the greatest opposition to the prevailing manners and corruptions of the age, and what he called the spirit of the world: and with freedom reprov'd and condemned their vices, hypocrisy and irreligion. At the same time, as revelation furnishes us with several striking and entertaining relations, on which true taste, in the highest and just acceptance of the word may be employed, it appears to be doing real service, especially at the present time, without pomp and show, but with plain simplicity, to offer to consideration, those excellencies and beauties which must be esteemed or venerated by all who have a proper sense of what is admirable and valuable. This is attempted in the performance before us, and the Author hopes, by this means, to engage the attention of those who have been indifferent to revelation, or who have openly opposed it. Concerning these opponents of Christianity, he speaks in the following terms:

‘It must be allowed, that the enemies of Christianity attack it with some advantage on their side, from the light temper of the age, and from possessing those qualities which are suited to its temper. In their writings they display ingenuity, vivacity, gaiety; they are sparing of grave argument, or rather seem to despise it. They have invented a mode of investigation extremely alluring to the indolent

\* See Review for September, p. 240,

and unexperienced : they assert boldly, conclude rashly, and put on an affected negligence, when they talk of religion.

'Such is Voltaire. And this is no more than we expect of one, who in the capacity of historian, cannot describe a battle, or even the face of a country, without displaying his darling passion, the love of novelty and paradox.

'It is not easy to characterize the sentiments of the eloquent but visionary Rousseau : He is almost persuaded to be a Christian. But his ambition of being an *esprit fort*, which constitutionally he is not, checks his progress ; while his sensibility and caprice betray him into greater inconsistencies, than any with which he has attempted to load the religion of Jesus.

'One cannot enough regret that our celebrated countryman, the rival of these foreigners in fame, should have taken the side of opposing Christianity. In viewing this subject, he has been betrayed by his own acuteness ; his metaphysical system, fallacious, though profound, having like a whirlpool absorbed the native sentiments of his mind on religion and morality.'

The writer of the following observations, it is added, cannot propose 'to examine all the arguments and insinuations of these adversaries of Christianity : he only ventures to point out what he judges to be the fittest weapon of defence against their attacks, or rather to direct how it may be used and applied. His profession in life justifies the attempt, how defective soever the execution may be ! He engaged in it at first from *liking*, and was impelled to go on by a conviction of its importance. One end is gained, if the young and inexperienced of the present age are guarded against some of the most dangerous snares of infidelity. It would gratify his highest wishes to be successful in persuading them that Christianity, which he firmly believes to be divine, is a religion defensible on the principles both of reason and taste, and about whose honour no person who pretends to either of these ought to be indifferent.'

Thus we have laid before our Readers the account which the Author gives of his work, and the end which he wishes to promote by it. It might be considered as an history of the life of Christ, because it carries us through a variety of characters and circumstances in which he appeared, from his entrance into the world to his departure ; but this alone would not be sufficient to justify the present publication, since it has been particularly considered by other writers : Dr. Hunter's plan is, not to attend minutely to every incident that occurs, but to consider and illustrate the more important and distinguishing views in which he is set before us, which frequently are but slightly, if at all properly noticed in common reading, and to lead us to observe the great propriety and excellence of our Saviour's actions and discourses, as connected with the general design of his appearing, or with the particular occasions which gave rise to them ; and this plan he executes, upon the whole, in an agreeable and useful manner. If it is not a capital performance, yet those who read his volumes with attention will doubtless be entertained

tained and improved : though we think that in some instances he does not so amply consider his subjects as he might have done without greatly increasing the size of his work ; and we were rather disappointed in finding little or no notice taken of those difficulties which frequently occur on the different topics that come under his notice ; it is true that this did not fall immediately within his design, and has been attended to in a masterly manner by others who have written upon the scriptures.— The part which the Doctor has chosen may be considered as more easy and pleasant, though it certainly requires judgment, ingenuity, and learning to execute it to any advantage, or in the manner in which it is here performed. In regard to the difficulties of the scripture history, of which we have just hinted our expectation that some notice might have been taken ; we ought to observe that this writer in the introduction says, ‘ The following attempt is conducted on the supposition, that the history of the evangelists is perspicuous. For this reason the meaning of words, or of difficult passages, is not properly made a subject of inquiry.’ But it is not so much the explication of particular words or phrases which we have had in our view, as those difficulties regarding some of the relations and events, which will occur to the Reader, and which it is desirable to have solved or lessened.

But we will proceed to give an extract or two from this publication, by which others may be able to form some judgment concerning it, for themselves ; and which we doubt not many will peruse with pleasure :

Chap. 1. Sect. 2. ‘ *Of the humble circumstances of the birth of Christ.*

‘ One should naturally presume, that if so great a person were to appear in the world, it must be in a perfect suitableness to the dignity of his character. This sentiment is so natural, that the Jews might be almost excused on account of their offence at the humble appearance of Jesus, if they had not been told of it before-hand by their prophets. The imagination delights in connecting, and we are accustomed to connect, every idea of external grandeur with dignity of character. But whatever may be the source of this prejudice, reason, and sometimes experience, are found to be against it. Birth, rank, and precedency, are dazzling appendages ; yet, without them, some illustrious personages have made their first appearances on the stage of the world. The humble circumstances of the birth of Jesus are produced by the historian with an unparalleled simplicity. In attending to them we feel somewhat that we cannot well express. We feel a certain abasement of soul, and delicate attachment to the object. We sink into a sense of our own meanness, and are filled with admiration. We level in our own minds all external pre-eminencies. We think honourably of the lowest condition of humanity. We anticipate the latent merit which it may possess, and the real dignity with which it may be supported. Sentiments, such as these, crowd into

into the mind, from attending to the simple narration of this event as related by the historian. Joseph and Mary were then at Bethlehem; "and so it was, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapt him in swaddling cloaths, and laid him in a manger, because there was no room in the inn\*."

In whatever way some readers are affected with this passage of the history of Jesus, we affirm, that it has in it a great deal of beauty and propriety.

It is to be observed, that the humble circumstances of the birth of Jesus were admirably fitted to heighten the lustre of his public life and character; at least to impart every advantage which novelty or surprize can bestow. Some of the illustrious personages whom we meet with in life or in history, derive a considerable share of the splendour with which they have acted their part in public from this very circumstance. Like the sun, they shine with the greater lustre, having emerged from the cloud, and attract more irresistibly the attention of mankind. Thus, when Jesus began to teach and to work miracles in that region of Judea where the circumstances of his birth were best known, nothing could exceed the astonishment of those who heard and saw him: "Whence hath the man this wisdom and these mighty works? Is not this the carpenter's son? Is not his mother called Mary, and his brethren James and Joses, and Simon and Judas? And his sisters, are they not all with us? Whence then hath this man these things?†" We are indeed told, that they were offended in him. But it is also true, that the offence sprang from envy: a circumstance which, instead of diminishing, rather serves to heighten the lustre of his character.

The humble appearance of Jesus at his birth has also much propriety, as it fairly intimated to the world the nature of his kingdom. In the character of a king he was expected by the Jews; but they had formed to themselves notions of their king, and of his kingdom, highly prejudicial to the honour and interest of both. These delusive notions took rise among that people, partly from misunderstanding or misapplying some ancient prophecies respecting the Messiah, partly from their political situation as a conquered people. This situation of their minds, swelled with the ideas of independency, could but ill brook; and they were only waiting for a favourable juncture to redress it. Their prophets had told them of a Messiah, and had even described the whole compass of his character. But they viewed the object through a false medium, and, as it were, tinctured by their own circumstances.

To a haughty and depressed people, nothing could be more desirable than the prospect of a conqueror rising up among them. Such a person they conceived the Messiah to be, and to this creature of their wishes applied the triumphant part of his character. Some early demonstration that their hopes were delusive was therefore highly proper; and no demonstration could be more satisfying than the humble manner in which the Messiah made his entry into the world.

\* Luke ii. 6, 7.

† Matth. xiii. 54.



It may be also observed, that by the humble circumstances of the birth of Jesus, the disposition of the world for receiving himself and his doctrine was put to the trial. Had he been born of parents who ennobled his birth by their blood, or by their figure in life, all without exception would have been forward to pay their homage. They had for a long time waited, and now with an impatient ardour were waiting his appearance. The mean form in which he at length appeared, was the test which distinguished the candid lovers of truth from the worldly-minded. Is this, might they not say, the Messiah in whom our wishes have so long centered? Is this the Son that was born, and the Child who is given unto us, whose character is described in terms so magnificent and lofty? Can such majesty and meanness be compatible? Such must have been the reflections of many. The unthinking croud would allow themselves no room so much as to hesitate on the subject. But to those distinguished few who waited with proper disposition for the salvation of Israel, this whole scene afforded an opportunity of discovering the strength of their faith, their love of virtue for its own sake, though stripped of all external advantages, their elevation above this world, and firm belief in another. Of this number was Simeon, who saw, through the disguise of the lowly infant, the dignity of his character, and the important ends of his appearance in the world.\*

We have not selected the above extract as being superior to other parts of the work: we have rather taken the passage as the first that offered, while there are others which might be yet more interesting and agreeable. If any of his Readers should think the Author, in some instances, rather diffuse and declamatory, they will also allow that he writes in a sensible and lively manner, and that his work may be perused to considerable advantage. In the sixth chapter he considers the subject of miracles: we apprehend it will be acceptable to many to lay before them some part of what he here offers.

‘*SECT. I. Of the propriety of his appearing as a worker of miracles.*

By attending to the history of the world, in ancient and in modern times, we find, that pretensions have sometimes been made to the working of miracles. It has also been observed, that there is a bias in human nature extremely favourable to these pretensions; that, in fact, mankind have been always prone to admit them without examination, and consequently have been often imposed upon. The miracles of Jesus are found to occupy a station betwixt ancient and modern imposture\*. Hence a person who views objects in the heap, and who will not give himself the trouble to view them separately, doth instantly and hastily conclude, that all miracles are of the same stamp. There have been impostures in the world, the credulity of men has been abused too successfully, and the authors of the imposture have sometimes triumphed in their success. But, to draw from hence any conclusion unfavourable to the miracles of Jesus,

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\* The impostures here referred to, are those of ancient Paganism, and those of Popery some ages ago.

It is as absurd as to determine against the existence of sound reasoning, because sophistry sometimes prevails in the world. Jesus wrought miracles, and in doing so, there was evidently much propriety.

In the first place, there was a general expectation of his appearing in this very character. It seems to be agreeable to the common sense of mankind, that one who pretends to exhibit a divine revelation, is necessarily obliged, *in one way or other*, to support his extraordinary pretensions. No expedient has been used with more success, than that of working miracles. When Jesus appeared among the Jews, a miracle, as a mode of proof, was not unprecedented; but what they had been long acquainted with, and what, on any extraordinary emergency, they would be expecting. They were familiarized to miracles by those of Moses and the prophets. The persons who witnessed the miracles of Jesus, were also prepared for them by the ministry of the Baptist, and expected them: "John," said they, "did no miracles, but all things that John spake of this man are true." The Baptist had given witness to him, that he was greater and mightier than he: Jesus taught as John had done; next to this, was it not natural to expect of him that he would supply the Baptist's defect? By the *sample* of miracles performed occasionally in the early period of his ministry, the expectations of men must not have been so much gratified as roused: as soon as this was done, we are told, that "he went about healing all manner of sickness, and all manner of disease among the people." When once he began to work miracles, it is evident he could not well discontinue: he was almost laid under a necessity of going on from the demands of pity. By his doctrine, the multitudes were convinced, that he taught them as one who had authority to do so: and accordingly, on his coming down from the mountain, where he had been teaching, applications were instantly made him to exercise his healing power.

It was not only expected, that Jesus would work miracles: it was demanded in form, and his enemies insisted upon it. "We would have a sign from thee," was their language; from the commencement till near the conclusion of his ministry. That no objection might arise from the want of signs, we see the signs repeated, till in order to invalidate their force, they who used them were driven to the most absurd expedients. As a demand was made, and was often repeated, the plea of inability or injustice might have been urged; had it not been complied with. The miracles wrought can therefore be imputed, neither to the artifice nor ostentation of the performer.

It was observed, that the Jews had been long in the habit of attending to this kind of evidence. The ancient Jews in Egypt had been persuaded by miracles to receive the religion of Moses. It was therefore reasonable, that their posterity should have the same kind of evidence offered in support of a new religion. Moses was a temporal deliverer, Jesus Christ a spiritual one; generally speaking, without the intervention of miracles, men are sufficiently disposed to exert themselves for the removal of temporal evils. Prompting seems to be more needful, where their prejudices or vices must be dealt with, and their lives must be reformed. Here we are furnished with an additional reason why the religion of Jesus, though excellent in

every view, should stand on the foundation of miracles, in order to its being *decently* received. Nay, as it was intended to supersede the Mosajic religion, and as in fact it did so, there was a necessity for the miracles being more popular in their nature, and superior in every other respect.

The miracles of Jesus made their appearance at a time when the spirit of imposture prevailed greatly in the world. Vague pretensions may have the effect of bringing the very notion of a miracle into discredit. Hence it is necessary, that, by some respectable miracles, the general notion of their reality should rest on a proper foundation. The Jews had peculiar occasion for a criterion on this subject. Many pretended miracles, at this time, and afterwards, were wrought on purpose to amuse them. About this time, they were possessed with the hope of deliverance from the Roman yoke. Many, in this vain hope, attached themselves to Jesus; and all of them were, at any time, the easy prey of imposture. We are told \* that some artful men, encouraged by the turbulence of the times, assumed the character of saviours of their country, and to support their pretensions among a people, to whom the idea of a miracle was sacred, pretended also or promised to work miracles. These performances, whatever they were, they displayed with much ostentation, and gave them the popular name of signs of liberty †. That such pretenders existed then, or very soon after, is a point clear from the writings of the New Testament. Among the events preceding the destruction of Jerusalem, Jesus foretells the appearance of false Christs and false prophets. The Apostle John informs us, that these false spirits had actually gone forth into the world. Here therefore, we see a people impatient for signs, and by their prejudices, exposed to the wiles of deceivers. We see them, though the enemies, yet the objects of the compassion of Jesus. By the respectable miracles with which his ministry is adorned, they were furnished with a guide, by following whose directions they might easily elude the artifices of impostors, in the same way that the light of the stars, which shews the mariner his course, is his security against the influence of false lights, set up on purpose to mislead him.

The miracles of Jesus served to counterbalance the humility of his outward appearance. The prejudices against him on this side were almost insuperable; yet it was necessary they should be surmounted before his doctrine could be received. A person obscure in his birth, and in the early stages of life appearing in a public character, was not likely to be the *darling* of a people fond of show, and who expected their Messiah in all the pomp of a conqueror. Men will receive the best doctrine with coldness, if they are prejudiced against the person proposing it. When Jesus began to appear in public, the world wondered; but the wonder of many proceeded from disdain; nor was there a method more effectual for removing it than the working of miracles. The honours which were paid him, either by the few disciples of rank, or by the illiterate multitude,

\* Josephus Jewish wars

† Σημεια ελευθεριας.

usually

usually arose from this source. His miracles procured him the visit of Nicodemus, and his honourable testimony: It was after he had fed the thousands miraculously, that they proposed to make him a king.

The persons to whom Jesus appeared, felt not only the power of prejudice, but the rage of disappointment. He appeared at a time when they were big with hopes of temporal deliverance, and in an attire extremely mortifying to all their prospects. They could not, therefore, without displeasure, look upon their humble deliverer. His appearance must have been a subject of ridicule, had it not been dignified by miracles. If any ridicule was employed by his enemies, it was in the commencement of his ministry; but the weapon was soon wrested out of their hands. Miracles, so various, and so great, became the subject of examination; and if they produced not all the effects we look for, this one at least is evident, that by the manner of the opposition, a testimony was given to the dignity of the person working them. The ascendant which the miracles gave, they observed, perhaps they felt, and endeavoured by every art to diminish: as a last resource for defeating the miracles of Jesus, they form designs against his life: "What do we," say they, after the great miracle of raising Lazarus, "for this man doth many miracles. If we let him thus alone, all men will believe on him, &c."

The two following sections treat of the credibility of Christ's miracles, and of the circumstances which gave lustre to them. Here the Writer expatiates on the simplicity, the ease, the dignity of manner which distinguish his miracles, and give them a superiority over all others, real or pretended. He contrasts them, particularly, with those said to have been wrought by the Emperor Vespasian, as recorded by Tacitus; but we apprehend it is little less than an affront to the Gospel-miracles, to bring them into any degree of comparison with such gross and palpable trumpery.

We are tempted to give a quotation or two from the first section of the xii. chapter, as specimens of Dr. Hunter's manner of writing on a topic very different from those which are the subjects of the foregoing extracts—*The agony in the garden*—, but we are arrived at the utmost verge of our boundary.

ART. III. *The natural and chemical Elements of Agriculture.*  
*Translated from the Latin of Count Gustavus Adolphus Gyllenborg.* By John Mills, Esq; F. R. S. Member of the Royal Societies of Agriculture at Paris and Rouen, of the Economical Society of Berne, and of the Palatine Academy of Sciences and Belles-Lettres. 12mo. 2s. 6d. sewed. Bell, 1770.

COUNT Gyllenborg is well known to have applied with great diligence to the study of nature; and the present work, in its original Latin dress, has been very well received. Mr. Mills

is desirous that it should be more generally known to his countrymen: he thought it, we are told, a duty incumbent upon him, in return for the very favourable reception with which the public have honoured his labours, to persevere, and lay before us a translation of the book lately published by this Swedish nobleman. He informs us that the 'great *Wallerius*, after congratulating Sweden on the happiness of having a man of the Count's rank so well qualified to treat this subject, addresses him to the following effect, in a letter subjoined to his work. "Go on, most noble Count! By such means the nobility gain every mark of the esteem and respect of their country, in a much more pleasing manner, than when paid to the dignity procured by ancestors.—You, most laudably, follow the footsteps of your progenitors,—and exert the utmost diligence to become conspicuous, not by parchments and portraits, but for virtue, wisdom and true glory. Pursue the path you have entered on, and continue the same love to your country: that country will embrace you with equal ardour, and justly stile you, *Her Father*. This, Sir, next to the heavenly benediction, is the greatest blessing that I can wish you on this side immortality. If I knew a greater, my prayer should be, that you might enjoy it."

The Translator adds, in favour of the Count, 'whoever casts an eye on the contents of this work, will see that our noble Author has considered his subject in every different light, in which a thorough knowledge of chemistry would enable him to view it: and though reasoning without experiments is seldom of much use in practical arts; yet reasoning founded on real science, and derived from former experiments, may often enable an ingenious husbandman to draw useful conclusions, even from unsuccessful experiments. In this respect, I doubt not but that the following work may be of great utility. Foreign nations have expressed their approbation of it, by translating it into their languages; and I hope it will not be less relished here, where every improvement in agriculture meets with the kindest reception.'

The book presents us with a variety of curious observations, (though by no means altogether new) which will no doubt afford entertainment to those who have a taste for this kind of studies, and persons who have time and fortune at command, may farther practice upon them, and apply them by degrees to some general benefit. But husbandmen, and farmers have not commonly leisure or other requisite advantages for attending much to speculation, and philosophical enquiries. A few remarks and rules which are the result of the careful and accurate observation which others have made on the progress of nature, and delivered in a plain and simple manner, may prove

highly

Highly beneficial: our present Writer considers the subject of agriculture and husbandry as a theorist and a chemist, and herein discovers great ingenuity and attention, but *experimental* works of this kind, among us, are likely to be more acceptable and serviceable. As a specimen of his manner and of the translation, which we believe to be generally exact, we have given the following short extracts:

‘ Chap. V. *Of air, so far as it promotes vegetation.*—Sect. 9, It appears from observations, that plants grow but slowly within doors, though there be no want of exhalation nor of heat, and though the air have a free motion: for plants require an *open air*. It is also known, that the seeds of vegetables germinate very slowly, if at all, where the *air stagnates*, though they have sufficient moisture.—Nor is this peculiar to plants; for *animals* cannot live long in the same air.—Hence philosophers have concluded, that besides the air itself, and the various exhalations contained in our atmosphere, there is in it *some nourishing and recruiting principle*, by which the vegetation of plants and the life of animals are sustained. In imitation of COSMOPOLITA, they have called this principle *the occult food of life*. Now as besides exhalations, we do not find any nutritive matter in the atmosphere, but the *acid, oily, and sulphureous* particles generated in the air (sect. 6.); we from thence conclude, that this *occult food of life* consists in, or rather depends on, as well the *acid, oily, and sulphureous particles*, as the *inflammable or electrical*, generated in the air, and as it were *vivified by the spirit of the world*.—Others call this occult food of life *night-dew, life distilled from above, rarefied water*.—But BOERHAAVE seems to suspect that it ought to be imputed solely to some elastic particles.’

In the chapter upon *heat* (sect. 8.) we read farther concerning this *spirit of the world*, a name, it is said, which ‘some philosophers have given to that principle from which all living bodies have life, vegetation, preservation, and strength, or, by which every thing that has life is animated, and preserved in its due state. Now, as this vivifying and preserving power can be no other than *heat*, it is plain that this *spirit of the world* is no more than the matter of heat, or, the matter of light, combined with the invisible particles of inflammable matter.—This matter of heat is not improperly called the *spirit of the world*, because of its excessively *subtile nature*, extremely quick motion, vast activity and amazingly penetrating quality; with the same justice that the extremely subtile matter moving in animal bodies, which according to electrical experiments consists of *lucid and inflammable particles*, is called *animal spirit*.’

In the chapter of *manuring land* he takes notice of our countryman Tull, and endeavours to shew that the principles he had

embraced concerning the inutility of dung are false. In the chapter, of *plowing, sowing, &c.* he says, 'we need not repeat the reasons already assigned for *frequently stirring the earth*, but must add; that, in uncultivated land, grasses and many other weeds grow, which consume the food of useful plants, and by binding the earth with their numerous fibrous roots, render it hard and compact: likewise, that water lying long in the crevices of the earth, contracts an *acid*, which is prejudicial to corn. These inconveniencies render *plowing* necessary; in order, to *expose every part of the earth to the influence of the air*; to *dissipate the hurtful acid*; to *extirpate the roots of all weeds*; to *render the earth loose, by thoroughly mixing it with the manures of any kind laid on it*.—It may be said that *drains* will rid the earth of the *acid* complained of: this is true so far as the acid depends on stagnating water; but there is a mineral acid combined sometimes so closely with the earth, that nothing will take it off but this exposure to the air.'—'The depth of plowing should be proportioned to the length of the roots;—it may also be proportioned to the depth at which the seed is laid in the earth;—*no seeds should be buried deeper than six inches, whilst three or less will be sufficient for others.*'

ART. IV. *An Essay on the Bath Waters. In Four Parts. Containing a Prefatory Introduction on the Study of Mineral Waters in general. Part I. An Account of their possible Impregnations. II. The most approved Means to be used for the Discovery of their Contents. III. Experiments on the Bath Waters, with an Application of the foregoing Rules, to the Discovery of their Contents. IV. An Application of the Whole to the Practice of Pharmacy and Medicine.* By William Falconer, of Bath, M. D. 12mo. 3 s. bound. Lowndes, 1770.

FROM the work before us it appears, that Dr. Falconer has studied chemistry under a very distinguished master; and that he himself has acquired no inconsiderable degree of chemical knowledge.

The first and second parts of this work are general: the first, containing an inquiry into the possible impregnations of mineral waters; the second, comprehending the chemical tests by which these impregnations may be discovered.—The third and fourth parts, are particular: the third, treating of the contents of the Bath waters; and the fourth, giving the application of the whole to the purposes of medicine.

In the first part, Dr. Falconer goes through the following classes, viz. the saline bodies, the inflammable, the metallic, the

the earthy, and air whether common or fixed; he points out which of the several subjects of these classes, are to be met with in mineral waters; and then forms the following table of mineral impregnations\*.

\* From the afore said review, says our Author, of the impregnations of mineral waters, we find that they all may be divided into

Those im- pregnated with saline bodies.	{ Simple	{ Acid	{	1. Vitriolic acid, <i>per se</i> . <i>Quer.</i> ?
				2. Fossil alkali, <i>per se</i> .
	{ Compound	{ Alkali	{	3. Glauber's salt.
				4. Common salt.
Inflamma- ble bodies.	{ Oils.	{ Simple	{	5. Oil fossil, <i>per se</i> .
				6. Oil in form of soap. <i>Quer.</i> ?
	{ Sulphur	{ Compound	{	7. Sulphur, <i>per se</i> .
				8. Hepar. Sulph. with an alkali.
Metallic bodies.	{	{ Simple	{	9. Hep. Sulph. with quick lime.
	{ Compound with vitrio- lic acid	{	{	10. Copper.
				11. Iron.
				12. Zinck, dubious.
Earthy bo- dies.	{ Simple	{	{	13. All earths diffu- sed.
				14. Selenites.
				15. Magnesia Glau- ber's salt.
				16. Alumn.
Aërial bo- dies.	{ - - - - -	{	{	17. Common air, du- bious.
				18. Mephitic air.*

Dr. Falconer, having thus determined the several substances which are to be expected in mineral waters, proceeds, in the second part, to enquire into the *chemical tests*, or the means by which these impregnations are to be discovered.

\* In this part our Author make some trifling and groundless criticisms on Dr. Heberden's account of the pump-waters of London; which the chemical Reader will easily distinguish, by comparing Dr. Heberden's paper in the Medical Transactions, with our Author's observations.



Our Author then goes on to the third part, which contains his experiments on the Bath waters, and the conclusions from these experiments †. The following is the

*Table of the Contents of the Bath Waters.*

I. Saline bodies.	{ Simple.—1. Vit. acid per fe. <i>℥ss.</i> ? Compound.—2. Common salt in small quantity.
II. Inflammable bodies.	{ 3. Hepar sulph. cum calce vivâ, in large quantity.
III. Metallic bodies.	{ 4. Iron, one thirty-seventh and a half of a grain in a pint of the water. —Lucas. 5. Lead. <i>℥ss.</i> ? if this is not an accidental impregnation.
IV. Earthy bodies.	5. Selenites, in large quantity.
V. Aërial bodies.	{ 7. Common air. <i>℥ss.</i> ? 8. Mephitic air, in large quantity.

In the fourth and last part of this work, in which we have the application of the whole to the purposes of pharmacy and medicine, here, says Dr. Falconer, we would not have it understood, that we mean to give a general account of the effects of the waters on the human body, and of the several disorders in which their use may be advantageous or prejudicial; with the several periods of each, at which they are to be recommended or forbidden, &c.

Such a work, which might not improperly be termed the more strictly medical part of an essay of this kind, though highly useful, can only be the result of long observation, and extensive practice, and would, moreover, if properly performed, be much too voluminous to come within the limits of a book of this size. We, however, presume to flatter ourselves, that the method we have chosen, will not be deemed entirely useless to the public, though formed in a much more contracted design than the former. We propose, then, the experiments, before related, as the foundation of our plan, and hope to render them, and the deductions to be drawn from thence, of some service to the practice of physic relative to the waters. This seems to have been, and, indeed, we must own, not much to the honour of the profession, hitherto purely empirical, and a course of food and medicines has been prescribed, with little alteration, for a long series of years, to be taken with the Bath water, without any view to the chemical effect produced by their admixture, or what might be the consequences of such a combination. It

† N. B. These experiments are confined to the King's bath.

will

will here, probably, be alledged, that experience is the best guide in such cases, and that the food and medicines, the propriety of whose use, in such circumstances, had stood the test of time, could never be properly disproved by any theoretical reasoning to the contrary. Had we our choice of one of these only for our guide in such cases, this would undoubtedly be true, as one good practical observation is of more advantage to science than all the unsupported theory that the world ever produced. But is not Reason an excellent companion to Experience? Is not the latter of small value, when destitute of the former to direct its applications? Is it not a duty which a physician owes to the public, to search diligently for amendments in his practice, and not rest indolently satisfied with any peculiar method, so long as there is, as there always will be, a rational prospect of improvement; and, when he is satisfied of this, it is his duty to embrace it, without any regard to the quarter from whence it may be derived. This, we hope, will plead in excuse of this part of our work, and of the directions here laid down, which we only mean to offer to the consideration of, not impose them on the public, as certain rules to be indiscriminately followed, as we own we have great doubts concerning several of the circumstances mentioned. We hope, however, we have inserted nothing wherein we have not, at least, some degree of probability on our side. A work of this kind is certainly capable of great improvement; and the Author of the following sheets is fully conscious that he has proceeded but a very few steps, and that there is still a large field for any succeeding Writer to exert his genius in. He hopes, however, it will plead in his favour, that no book he has yet seen, has been wrote professedly with this view, and will think himself happy, if, by his means, any future Author may be induced to throw some farther light on this subject, hitherto so little considered.

We beg the Reader's pardon for this digression, and shall now proceed to give the plan of the remaining part of our work, which, as it is mostly deduced from our experiments, and chiefly regards the composition of the waters, and the changes produced on them in various circumstances, may be said, in opposition to that before-mentioned, to be wrote on a pharmaceutical plan.

Our Author then goes through the following enquiries; viz. In what state the Bath waters are in greatest perfection?—How they are affected by the admixture of other substances?—Whether an artificial Bath water be practicable?

We have some useful and judicious observations relative to the two first of these enquiries; and, with respect to the last,

Dr,

Dr. Falconer apprehends that the following preparation approaches nearest to Bath water :

• Let  $\text{zij.}$  of washed flowers of sulphur be ground with  $\text{℥ss.}$  of quick lime ; during the trituration, add gradually  $\text{℥ij.}$  of pure rain, or distilled water ; strain it off. Take then a strong glass, or stone bottle, of a quart contents, put into it  $\text{℥ss.}$  of green vitriol, and  $\text{zij.}$  of quick lime\* (fresh burnt) pour on it the fore-mentioned liquor, and cork it close up immediately. This preparation will keep, close corked, three or four days, without any remarkable separation of its parts.

• When wanted for use,  $\text{℥ij.}$  of it may be added to  $\text{℥vj.}$  of common rain, or distilled water previously heated rather above the degree of the Bath water, and drank immediately.

• This composition, thus diluted and heated, resembles, in some measure, the Bath water, though we own it to be very deficient in point of agreeableness of taste. The proportion of the ingredients that form this composition to one another, and to the fluid with which they are united, is not easy to be ascertained, as we know not in what quantity the hep. sulph. c. calce vivâ is miscible with water, and as to the fixed air, that is still less determinate. The proportion of the iron, however, in  $\text{℥viii.}$  of the preparation, is something less than two grains of the green vitriol, to  $\text{℥viii.}$  of the fluid, and as each grain of this is supposed to contain one-third of a grain only of iron,  $\text{℥viii.}$  of this mixture contains two-thirds of a grain of iron, which though no great quantity, is yet vastly stronger than the Bath waters, which, although their taste is evidently chalybeate, do not contain above one thirty-seventh of a grain in  $\text{℥xvj.}$  of the water. The proportion, therefore, between the artificial preparation, and the native Bath waters, as to strength of chalybeate, is nearly as forty-nine and a half, to one, omitting fractions, which is a very great disproportion.

The work concludes with an enquiry concerning the application of this artificial preparation in a variety of diseases.—Our Author, however, ingenuously declares, ‘ that these are only conjectures, which he thinks bear some appearance of probability.’

• We should now, says Dr. Falconer, proceed to consider the hot and cross Bath waters, and the effects of all with respect to their external use, with a comparison of their qualities

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\* • Lime made from lime-stone is preferable to that made from shells, as the latter is observed to give more of an empyreumatic taste. As, however, they both possess it in some degree, it seems to give some foundation for the supposition, that all lime-stone were originally formed from the exuvie of animals.

with one another. This, however, we propose as the subject of another work.

The sensible and ingenious Author of this Essay, will do well to attend to the following particulars in his future labours on this subject: to be fuller in the experimental parts; to be more sparing of conjectures; and to aim at a greater degree of simplicity in his language: the pompous monosyllables *we*, *us*, *ours*, make much too conspicuous a figure in his duodecimo pages.

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ART. V. *An easy and very practicable Method to enable deaf Persons to hear: Together with a brief Account of, and some Reflections and Observations upon, the several Attempts formerly made for the Benefit of such Persons.* Translated from the German of Andrew Elias Buchner, Professor of Medicine and Natural Philosophy in the University of Halle. 8vo. 1s. 6d. sewed. Hawes, &c. 1770.

OUR learned Author, after enumerating the several causes of deafness, and the various means of relief which have been recommended, gives the following account of what he calls the best and easiest method to make deaf persons hear:

‘To conclude, says he, all the methods hitherto mentioned under this second class, are rendered far more commodious, more perfect, and of far more general utility, by considering a peculiar instance of an ingenious deaf person, who gave the greatest attention to every incident that offered to his observation: and this method I shall now propose at full length, as the easiest and best to enable deaf persons to hear. I am not, indeed, the first who published the account, and an explanation of it; as an unknown Author, under the initial letters C, F, W. has already described it in the *Harlem Journal* for the year 1754, p. 393. *seqq.* but as both his historical part is erroneous and imperfect, and the explanation of its circumstances, and the observations made thereon, are groundless and false; I had the whole matter more fully and more justly described, a year and a half since, in an academical disputation, defended under my presidentship, with the following title, *Dissertatio sistens novæ methodi, surdos reddendi audientes, physicas et medicas rationes.* But as such dissertations seldom come into the hands of any, but of physicians, I shall here, first, relate the history of this deaf person, in all its circumstances, together with the manner in which he recovered his hearing. Then, secondly, give a rational explanation, grounded on physical and medical principles, of all the incidental circumstances observable therein.

‘A reputable merchant of Wesel, in the Duchy of Cleves, a venerable, hoary, old man of seventy-eight, had, as early as his

his twentieth year, a great difficulty of hearing, which, as far as he could recollect, was occasioned, either by a violent fall, or by a profuse bleeding at the nose. The most promising means against this disorder proved ineffectual, it rather growing upon him from year to year, till, at last, he became quite deaf, unable to understand a single word, without bawling loud in his ears. Both German and Dutch physicians, who were consulted on this occasion, could not, with all their art and skill, afford any relief: at length, after an accurate examination of the external organs of hearing, the case was deemed incurable. However, he procured a variety of acoustic tubes from Amsterdam, in order to afford some relief to those who wanted to speak with him: but their use was afterwards laid aside, as being attended either with much inconvenience, or as never procuring any distinct degree of hearing.

Afterwards marrying, and having two of his eldest children, a son and a daughter, taught to play on the spinnet, he often came up to it, and eagerly wished to hear the music: as the music-master once happened to say, that it was very possible for him to hear, if, according to an old, and well-known experiment, he held a thin stick, or a tobacco-pipe, with the one end on the bridge of the sound-board, and with the other to the upper teeth; this he instantly tried, and was greatly pleased, that he could both plainly distinguish each note, and, as he thought, much stronger than formerly, at his best hearing. But all this was ineffectual to make him understand persons speaking; till an accidental trial procured him also this happiness.

In the year 1749, he had the good fortune to light, by mere accident, on a peculiar method, by which any person, at the distance of twenty, or even thirty paces, may, without greatly straining his voice, speak to be understood. This happened as follows: As one time this deaf person had all his family about him, and was pleasing himself with his daughter's playing, by means of his tobacco-pipe; his brother, who happened to be present, alledged, that as he could plainly distinguish the sounds or notes of the spinnet, he might also, in the same manner, understand the articulate sounds of a speaker. For this purpose, his brother took a speaking-trumpet, and holding the narrow part, or mouth-piece, to the upper teeth of the deaf person, he uttered a few words at the upper or wider part thereof: this trial, however, proved unsuccessful, the deaf man not being sensible of the least articulate sound. But he himself directly fell upon a device, which proved more successful. The brother was to hold the rim of the wide end of the speaking-trumpet to his upper teeth, and he himself to do the like with the lower end, or mouth-piece: upon which, his

his brother had scarce uttered a couple of words, but he directly repeated them with the greatest joy, and also assured him, that he understood them more distinctly than if he had bawled them in the lowest manner in his ear.

‘ The deaf man did not stop here: in order to be convinced, whether the success was not owing to the structure of the speaking-trumpet, or whether the same thing might not succeed with other bodies; he directly tried, in the same manner, his tobacco-pipe, and a little wooden stick, and to his great joy found it not only possible, but that the speaker might even speak as low as he pleased, so the voice was only audible. The curiosity of this man and his friends did not rest here; they wanted to know, at what distance one might converse with him: for this purpose, they took thin sticks or slips of wood, of different lengths, and one, in particular, six feet long, an inch broad, and of the thickness of the back of a knife. At Wésel, and in the country round about, they call such sticks flooring-slips or laths, which they use in filling up the openings of the boards of the flooring, when starting asunder: and such slips are the more commodious, as being thin, they the less hinder the pronounciation, and as in other respects, they produce the same effect in propagating sound: and even, by means of a bundle of them tied together, the lowest sound is distinctly audible, when the by-standers can scarce perceive any.

‘ The farther trials and observations, which were made, in the use of this method, have been confirmed by the following experiments. In the first place, upon bawling in the lowest manner, in the mouth of the deaf person, through a large tin funnel, without touching the teeth, or even without the funnel, not a single word was understood. Secondly, if the slip of wood be held too fast with the finger, or laid hold on with shut lips, the voice proves very indistinct. But, thirdly, if held with the teeth, the sensation is extremely weak. Fourthly, if the slip be held to the under teeth, there is not the least sense of hearing. Whereas, fifthly, the voice is perceptible and distinct, upon bringing, in using the slip, the tongue to the palate or to the teeth. Sixthly, the voice is less perceptible on joining the teeth together, than on their standing asunder. Seventhly, though the mouth be full of water, the hearing is not in the least diminished. Eighthly, when a brass or iron wire is held to the teeth, the deaf person hears nothing at all; but held between the teeth, a little. Ninthly, the deaf person may hear very well, on holding, by the lower rim, a beer-glass, to the upper teeth; or if, with the mouth shut, he presses it somewhat hard just under the nose, and another person directs his voice up the glass, close to it; all which answers not with a wine-glass. Tenthly and lastly, the speaker must have good sound

sound teeth, without any loose ones, at least in the upper jaw; as then the voice is very indistinct.'

We have the following case in the *Breslaw Collection*, Essay 21, p. 330. 'A man at *Copenhagen* had, by distemper, lost his hearing, to such a degree, as not to have the least sense of firing of cannon, the beating ever so many drums, nor of any other the most violent motions: at last, he accidentally fell on a method, by which he could perfectly well understand any speaker, and write down all that he said; and this he did by means of a stick of wood, of a moderate length, one end of which he held to, or took in his teeth, resting the other end against the place where the speaker stood. And thus at church he could understand the preacher, and write down the sermon, upon seating himself just under the pulpit, with his face towards it, and one end of the stick, while the other was between his teeth, resting against the foot of the pulpit.'

Dr. Buchner concludes with this practical proposition, that the easy method here pointed out, may be adapted to all persons afflicted with deafness, be the auditory organs injured how they may, provided the auditory nerves themselves are not obstructed, injured, or quite destroyed at their origin. In this last case all means are certainly ineffectual.

**ART. VI.** *A complete English Peerage. Containing a genealogical, biographical, and historical Account of the Peers of this Realm. Together with the different Branches of each Family; including a particular Relation of the most remarkable Transactions of those who have eminently distinguished themselves in the Service of their Country, both in the Field and in the Cabinet, from the Conquest down to the present Time. To which is prefixed, a succinct History of the Houses of Brunswic, Brandenburg, Saxe-Gotha, and Mecklenburgh. By Alexander Jacob, Chaplain in Ordinary to his Majesty, and Chaplain to his Grace the Duke of Chandos. Fol. 2 Vols. 5l. 5s. in Sheets. Johnson, &c.*

**B**Y the constitution of England, the nobles are so immediately engaged in all public transactions, that their respective histories become a general concern; and the frequent changes by new creations, and the extinction of old titles, which in a short space of time take place in that august body, render frequent publications of this sort necessary.

The present Author tells us he has, for some years, amused himself with disquisitions of this sort, though not originally with any design of making them public; but the many errors that occurred in the course of his reading, induced him to redouble his researches, and to form a design of committing the result of his enquiries to the press. He then resolved [he says] to improve

improve upon all former plans, so as to render his work more complete, and consequently of greater utility, than any similar production extant: this he conceived might be effected,

I. By giving a particular history of the several houses to which we are indebted for our gracious Sovereign now on the throne; by which we may be led to admire the dignity and importance, no less than the antiquity, of that illustrious family.

II. By correcting the brevity of others, in the accounts given of those Peers who have most eminently distinguished themselves in the service of their country. This he considered as a capital defect in his predecessors, since, in the long catalogue of heroes and patriots who grace the British annals, the illustrious ancestors of our nobility make the most considerable figure; and in no place can a relation of the great actions, which each of them have performed, be introduced with greater propriety, than in the history of their families.

III. By prefixing to the several families genealogical tables, which at one view exhibit the descent, as well as alliances by marriage, not only of the principal, but all the different branches of the family, which without such help could not be easily, if at all, retained in the memory.

To supply, by these means, the defects of former Peerages, and to present the Reader with a more full and faithful, and at the same time a more agreeable and entertaining view of the English nobility, than any that has hitherto appeared, is the professed design of the Author in this undertaking:—how he has succeeded, must be left to the impartial decision of the public.

In tracing the origin of the illustrious and ancient house of Brunswic, Mr. Jacob finds himself obliged to treat separately of the four several lines Witekind, the Guelphs, Este, and Billung, all of which, together with their immense possessions, were united in a most extraordinary manner in the person of Henry, surnamed the Lion, Duke of Saxony and Bavaria, who added the city and county of Hanover to his former dominions. He married to his second wife, A. D. 1168, Mathilda, daughter of Henry II. of England, an alliance which proved very serviceable to him in the distresses which he afterwards underwent. After experiencing the greatest vicissitudes of fortune, during a life of sixty-six years, this prince, (considered at that time as one of the chief of the empire) died, A. D. 1195, leaving issue (by his second wife)

Maud, married to Henry Burewin, prince of the Wenden, from whom the present house of Mecklenburgh.

Henry the Long, [who succeeded him.]

Otto, afterwards Emperor. And



William of Winchester, born in England, A. D. 1184, while his father was in exile, who continued the race.

After a number of successions, we come to ERNEST AUGUSTUS, born A. D. 1629. He was sent early to the University of Marburg, where he made such a proficiency in his studies, that the members of that society unanimously conferred upon him the honour of their rectorship. After this he visited several parts of Europe; and staid long enough in Holland, England, France, Spain, and Italy, to make himself master of their respective manners and customs. In 1647, he was coadjutor of Magdeburg; but as by the treaty of Westphalia, A. D. 1648, the connections, which the house of Luneburg had with the archbishopricks of Magdeburg and Bremen, as well as the bishopricks of Halberstadt and Ratzeburg, of which the Brunswic family were actually in possession, were disclaimed, in consideration of an alternate nomination to the bishoprick of Osnabrug, Ernest Augustus succeeded to that see A. D. 1662.—One of the articles in the above named treaty stands thus:

‘An alternative shall for the future take place in the bishoprick of Osnabrug, so that a Protestant be elected bishop of that see after a Roman Catholic, and a Roman Catholic again after a Protestant Bishop. When the Protestants have their turn, a Bishop shall be elected out of the house of Brunswic Luneburg.’

On the accession of Ernest Augustus to this see, the citizens of Osnabrug, who had behaved in a refractory manner to his predecessors, and more than once disclaimed all obedience to their prelates, submitted to him; which singular mark of their favour induced him to take up his residence among them.—In 1679, he succeeded his brother John Frederick, in the Hanoverian dominions; and having appointed a regency at Osnabrug, changed his place of residence to Hanover.

—In 1684, he sent 5000 men against the Turks; and in 1689, he joined the allied army, and was instrumental in the taking of Mentz.—In 1690, he had a body of 11,000 men in the Netherlands, under the command of his eldest son, George Lewis, who behaved there with great bravery.—The Emperor and the allies called upon him again to reinforce their armies in 1692, when he added 5000 men to the troops he had in Hungary; and sent another body of 8000 to the Netherlands.—The common cause having been under such great obligations to Ernest, he was constituted one of the Electors of the empire, at a diet held at Ratisbon, in December 1692,—and the office of *Arch-Standard-Bearer* \* was annexed to this electorate. Ernest died, at the age of 69 years, A. D. 1698.—In 1658,

\* Instead of which, the office of *Arch-Treasurer* of the Empire has been since annexed to this electorate.

he married Sophia, daughter of Frederick, Elector Palatine, tine, and King of Bohemia, by his wife, Elizabeth, daughter of James I. King of England.—The issue of this marriage were

1. George Lewis, of whom hereafter.
2. Frederic Augustus,—a General of the imperial forces, killed in a battle against the Turks, in Transilvania, 1690.
3. Maximilian William,—was general of the Venetians, and embraced the Roman Catholic religion. He became Field-Marshal General of the imperial army, 1702, and died at Vienna, 1726.
4. Sophia Charlotta,—married Frederic Elector of Brandenburg, and first King of Prussia. [She] died 1705. [Mr. Jacob, by mistake, says, he died at that time.]
5. Charles Philip,—became Colonel of a regiment of imperial dragoons, and was killed in a battle against the Turks and Tartars, in Albania, 1690.
6. Christian,—was drowned in the Danube near Ulm, in an engagement against the French, 1703.
7. Ernest Augustus,—was Bishop of Osnabrug, 1715, and died 1728.

GEORGE LEWIS, eldest son of the Elector Ernest Augustus, was born, May 28th, A. D. 1660. When but fifteen years old he accompanied his father at the siege of Triers, 1675, and gave signal proofs of valour and intrepidity. In 1676 and 1677 he attended his father, and gave fresh proofs of courage at the sieges of Maestrecht and of Charleroy; and in 1678, he assisted in the victory, which the Prince of Orange gained over the French, near Mons. In 1685 he joined the imperial forces at the head of 10,000 troops of Brunswic and Luneburg, and thereby enabled the Christians to undertake the siege of Neuheusel; which was taken by assault, and the Turkish army repulsed. In 1686, he was very serviceable at the siege of Buda, which the Turks resolutely defended; but which the imperial forces took by storm, in sight of the Turkish army, marching to their relief: which army was afterwards put to flight, and the campaign gloriously ended.

In 1688, a war broke out between the Empire and France; when George was very assiduous to frustrate the designs of the French. In 1689, at the head of his father's troops, he was the chief means of reducing Mentz and Bonn; and in 1690, with 11,000 Luneburg troops, he joined the Spaniards against the French, in the Netherlands. He signalized himself in the battles near Fleury, and near Landen, in which, though not victorious, the Luneburg troops, animated by the gallant behaviour of their leader, performed wonders.

In 1698, he succeeded his father, as Elector of Hanover; and, upon the death of Queen Anne, in 1714, (a few weeks

only after the death of his mother, the Princess Sophia) he became King of Great Britain.

As the succession of the house of Brunswic to the throne of these kingdoms constitutes a most material part of the history of that august family; in which their British subjects are more immediately concerned; our Author has very properly thrown together the most remarkable anecdotes which occur in that interesting period. But for these, we must refer to the work itself, only transcribing the following remark, which may serve as a specimen of the Writer's manner: — 'The unfortunate jealousies that subsisted \* between the Queen and the electoral family, will appear to have been mutually natural, if we consider some particular circumstances in the behaviour of each, and instead of harbouring any ill opinion of either her Majesty, or her Successor, we shall be justified in casting all the blame upon the violent partizans on both sides, who had wickedness enough to provoke a misunderstanding, where unanimity was essentially necessary, and art enough to gain credit to their malicious insinuations.'

The variety of events that happened from the time of his Majesty's arrival in England, to that of his death, in 1727, being amply recorded by the historians of that time, are here omitted, as foreign to the purpose of this work; the Writer of which, however, adds, that he 'cannot help observing, that the more his Majesty's conduct is examined into, the more clearly it will appear, that throughout the whole course of his administration, his views had no other tendency than to maintain a just equilibrium in Europe; to preserve to his subjects a full and quiet enjoyment of their properties; to enlarge their trade; and to keep up and extend the honour and glory of the nations that were under the influence of his scepter.'

After referring to the professed historians of the time, for a full detail of the many interesting events which took place in the reign of GEORGE II. the present Writer contents himself, with justly observing, 'That Great Britain, notwithstanding the accumulating load of an enormous national debt, never appeared to the different states of Europe in a more respectable, and at the same time formidable a light, than at the time when this reign was closed.'

After mentioning the death of his late Majesty, he adds the following short sketch of his character: 'In a public capacity, he was always considered as a Prince of the highest bravery, justice, and honesty, of a quick apprehension, and ready discernment. He was an able warrior, a consummate statef-

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\* Towards the latter end of Queen Anne's reign.

man, and a benignant governor.—In his private life, he was remarkably temperate and regular, chearful and sociable.\*

On the accession of his present Majesty, Mr. Jacob observes that, 'his subjects, from a sense of his proficiency in the theory of government, could not but entertain the most sanguine hopes of a propitious reign; such as would advance the dignity of the crown in the eye of foreigners, facilitate an extension of commerce, afford a protection to the liberties of the country, and prove no less satisfactory to the prince, than beneficial to the people. From his integrity of morals, his attachment to religion and abhorrence of vice, the serious part of his subjects plumed themselves upon the expectation of seeing on the throne a pattern of virtue for private life, universally instructive, because conspicuously elevated.—How these valuable blessings have hitherto been experienced, must be determined (he says) from the respect paid to the court of Britain by the greatest part of Europe; from the immense returns in a mercantile way, which annually enrich \* the nation; by the independency granted to the judges soon after the accession, in confirming their places to them for life; and by those conjugal and parental affections, that constant attendance upon public worship, and the practice of every private virtue, which all, not strangers to court or public fame, must allow to be predominant in the royal breast.'

As the method in which the present Writer has drawn up his account of each noble family, is no other way essentially different from that of former authors on the same subject, except in the genealogical tables with which he hath enriched his plan; we think it unnecessary to follow him regularly through so extensive a Work, (but little of which can well be expected to be, strictly speaking, original) and shall content ourselves with just observing that, though in a work of this nature, great use must unavoidably be made of *former Writers*, yet the *present Author* has been far too sparing in his references, even to those from whom he has most freely borrowed.

Though he appears to have been very assiduous in searching into the origin of families, and tracing their respective genealogies; yet the great uncertainty of all such disquisitions, especially when carried back to any considerable length, will sufficiently appear, from what he himself says, at the very entrance of his account of the family of Howard, Duke of Norfolk;—which stands thus:—

'The utmost art of genealogists has been exerted in tracing the origin of this noble and ancient family, and each, by en-

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\* On this subject our Readers may be referred to the ensuing article, on our *National Policy and Commerce*, p. 449. In which they will have a very different view of our present situation, in respect to commercial interest.

deavouring to throw in new lights, has contributed his share towards perplexing posterity, who cannot, with any reason, aspire to the hopes of having their doubts with any certainty resolved. We have had (as he goes on) the satisfaction of access to many manuscripts, which bear the stamp of authenticity, as far as antiquity can fix it; but that satisfaction, which we had in prospect, upon a nearer inspection, and by comparing one with the other, was overbalanced by the regret we experienced, in not being able to determine which account was entitled to the preference. This difference, with respect to the main line, is not so great as in the collateral branches; although, even there, we have two quite contrary accounts, so equally authenticated, that there is room to suspect, that they will both be delivered down to future ages, without having the superior claim of either properly ascertained.

As the business of pedigree and family-history is usually so very dry, and frequently so uninteresting, as not to suit the general taste; and as our limits will not permit us to give such ample extracts, as might be satisfactory to such of our Readers as chuse to amuse themselves with researches of this kind; we must beg leave to refer them, and the public, to the work itself, where they will meet with a full detail of such matters as come within the Author's design, drawn up in a judicious, clear, and intelligible manner.

As it might seem invidious to point out such errors, as must always be expected to occur in a work of this complicated nature; we shall conclude with observing, that it seems to deserve the character of a *complete* Peerage, at least as well as any other. We must not, however, omit to add, that the ARMS are engraved in a masterly manner, and upon a much larger scale than any before extant, a *Folio* Plate being allowed to those of each individual Peer.

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ART. VII. *Tracts concerning Patronage, by some eminent Hands. With a candid Enquiry into the Constitution of the Church of Scotland, in relation to the Settlement of Ministers: And Remarks upon a late Pamphlet, entitled, 'Observations on the Overture concerning Patronage,' in answer to the 'Thoughts of a Lay-man concerning Patronage and Presentations, 12mo. 3s. Edinburgh, printed by W. Gray. 1770.*

NOTHING, in the view of LIBERTY, appears more just and equitable than that religious societies should be left to the full exercise of their own judgment, and inclination, in the choice of their ministers. Is it deemed essential to civil-freedom that the people should possess, and exert, undisturbed, their right of electing representatives in the great senate of a country? And does it not likewise appear to be a reasonable part of religious liberty, that each society should enjoy the power of appoint-

appointing those persons who are to preside in their public worship, and assist them in the important cares of piety and futurity? Most true indeed is it, that in each of these cases, a power which seems so necessary, may be abused so as to occasion great dissensions, and other evils, detrimental to the public peace and welfare. This is often verified with regard to the first: and as to the last, where such a liberty is admitted, we sometimes see it attended with similar effects, which are the more notorious and worthy of censure, because it is an affair, in which religion is professedly and immediately concerned. But would it not be a very rash and violent inference, would it not be concluding far too much, in either of these instances, should it be determined from hence, that the privilege ought to be utterly cut off? That it should be exercised, under certain restrictions and limitations, may be highly just and expedient; nor would any reasonable person refuse, in proper circumstances, to resign a small part of what might appear to be his natural right, if, by this means, a general benefit may be effected, and he may enjoy the remainder in a manner more comfortable and more secure.

We were led into some reflections of this kind by the work now before us, wherein the *law of patronage* is considered, which, it is well known, has long been the subject of warm debate in Scotland; nor does it appear that its existence for so many years, has at all allayed the zeal of the contending parties. Any publication on this topic which professes to elucidate old arguments, or to advance new ones, will therefore become interesting to those who are attentive to the history or constitution of that country. The present Writer seems to take a wider range through this field of controversy than others have done; as he not only canvasses the reasonings upon the subject, relative to Scotland, but enquires more abstractly into the origin of the custom itself, with its progress in different countries, and in various periods of society.

Our Author has indeed bestowed great application and labour upon a topic which will appear to many, perhaps, dry and uninteresting, and which it is probable many, who have a more immediate concern in it, may not have inclination or resolution to examine as they ought. 'Indeed, says he, the study requisite to a thorough acquaintance with our constitution, is so much out of the line of reading, which at present is fashionable among young ministers, that it cannot surprise, that many of them are but indifferently informed as to the original and true policy of this church. Yet, upon trial, they would find, that as dipping a little into this subject is certainly becoming in them, so is it neither so void of amusement nor advantage, as many are apt to apprehend it to be. The Author knows cer-

tainly,

tainly that there are not a few that have not so much as given themselves the trouble of reading our books of discipline.'

He has endeavoured to trace every capital branch of the subject up to its origin; and conscious, he says, 'of the imperfection that might attend his own attempt,' has embraced the opportunity of strengthening his argument for what he is himself perfectly convinced of (*That patronage is every where injurious to the church of North-Britain*) by republishing a few tracts on the subject, written by gentlemen of unquestionable character and abilities; tracts, we are told, too little known or attended to by the generality of those who are concerned in this question, although their merit entitles them to perpetual regard.

The first place is here given to *the church's address to government*, on information of an intention to bring into parliament, *anno Annæ*, a bill to restore patronages, authentically setting forth her principles and her rights upon this article. This is followed by an *account of lay patronages, &c. with observations on the arguments for restoring them*, published at the above juncture, in order to support the address; more copiously shewing in point of law, the church's title, by the revolution and union settlements, to be no more troubled with this bondage. We are informed that this is said in the parliamentary debates to have been written by Sir David Dalrymple. The next is a well written tract entitled, *Considerations on patronages: addressed to the gentlemen of Scotland*. By Francis Hutcheson, LL. D. late professor of moral philosophy in the University of Glasgow. It was first published in 1735, and the name of the writer will no doubt recommend it to attention. The resolution of the General Assembly of the church of Scotland, on the reimposing of Patronages in the year 1736, is next inserted. To this is immediately added our Author's own performance, being the principal part of the work, under the title of, *A candid enquiry into the constitution of the church of Scotland, in relation to the settlement of ministers*: this is accompanied with several remarks upon a late pamphlet which espouses the other side of the question. The book is closed by a small but very sensible treatise printed in 1730, and the title-page only declaring it the performance of a minister in the country; but it has since appeared to have been written by Philip Doddridge, D. D. to whom it is here ascribed; it is called, *Free thoughts on the most probable means of reviving the dissenting interest*: our Author supposing it to have some connection with his subject, and to add some strength to his argument, has chosen to present it afresh to the public view, with the other parts of his work.

To give some farther idea of this performance we shall lay before our Readers a short extract or two from that part which treats of the rise and progress of patronage in general, and add

a very brief view of what is said more particularly of the state of the Scottish church. In his account of patronage, this Writer pays great regard to Boëhmer, one of the latest, and it is added, 'most learned, and most accurate authors upon it, in his *Jus Eccl.* whom any that please may consult, and find it largely discussed in *tom. 3. p. 462. et seq.*' After other observations he proceeds in this manner:

'Here then we fix, that, not before the end of the sixth, or rather the seventh century, when churches and endowments abounded, was patronage known among Christians, and that too only in an innocent, if not laudable sense, to defend and protect these endowments from being torn away and spoiled by invaders;—and that the great donors had no idea, in bestowing their liberalities on churches, to reserve the least title to nominate bishops or clerks, far less to transmit such rights to their successors, or to *dispose* them to others.——

—'It was not before the twelfth century, that patronage received its last and most arbitrary form. By this time the donations were immense. The disposal of them, as will always be of wealth, was found to be so intimately connected with power, that it became an object, not of importance only, but of necessity, for princes, in order to preserve their own influence, to wrest the power of the disposal of benefices, from the churchmen who hitherto had seized it to themselves.——Upon the whole, it becomes no arduous task to trace this usurped power from its source to its dreadful state of perfection, and to mark the direful consequences that attended its progress all along. It undoubtedly took its rise from the ambition of churchmen. The lust of power and pre-eminence in the churches had begun to shew itself before the canon of scripture was closed, as we learn from the Apostle John. But it was towards the middle of the second century, that it broke forth openly in the distinction, unknown before, between a bishop and other presbyters. In the third century the government of churches verged to a monarchical form.—In the fourth century greater innovations were made:—things went on in this fatal course, with unremitting ambition in the superior clergy, 'till at last the Pope spoiled them too, by assuming the power of universal patron. By this ill-fated power of patronage, beyond any other measure, were Christians and their privileges trod upon, whether in the hands of the clergy or laic patrons.—It was in vain for the people to struggle, against this growing and enormous power in the hands of churchmen, for their original privilege of election.—The Princes and Emperors, therefore, contended against the ecclesiastical usurpation of the clergy, expressly founding their titles on the rights of the people, against them. Oppression, violence, and laying the world waste, was the miserable



consequence of the struggle. Mankind were never laid so low in darkness, wickedness and ruin, as in these ages of dire contention for the disposal of church benefices, by single persons. — If the ambition and usurpation of spiritual tyrants, in violently taking the rights of nomination from the laity, are complained of, what great advantage hath it been to them in general, even where the reformation, as with us, hath taken place; when, — we are told, “that Princes succeeded to the rights of patronage formerly in the possession of these spiritual tyrants.” For, even admitting in this argument all that may be said as to the right of patronage, where Princes, or great men had personally endowed, that their successors ought still to be entitled to present to such benefices; what is this to all they have taken, and now keep possession of, which belonged to the church? why not restore to the people, in whose right the Princes asserted they claimed against the clergy, and by whose oblations many churches had been endowed? — The amount of the whole, and what (in this interesting point) we gain by the reformation, is, That, with regard to a vast multitude of our churches, formerly in the hands of spiritual, we have an exchange made for temporal tyrants. How small a consolation to the oppressed!

Concerning the church of Scotland in particular, we shall only give the following short account. At the revolution, ‘it was found that patronage was inconvenient, and subject to great abuse. It was therefore laid aside, and in its room a new constitution, for the settlement of ministers was thus formed: “Upon a vacancy, the heritors (being protestant) and the elders are to name and propose the person to the whole congregation, to be either *approved* or *disapproved* by them; and if they disapprove, the disapprovers to give in their reasons, to the effect the affair may be *cognosed* by the presbytery of the bounds, at whose judgment, and by whose determination, the calling and entry of a particular minister is to be ordered and concluded.” Such was the equitable and liberal plan settled by our wise fathers, as the foundation and rule of government, in this most essential point, affecting in turn every individual within the kingdom.’

In another part of this work we are informed, that at the reformation, the whole *temporalities* of the church were resumed by the crown and parliament; and soon after, a new maintenance was settled for ministers, in about 960 parish-churches; but patronages were not set aside; in the year 1649 they were by act of parliament abolished entirely; after the restoration of King Charles II. along with episcopacy, patronages returned, yet under the old laws: after the revolution this right was again abrogated, (as above) and thus matters continued in a very peaceable and easy manner till the year 1711, when an

act was obtained restoring patrons to their power, ' though in the most direct opposition, it is said, to the *articles of the union*, and the public faith of the nation, then given, in that sacred treaty, upon which is founded his Majesty's title to the crown of Scotland, and the very parliament of Great Britain itself.' By this Act, the Writer proceeds, in 1711, the King is now in possession of above 550 churches, out of 950, having not only the old patronage of the crown, but many patronages acquired at the reformation, not yet alienated; all the patronages of the fourteen Bishops; and all the patronages of the Lords forfeited in 1715, and these patronages may all be used for any such purposes as the Ministers of State may advise. Of the remaining churches not in the King's gift, there are near 200 in the patronage of some Lords, who sometimes have not one foot of land in the parishes, nor any rents or interest whatsoever in them, or, at best, but some trifling feu-duty, or free teinds; and this by virtue of some old grant to their ancestors, of the superiorities of some abbeys or convents; or by their retaining this, among some other little superiorities over lands, which their ancestors have squandered away some ages ago. The magistrates of some few boroughs are patrons of some of their churches. But there are not 150 parishes in Scotland, where the patronage is in any gentleman of considerable estate, or natural interest in the parishes, to whom it is of any real consequence, as to himself, whether the minister be a person of sobriety, diligence, or good abilities in his office, or not.

This Writer appears to be a real advocate for liberty and religion; he pleads in an animated and rational manner concerning the grievances of which he complains: he professes a high regard for the old constitution of the Scottish church, as founded in liberty, and wishes that its principles might be carefully considered and acted upon. One thing we could not avoid recollecting, in perusing this performance, *viz.* that subscription to prescribed articles of faith, and possibly some other particulars of this kind, are, as we apprehend, essential to this extolled constitution, and may be as dangerous, and opposite to the rights of conscience, to true freedom and religion, as the evil here animadverted upon.

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ART. VIII. *Considerations on the Policy, Commerce, and Circumstances of the Kingdom.* 8vo. 4s. sewed. Almon. 1770.

MUCH hath been said and written, of late, on the highly interesting subjects of our national policy, commerce, and other circumstances; though not greatly to the satisfaction of intelligent and candid men. Representations have been exaggerated, and arguments so strained as to render them suspected

of intentional deception. We have had more assertions than proofs; and even what have generally been produced as proofs were fallible in their natures; therefore disputable and inconclusive.

The above is the first of our Author's preliminary observations, and we may safely venture to declare our ready concurrence with him, in his censure, so far as it respects the generality of our late political writers. He then proceeds:— But the times having become critical, the sensible few, who are unfashionably solicitous for the welfare of their country, have wished to see points of such importance more effectually discussed. In order to gratify whom, and indeed not unsolicited, though entirely uninfluenced by any party or individual, the task has been attempted in the following sheets. The principles proceeded on are in their natures demonstrative; the facts striking and important; the authorities respectable. Arguments and deductions are submitted to the judgment of the impartial public.

We hope all that this Writer professes, with regard to the integrity of his principles and views, is perfectly true; but we rather wonder that so intelligent a person should think of prepossessing the public in his favour, by the hacknied and stale pretences of being *uninfluenced* by party or personal attachment. This is so constantly avowed, by political writers especially, and so easily said by any *anonymous* writer, of whose real situation or connections his readers are totally ignorant, that, indeed, it as seldom obtains as *merits* the serious regard of the discerning part of them, who know, by experience, of what materials *Authors*, as well as other men, are composed.

Some time ago the attention of the public was excited by a "Candid Enquiry into the ruined State of the *French Monarchy* \*." The present tract is possibly intended as a *contrast* to that piece; for our Considerer seems to think that *we* are not in a much more desirable situation than our *neighbours*. It is evidently with a view to the *Candid Enquiry* that this Writer observes, 'that to so wretched a pass have policy, principle, and even understanding arrived in this country, that we estimate the degrees of our national wisdom and strength by the comparative folly and debility of our neighbours; instead of deciding by what the realities of things are, and what they might and ought to be made among ourselves.'—Can it be thought, he adds, 'a satisfactory consolation to the distressed people of this country, to be told, the French are still more oppressed by the

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\* For an account of this work see the *last volume* of our Review, p. 221.

inhomogeneity and partiality of taxations; the abuses of justice, or the excesses of power?—But to the *Considerations*.

In the first chapter the Author undertakes to point out the *signs of the declining condition of the nation*. The two principal indications are the decrease of population, and the great increase of the poor's rates throughout the kingdom; but these leading propositions, we apprehend, should have been more incontrovertibly proved than they are, in the few pages appropriated to the discussion of such important points. However, taking these two circumstances, of decreasing numbers and increasing rates, for granted, he presumes them sufficient to demonstrate the unprosperous situation of our national affairs: but he has other facts to point out which, says he, 'will put the matter beyond dispute.'

Proceeding on his design to shew that the situation of this kingdom is become extremely critical, from the accumulated weight of its burthens by debt and taxation, and the decrease of its commerce in exported manufactures, our Author, in his second chapter, justly considers commerce *as our great national object, the only sure and lasting source of wealth and population*. In the third chapter, on the *internal policy of the state*, he observes that, as there are three balancing powers happily interwoven in the frame of our excellent constitution, so, in like manner, there are three balancing interests among the people—those of *land, money, and labour*; he briefly shews how these naturally support each other; and that the too great prevalence of either would prove injurious to all. He now goes on, in chap. iv. to consider the landed interest; to which he thinks too great a partiality has been shewn, particularly in making a landed qualification necessary for obtaining a seat among the *representatives* of a commercial and manufacturing people; and, in most instances, from having landed *electors*, or such as are under the influence of men of landed property: the inconveniences resulting from this defect he just mentions in this place; but leaves them to be more fully considered in the farther prosecution of his work.

Chap. v. vi. vii. and viii. have for their subjects the *monied or trading interest*, and *the monied property in the funds, the labouring interest*, and *taxes*. Under these two general heads he offers many very sensible remarks. With respect to the practice of *funding*, he considers it as, 'to the body-politic, what an overgrown wen is to the natural body: a monstrous excrescence, that sucks up the invigorating fluids from every limb and member, and to so enfeebling a degree, as must gradually deprive it of all vital powers, and hasten on mortality.'

His observations on *the labouring interest* shew, at least, his benevolence, though his principles may be thought far from in-

contravertible ;—but we must not dwell too particularly on the contents of every chapter, which would swell this article beyond its due bounds.

With regard to taxes, he concludes ‘ that far too great a proportion of our levies is torn from the backs, and squeezed from the bellies, of our working people ; who have been driven, by hardships, to the unnatural resolution of deserting their native country in great numbers.’—He has interspersed throughout many other parts of his book, a number of very striking remarks relating to our industrious labouring poor ; but this is a subject on which many sensible writers have greatly differed from him in their sentiments.

Ch. ix. *On exports, imports, and the balance of trade.* On this subject our Author has only a few general and obvious remarks. In the next succeeding chapter he offers some very material considerations on our natural and commercial circulation.

Ch. xi. and xii. *On the comparative value of trade in manufactures, corn, &c.* In discussing the important subjects of these chapters, the Writer somewhat warmly encounters Mr. Arthur Young (famous for his numerous publications on agriculture, &c.) for giving the *preference* to the corn trade. Our Author here takes the other side of the question ; and, in chap. xiii. he zealously argues against the bounties on corn, malt, and flour. He observes that ‘ no country was ever made opulent or powerful by agriculture, and trade in provisions, even where duties were charged on exportation : but, he adds, our practice of granting bounties on such provisions is without an example, and probably will for ever be without a follower.’—He recommends to our consideration whether, instead of stooping to become plowmen and horse-breeders to half the countries of Europe, we ought not rather to bestow some attention to the culture of madder, hemp, and flax, which we import at a prodigious national expence ; being supposed to pay to the Dutch, for the first article alone, not less than £. 300,000 *per ann.* He candidly, in a following page, gives a correction of this random estimate, from the custom-house books ; but he remarks that the importers may probably under-enter their quantities, in the view of supporting prices ; so that this amount is still left uncertain. But he thinks that if only £. 100,000 should be the utmost we annually pay for madder, that sum, added to the amount of what we pay for hemp, flax, and linen-yarn, with the loss of labour by such imports, may altogether be nearly equal to the real medium value of our exported corn, malt, and flour ; so that our imports and exports of the products of lands may reasonably be supposed pretty much on a balance.

On the whole, the Author concludes, and repeatedly observes, after much reasoning and calculation, in this chapter, that ‘the payment of bounties has not only been a *direct* tax on the people, to their whole amount, but also an *indirect* tax, in the prices of these commodities for their consumption, to the full of the difference between market and shipping rates; with favouring in that degree the labour of rival nations, preventing the production of other raw materials at home, and raising the prices of them to manufacturers. The burthens, therefore, he adds, which they occasion, are become, with our immense taxes, insupportable by trade, and, in effect, by the kingdom.’ This he undertakes to prove, from the state of our commerce, and the circumstances of the nation: and if this be fully proved, to the satisfaction of the intelligent Reader, we may safely conclude, with him, ‘that it is high time to rid the nation of such an evil.’

Chap. xiv. contains a very sensible investigation of the *landed interest*; and in chap. xv. (*on manufacturing police, and mercantile traders*) among a variety of important remarks, he sets forth our total want of a *superintending direction* in commercial affairs. He shews the necessity of such regulations as may contribute to the support of our national character for integrity in dealing, and the goodness of our staple manufactures, &c. &c.—It is true, says he, ‘we have a board of trade, but it takes no immediate cognizance of the commerce of the kingdom: so that it may properly be considered, as what indeed it is commonly called, a Plantation Office; and that almost merely too for political use. In France there is an active and well-informed council of commerce\*. In Holland the principal merchants have a great share in the government of the country. Here we appear to be all adrift in commercial matters, without a pilot or compass, driving before the wind of accident, amidst quicksands and rocks: so that if we long escape shipwreck, we shall have wonderful good fortune.’

Ch. xviii. shews the *present state of the British trade with Europe, Africa, and America*. His deductions on these very capital branches of his enquiry are, that our commerce with *Russia* is certainly to our loss; that with regard to *Sweden*, the balance is materially against us; that we labour under the same disadvantage with respect to *Denmark*; that, as to *Poland*, the balance is inconsiderable, though he thinks it rather to our prejudice; that it is also against us in our *German* trade; the same

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\* Our Author thinks it an erroneous opinion, that prescriptive regulations hurt manufacturing trade; which perhaps was first inculcated to cover incapacity in those who found themselves unequal to the right management of our national concerns; or by such as, from ignorance, became the dupes of designing knaves in trade.

with *Holland, France, and Flanders*. The *Spanish* trade he pronounces to be every way serviceable to this kingdom: we certainly, he says, receive a balance from Spain, and might receive a very great one, had we a better system of commercial policy. Our *Portuguese* trade, once very beneficial, has of late, he asserts, become so altered for the worse, that the rates of exchange † shew the scales of interest so nearly poised as almost to vibrate on the balance. It formerly, says he, was supposed 'to be in our favour to the amount of between four and five hundred thousand pounds *per ann.* but the schemes of the Conde de Oeyras have proved equally fatal to the interests of both kingdoms, however they may have served to cram his own coffers.' Our trade with *Italy*, in general, he supposes, may be, at present, in a small degree gainful, but far less so than heretofore. That with *Turkey* is so reduced that the Company has been forced to resort to parliament for support. Our trade up the *Mediterranean*, he considers as almost totally lost. That of *Barbary* he pronounces to be quite insignificant: but that of *Senegal, Goree, and Guinea*, he regards as much in our favour: it is at present, he observes, 'perhaps not in an improved state, but it is certainly very advantageous, though principally applied to the lessening of the *West India* balance *against us*.'

Our North American trade, hitherto, says he, has been extremely valuable: what it may hereafter prove, time only can discover. Here the Author favours us with his sentiments on our unhappy differences with the colonies, and blames us greatly for our impolitic and unreasonable treatment of the Americans, in respect to the affair of taxation.—In fine, from the whole of his view of the state of our commerce, it is apparent, that the European balance is almost every where against us; that the African balance in our favour is sunk in that to our prejudice with the West Indies, and that these deficiencies could not have been supplied by our gains from North America. The question then is, *Whence* have they been supplied? For the answer to this question, we must seek in his *State of the British trade and connections in Asia*, chap. xvii. and xviii. We shall give his 17th chapter entire.

'We export to the East Indies, manufactures and national products to a very great amount; from whence, in commercial returns for our commodities, in territorial tributes, and by fortunes acquired by private trade in those countries, the freightage of ships, and profits made by the Company, we receive, not only all that is needful for our home consumption and use, of piece-goods, teas, coffee, pepper, raw-silk, salt-petre, diamonds and other precious stones, dying-ma-

† Our Author considers the course of exchange as the barometer of trade between country and country.

terials, china-ware, &c. &c. but also sufficient quantities of the several kinds of merchandize of those countries to supply the calls of other nations, and likewise exchange and respondentia bills to an immense amount; all of which bills are payable in other countries of Europe, for goods furnished by our India Company and individuals, to the companies and people of other nations. To which may be farther added, the freightage of shipping for re-exportation, the profits arising from the investment of great property therein, and by commissions and brokages upon foreign orders executed here; as, also, by the pay of labour, and profits in useful callings of various kinds, to numbers of industrious people, besides contributing to the state an important annual revenue.

Such has become the situation of our East India trade and concerns; and such the advantages are which the state derives from them, exclusive of the duties and excises on what is for home consumption, and the profits from workmanship, on imported raw materials.

Instead of sending out near a million sterling in bullion yearly to India, as was formerly our custom to do, we have not only saved that sum of late, but may be supposed, on a reasonable calculation, to have had near two millions more thrown every year into the circulation of Europe, Africa, and America, in our favour, by re-exportations, exchange and respondentia bills, and other means. So that the annual difference to this kingdom must have been near three millions to our advantage since the affairs of the Company took so fortunate a turn as they did some years ago. Such have been the means by which we became enabled to pay our debts and dividends to other nations, for several years past. Yet how ineffectual those mighty aids have proved, has been but too clearly manifested by the disadvantageous rates of exchange and increasing prices of gold, which prove that coin must be decreasing apace in our circulation at home. Our East India concerns, therefore, have hitherto saved us from bankruptcy. But how much longer they may continue so to do, should be thought a matter of great doubt.

In his 18th chapter our Author offers his reasons for believing 'that without the very favourable turn our East India concerns have taken, an uninterrupted North American and corn trade could not have kept the affairs of this kingdom in the condition they have been, and are at present.' But, even with this vast aid, he comes to the melancholy conclusion that, through the pernicious operations of public debts, oppressive taxes, &c. &c. &c. the powers of the state are all dissolving apace; and that should we be deprived of our East India supports, which, he thinks, is not unlikely soon to happen, the immediate consequences to this kingdom would indeed be very dreadful.

In chap. xix. we have our Author's examen of the disadvantageous state of our exchanges with the principal commercial places in Europe, looking upon them, as we have before intimated



mated to be, the truest barometers of trade between country and country. In this chapter he also considers our trade and dealings with Ireland, and our illicit or smuggling trade with other countries; and his inductions, from what is here advanced, are not less melancholy than most of his preceding conclusions.

Thus, say he, with getting the all of poor Ireland, as well as of North America, and with draining to debility our conquered countries in the East Indies, we have been so dealing, in one way or another, with some countries in Europe, that what with paying dividends to foreign creditors, and balances in losing trade, we see to what alarming rates the exchanges of Europe with this country are got; exclusive of the constant great drain there must be of our national coin by the practice of smuggling, and the mischievous dealings of the great herds of inferior Jews and other low foreigners, whom ill policy has encouraged to resort so much to this country.\*

As the medium rates of exchange are the barometers of licit trade between one country and another, so our Author considers the average prices of gold and silver as the truest barometers of the general commerce of a nation. The prices, therefore, of the precious metals, of late years, in this kingdom, are the subject of his observations in the 20th chapter. This topic being so intimately connected with the subject of the foregoing chapter, the inferences he here draws are not more comfortable or agreeable than those which precede them.

We are now arrived at his general CONCLUSION, chap. xxi. in which our Author figures particularly as a politician. And here, as our Readers will naturally expect, from the account that has been given of his principles and premises, all is gloomy and dark, and every appearance in our political horizon frightful and ominous; the sky lours, the clouds are gathering, the storm approaches, and we have no shelter in view, nor any other consolation, than what may be afforded us by the following Pisgah-sight of *other scenes*, wherein we, of this generation at least, are perhaps less interested than Moses of old was, in his view of the promised land, which he was not to inhabit; viz. that from the ashes of this ruined empire 'a phoenix state may arise that will end but with Time, deriving, from peculiar natural advantages, an earthly immortality. There our language and laws, nay our very names may survive; while splendid ruins, the melancholy monuments of past greatness, will, probably, in this island, be all the remains of a once powerful state, become \* no more.'

These

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\* Our Author is somewhat singular in the use of this word, which he frequently substitutes for *be*, *been*, *was*, &c. Thus, p. 24, "These  
has

These are his last words in this book ; and it is a melancholy parting, indeed ! but let us not despair. Our Author, perhaps, from long brooding over the dark side of our situation, hath *thought* and *written* himself into a fit of despondency, from which the first happy turn of affairs (and *all* earthly things, we know, are subject to *vicissitude*) may probably recover him. Nay, there seems room to hope, from even his own view of our circumstances, that matters are not quite so bad with us as to preclude all possibility of amendment : for, in his remarks on the landed interest (in taking notice of an opinion of Sir William Petty's, *that it is a feasible matter for England to gain the universal trade of the whole commercial world*) he observes that we, certainly, ' by a right management of the whole British dominions, might easily obtain and secure a great part of it ; i. e. the trade of the whole commercial world.'

The measures, he adds, for enabling us so to do must be, the discharge of our public debts, and consequent reduction of taxes, not so difficult to be soon accomplished as may be imagined ; a diminution of law-charges ; a register of right to land property, and likewise of mortgages, for the prevention of law suits ; an equal land tax ; a new mode of taxation, with changing the objects ; an abolition of sine-cures, and unnecessary employments of every kind ; an effectual discouragement of luxury, dissipation, idleness, and vice ; a discontinuation of corruption and jobs ; an improvement of police, an abolition of bounties, and a free trade in provisions. By these means we might augment population, increase trade in manufactures, enrich and strengthen the kingdom, and support, nay, in effect, raise the value of lands, which otherwise will soon fall.'

This would be a great deal to aim at, indeed ! An *effectual* discouragement, if the Author means a total *suppression*, of luxury, dissipation, idleness, and vice, we are afraid, is not even to be hoped for under the influence of any system of human policy whatever. Yet no difficulties ought to discourage us from attempting the utmost heights of improvement, of any kind : for though we should not be able to gain the summit, it will be happy for us if we make a considerable progress toward it.

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has become a new kind of false monied-interest.' An ordinary Writer would have said, there *hath been*, or *hath arisen*, a new kind, &c. And, p. 343, ' within the short space of three years their whole empire *became lost*. Other instances, still more singular, are to be met with in this book ; but we omitted to mark them, thinking such peculiarities very immaterial in a work of this kind, in which the importance of the *matter* so greatly over-weighs the considerations of style, and mere elegancies of expression. For all imperfections of this kind, indeed, the Writer hath sufficiently apologized in his preface.

**ART. IX.** *A general History of Scotland, from the earliest Accounts to the present Time.* By William Guthrie, Esq; 8vo. 10 vols. 3 l. bound. Robinson and Roberts.

**T**HE earlier history of nations is generally disfigured by the pride of superior antiquity and greatness, and a propensity to admiration and wonder. At a time when the use of numbers, and the art of writing are unknown, facts, being necessarily entrusted to tradition, are but imperfectly preserved. Hence it happens, that the poet and the historian supply from fancy, the want of information. The earlier Scottish historians carry back to a remote antiquity the rise of their monarchy; and entertain us with a relation of the actions and exploits of forty-four Kings, whom late and well-informed writers have abandoned to the weak credulity of antiquarians. It is, with an account of these monarchs, that the history before us commences; and from this unfavourable circumstance, the Reader does not enter on the perusal of the work, with any great prepossession in its favour.

It must be allowed, however, that the absurdity of the events he relates, staggers sometimes the belief of our historian; and, in giving a place in his work to the earlier Scottish Kings, he has been influenced perhaps, by the ambition of swelling it to a great size, rather than from any real conviction of the truth of what he details. Thus the pretended embassy of Charlemagne to King Achaius, appears, in his opinion, to bear evident marks of forgery; but, he offers, at the same time, an high encomium on the Scottish importance and learning at that period, and would make his reader believe, that the subjects of Charlemagne were instructed in the sciences by some Scottish doctors. If there ever existed such a person as King Achaius, his dominions, it is pretty certain, must have been confined to Argyleshire; and, in what university, we might ask, in that county, which is yet barbarous, were those learned men educated, who instituted colleges in Germany and France, and taught civility to countries more cultivated than their own?

The institutions of the feudal polity, were, in the opinion of our Author, known in Scotland from the earliest times. In this position, he is supported, by no evidence, and no authority. He supposes, that, in the reign of Kenneth III. whom he makes contemporary with King Edgar, the feudal polity was greatly advanced; and that, so early as that period, the Great Barons were become, not only oppressive to their retainers and dependants, but almost too powerful to be held in a proper subordination to the crown. There is no historical fact, however, more certain, than that the feudal law, with its train of grievances and oppressions, was unknown in Great Britain till the Nor-

man

man invasion. The Saxon laws bear not, the most distant allusion to tenures or feudal usages. If the hurry, with which our historian seems to have composed his history, had allowed him to have consulted Sir Henry Spelman, or Dr. Hicks, he would not, probably, have talked of the disorders of the feudal system, before it had any existence in Great Britain; he might have learned, that it was imported by William I. into England; and that about the end of his reign, or in the beginning of that of his successor, it made its way into Scotland. From a comparison of the histories of both nations, it perpetually appears, that the English had the start in point of refinement, and that the Scots generally adopted, from them, their laws, and those improvements, which were introduced by the policy of their Princes.

Similar to our Author's assertion, concerning the feudal institutions, is his opinion relating to the *Regiam Majestatem*. This code of laws, he is inclined to ascribe to David I. and very wisely conceives, that the work of Glanville is a transcript from it. If he had consulted the MSS. of the *Regiam Majestatem*, or the works of several Scottish antiquaries, he would have found, that the case was entirely the reverse; and that the Scots were indebted, on this occasion, to the English. He would have found that the *Regiam Majestatem* appeals in the body of it to the treatise of Glanville; and that it also appeals to the decretals of Gregory IX. and of Boniface VIII. which could not possibly have happened, if it had been compiled so early as the reign of David I.

These proofs of the attention and information of our historian, are sufficient to shew the authority and respect, which ought to be paid to his work. In recording the later periods of the Scottish history, he is not more fortunate, than in his accounts of the earlier. The same want of penetration and intelligence appears in the treatment of every part of his subject. The critical disquisitions, with which he has embellished his work, perpetually disappoint those expectations which are excited by the parade with which they are introduced; and fidelity, the most essential requisite of an historian, he has so far neglected, that he may be said, to have written, rather the panegyric, than the history of the Scottish nation. It appears, that he had consulted no records, and had seen only a few of the printed authorities, which were necessary to direct him. Accordingly, he throws no light on problematical and disputed points, and removes no difficulties. He has not investigated the causes of many important events; and the variations of government in Scotland, the changes in the manners of the people, and their approximation to refinement were little the objects of his attention. Nor has he compensated to his reader, for the

want of knowledge, by the dignity of his narration, or by any display of taste or elegance. In the arrangement of his facts, a circumstance, in which historians usually discover great art, he is careless and slovenly. His style never rises above the tone of conversation, and exhibits a contempt of grammatical accuracy. He has heaped together a great mass of indigested materials, from which it is impossible to derive either instruction or amusement.

In order, however, that our Readers may be enabled to form some opinion for themselves of the merit of our Historian, we shall lay before them an extract from his work. One of the least exceptionable passages in it, relates to the death and execution of Mary Queen of Scots; and from his manner of treating this affecting subject, a conclusion may easily be drawn, concerning the degree of approbation to which he is entitled.

“It is impossible, says he, to do justice to the serenity and magnanimity of Mary’s behaviour. When she came to the porch of the hall where the scaffold, on which she was to die was erected, her faithful servant Melvil, for whom she had a particular regard, threw himself at her feet in tears, and uttered the most passionate expressions of sorrow and heaviness. When he could not proceed for weeping, “My good servant, (says Mary, I use her own words as near as they can be recollected) cease to lament; for thou hast cause rather to rejoice than mourn; for now thou shalt see Mary Stuart’s troubles receive their long expected end; for know, my good servant, that all the world is but vanity, and subject still to more sorrow than an ocean of tears can bewail: but I pray thee, carry this message from me, that I do die a true woman to my religion, and like a woman of Scotland and France. But God forgive them that have long desired my life, and thirsted for my blood, as the hart doth for the water-brooks. O God! thou who art the Author of Truth, and Truth itself, knows the inward chamber of my thoughts, how that I was ever willing that Scotland and England should be united together. Hitherto, continued she to Melvil, thou hast served me faithfully; and howbeit I take thee to be in religion a Protestant, and I myself am a Catholic, yet seeing there is but one Christ, I charge thee, upon thine account to him, that thou carry these my last words to my son, and shew that I pray him to serve God, to defend the Catholic church, and govern his kingdom in peace, and never to put himself in the power of another as I have done. Certify him, that I have done nothing prejudicial to the crown of Scotland, and will him to keep friendship with the Queen of England; and serve thou him faithfully.”

“Upon the mention of her son she dropt some tears; and bidding Melvil, to whom she stretched forth her hand, a tender adieu,

adieu, she addressed herself to the two Earls, who attended her, desiring that Sir Amias Paulet might pay out of her money a sum which he knew that she owed to Curl; a request the more generous, as she had no reason to be satisfied with Curl's behaviour. She, "next desired, that her attendants might have, and enjoy with quietness, what she had given them by her will and testament; that they might be favourably treated; and sent safely to their respective countries; and lastly, that her poor servants might be permitted to be present at her death; that their eyes might behold, and their hearts be witnesses, how patiently their Queen and mistress should endure her execution; that thereby they might be able to make a relation, when they came to their own countries, how she died a true constant Catholic to her religion."

The Earl of Kent strongly opposed granting her requests, particularly with regard to her servants. He told her, "that if that were granted, either by their speeches or practice, they might do things that were not fitting for them to allow, if it were no more than the superstitious trumpery of dipping their handkerchiefs in her blood." To which she replied: "My Lord, I will give my word, (although it be but dead) that they shall not deserve any blame in any of the actions you have named; but alas! poor souls, it would do them good to bid their mistress farewell: and I hope your mistress, being a maiden-queen, will vouchsafe in regard of womanhood, that I should have some of my own people about me at my death: and I know her Majesty hath not given you any such strict command, but that you might grant me a request of a far greater courtesy than this, though I were a woman of a far meaner station than the Queen of Scotland is." And perceiving that she was not like to obtain it, she burst forth in tears, saying, "I am cousin to your Queen, and descended from your blood royal, Henry the seventh, and a married Queen of France, and an anointed Queen of Scotland."

After some consultation, the Lords agreed that Mary might have some of her servants to attend her on the scaffold; and to take care of her body. She pitched upon her steward, Melvil, her own physician, her surgeon, her apothecary, and another old man, and two ladies who used always to lie with her in the same chamber. She then entered the great hall; her train was born by Melvil, and she was preceded by the two Earls, the Sheriff, the Knights and gentlemen present. The scaffold was about two feet high, and twelve broad, surrounded with rails, and covered with black. She mounted it with unparalleled serenity of countenance and placed herself in a low chair, while Beal read aloud Elizabeth's warrant for the execution. She heard it without attention or emotion, but still retained

tained the serenity of her countenance. The Dean of Peterborough then being placed without the rails of the scaffold, and standing directly before her, made a humble reverence to her, and began in a long discourse to prepare her for death, exhorting her, among other things, to change her religion. To this she answered, "Mr. Dean, do not trouble yourself for me; for know that I am settled in the ancient Catholic and Roman faith, in defence of which, by God's grace, I mean to spend my blood." Notwithstanding this check, the Lords ordered the Dean to proceed; but Mary again interrupted him, and when he began to pray for her in English, she prayed aloud in Latin. When the Dean, tired out with her resolution, desisted from praying, she kneeled and prayed in English for the church, Elizabeth, and her son. Then holding up the crucifix, which she had in her hand, she said, "That she hoped to be saved in and by the blood of Jesus Christ, at the foot of whose crucifix she would shed her blood." After prayer, she kissed the crucifix; and signing herself with the cross, she said, "Even as thy arms, Jesus Christ, was spread upon the cross, so receive me, I beseech thee, in the arms of thy mercy, and forgive me all my sins."

Perceiving her maids still shedding tears, and exclaiming in all the anguish of affection, she again exhorted them to desist, saying, that she had passed her word for them; and after signing them with the cross, she tenderly embraced them, and with a smile bade them farewell. While they were undressing her to prepare her for the block, the two executioners offered their assistance; but Mary commanded them to stand off, saying to the spectators, "That it was a new spectacle to behold a Queen brought to die upon a scaffold; and that she used not to be undressed before so great a company, and to have two hangmen to attend her for her grooms of the bed-chamber: but (says she) we must submit to what Heaven is pleased to have done, and obey the decrees of the Divine Providence." Her gown and doublet being taken off, she tied a linen handkerchief round her eyes; then laying her head upon the block, she rehearsed aloud the thirty-first Psalm; and, stretching out her arms, she repeated the fifth-verse, which being the signal appointed for the executioner, he clumsily struck off her head at three strokes. Its upper attire being discomposed, discovered her hair to be quite grey; and the executioner taking it up, called out aloud, "Long live Queen Elizabeth, and so let the enemies of the Gospel perish!" which words were re-echoed by the Dean of Peterborough and the two Earls, the rest of the spectators being dissolved in tears.

No circumstance of brutality was wanting to this execution. The denying Mary a priest of her own religion; the

barbarous behaviour of the noblemen; and above all, the interruption of the Dean in her last moments, sufficiently indicate the rancour of her enemies; nor can we think that they would have ventured to have gone through so many scenes of wanton cruelty, had they not been privately instructed by Elizabeth. To crown the whole of their inhumanity, one of the executioners was holding both her hands, while the other was cutting off her head.

It would be extremely disagreeable for us to enlarge on the pphlegm and the vulgarity which are so apparent in this description. But we cannot conclude this article, without observing to our Readers, that those of them who have leisure may not perhaps be disagreeably entertained, by comparing it with those pathetic and masterly representations of the same subject, which have been given by Mr. Hume, and Dr. Robertson.

ART. X. *Advice from a Farmer, to his Daughter, in a series of of Discourses, calculated to promote the Welfare and true Interest of Servants: With Reflections of no less Importance to Masters and Mistresses, with regard to private Happiness and public Tranquillity.* 12mo. 3 vols. 6s. Doddsley.

THE first thing that caught our attention, in this work, is a print, which, by the Author's account of it, is of a very extraordinary kind; he says that in this print the *grass grows*, the *sheep feed*, and the *birds sing*, so as to delight the heart with the *melody*. That it represents also a *white house*, the whiteness of which house expresses that it is inhabited by a *lady*, and that her character is unblemished. Perhaps the artist who undertook to represent the residence of a good lady by a white house in a print, had a task no less difficult than he who was employed to paint the sign of a windmill, with the miller at the window, who should draw in his head when any body looked at him. The jest-book says that the painter of the mill gave great satisfaction except in the article of the miller. Where is the man who was to be at the window? said his employer; why, said the artist, upon your looking at him he drew back. By what expedient the designer of this print satisfied our Author we cannot tell, but satisfied he certainly is; we cannot however find in it, what he finds, and therefore 'our hearts cannot intermeddle with his joy.'

But let us pass from the picture to the book. It is not pretended to be written by a farmer, but in the character of a farmer only; yet all that relates to this particular is involved in strange confusion.



‘I leave, says the Author in his introduction, *my farmer’s* daughter to Providence and her own discretion. If she observe the rules prescribed by *her father*, she probably will *promote her fortune*; but if she lives and dies a servant, and is advanced to the regions of everlasting happiness, *this is the object which I have at heart.*’ Here the author and the father are two persons and have separate views. In the next page but one, is the following paragraph. ‘If *I* treat this young woman with more civility than is usual towards servants, you are to consider that it is *her father* that is speaking to her.’ Here the author and the father are one. But in the next page all is again thrown into uncertainty. *My plan of moral policy*, says *the author*, does not furnish this young woman with any ideas of worldly greatness. *The father* of this young woman being himself *practically* persuaded that the soul is immortal, spares no pains to preserve his *beloved daughter*. We can no more determine whether the Author here intends to insinuate that he is the father of this dear creature, or only that he writes in the character of her father, than we can guess what he means by a *practical* persuasion of the immortality of the soul. It is not however to be wondered at that our Author should consider himself as two men, when he proposes to divide one English yeoman into twelve: You will observe, says he, that my farmer is a real husbandman, and if one of our modern great *tenants* were divided into a *dozen* such, it might be more agreeable. Does this Author take men to be potypes?

We are sorry that we cannot commend this work for any thing but its good intention. The first volume relates chiefly to the positive duties of religion, and they are drawn out into such a length, that very few in the station for which they are intended, can be supposed to fulfil them as here prescribed; those whom this book shall persuade that so to fulfil them is essentially necessary, will, upon a failure in part, relinquish the whole, and give themselves up without reserve to vice, upon a supposition that they have already forfeited all hope of heaven by impiety.

The farmer has here given his daughter Mary devotions for every day in the week, consisting of an introduction, prayers, extracts from psalms, and the gospels, and hymns on spiritual subjects, each containing five and twenty pages of this book upon an average. And to represent this as necessary to a poor servant, whom the labour of a long day renders sleepy and fatigued at night, is a most dangerous snare, in which those who are best inclined are most likely to be taken. The Lord’s prayer, or some short collect, on the morning and evening of every week day; and the public duties of the Sabbath, will be sufficient to keep up a kind of communion with God, and connect

next virtue with religion: if beside these, sudden sensations of gratitude and adoration, arising from the Providence, and the works of God, are considered as worship, in the highest and purest sense of the word, and encouraged as such in young people, they will receive the comforts and supports of religion; at the very moment when they are fulfilling relative duties, by performing the labour of the day.

The Author indeed says, that the whole of this manual is not expected to be constantly read in its order every week, but he supposes a morning prayer, an evening prayer, a prayer for obedience to parents, for fidelity in servitude, for patience in servitude, for application to business, a prayer for repentance, a prayer for a happy death, and reading some portion of the New Testament, to be the indispensable duty of every day, besides the repetition of a hymn, which Mary is enjoined to get by heart.

This good farmer proceeds to admonish Mary that she should be provident of her time, and gives some sketches of female characters; but he fairly confesses that of her sex he cannot tell her so much as of his own; a striking proof of modest simplicity and candour.

An account of the Methodists makes part of the second volume, and a dissertation on the distinction of churches, which seem less to edify, than produce 'doubtful disputation,' with which the less honest Mary has to do the better.

In this volume there is a section intitled 'Conscience the great rule of conduct.' Which, as we have something to say to it, we shall transcribe.

'Obey the dictates of thy conscience; *this fears no accusation.* Bring thyself to this point; and I will venture to pronounce thou hast made such a progress in the great lessons of an honest and good life, that thou wilt soon become high in estimation with God and men. "Do well and doubt no man; do ill and doubt all men." This is a proverb from whence thou may'st learn how to be happy, and free from danger; free from fear, and consequently free from all bitter care.

'If thy conscience is clear, thou wilt enjoy the highest pleasure here, in the hopes of *happiness hereafter*: if it is terrified with a sense of guilt unrepented of, thy life will be full of painful apprehensions, with regard both to the present and the future; and consequently thou wilt be miserable.

'Thou, my dear MARY, art yet comparatively in a state of innocence.—Grant, O heavens, thou may'st continue in it!—and let me die in peace!—Remember that "it is always term-time in the court of conscience; and every one committing a trespass is the prisoner of justice, as soon as it is done," whether

ther it be known or not: No one ever offended against his own conscience, but first or last, it was revenged upon him.

‘ After having this consideration continually in my thoughts, I have not been able to discover how any one can live with a clear conscience, unless he reckons upon every day, in some measure as his last, so far I mean as regards a *clear account with heaven*. This can be the only way of living in a state of constant obedience and preventing a surprize.

‘ Make the most of life thou can’st: a good conscience is the greatest, and clearest estate. There is no remaining fixt to a point; thou wilt be always going on improving, or giving way and growing worse. Time never stands still: our nature subjects us to change; all things about us are changeable, and our change should always be for the better: the soul longs for perfection, and virtue hath no bounds. O my daughter, if thou art wife, learn to bear evil with patience and resignation; and to enjoy good with moderation and gratitude; still keeping thy conscience clear. Tho’ thou should’st remain low in condition, thou may’st rank high in virtue: but all the wealth in the world, will not compensate for a *bad conscience*. Let a little time pass, and all the distinctions about which mankind make such a bustle, and often hazard their conscience, and their souls, drop into the grave. The earth will cover us all, e’er long; and she herself will be changed; and therefore it is absurd to be exalted or dejected, beyond measure, about any thing here below.

‘ Endeavor, I say, to be calm and undisturbed, good and wise, even to the last. I will venture to assure thee, from the variety I have seen in my own life, that reality scarce ever equals imagination. Our earthly delights are seldom so sweet in the enjoyment, as they are in expectation; but the pleasures of the mind are always sweet, in proportion as they arise from a quiet conscience, and a mind full of hope.

‘ Think constantly of the precepts and commands of the Saviour of the world, and obey them, that he may plead thy cause, and obtain thy pardon. This is the sum and substance of religion. He atoned, by his blood, for all thy secret and unheeded faults, and infirmities; and with regard to thy sins, I hope thou wilt repent of them, that his intercession may prevail to save thy soul alive.

‘ In every circumstance of thy life, whilst thou do’st think thou standest, take heed not to fall. Presume not on thine own strength, for this is one step towards falling; nor yet abandon the talents with which God hath entrusted thee. Understand thy daily prayer, and fly from temptation. Let thy practice demonstrate thy belief; and apply the precepts of thy religion to the most substantial use. He who died to redeem the world,

world, most certainly died for thee. This is a thought which must be so interesting to thee, that if thou art not anxious to obey his laws, thou wilt be a monster of ingratitude; and not the less for such numbers being in the same degree of guilt.

‘ If we examine the thoughts of our own hearts, and follow others also to the last scene of life; those who have been the most devoted to the pleasures of the world, and have had the greatest means of indulging themselves, still find that the remembrance rather leaves a sting, than a delight behind: guilty pleasures certainly bite like an envenomed serpent. From hence it is very plain, that if the soul retains her habits and inclinations, after separation from the body, we must now acquire a habit of virtue, and learn how to delight in it, or it is impossible but that we shall be miserable. Virtue has some foretaste of her reward, even in this world; and vice suffers an inward threatening of misery. To judge from what we see and understand, of the common concerns of life, it is most reasonable to conclude, that a clear conscience is the highest feast. This is always blooming, always affording a succession of delightful entertainment; but “ a wounded spirit who can bear ? ”

‘ I remember a proverb, my master used to repeat, which I think he said he learnt in Spain. “ He that loseth wealth, loseth much; he who loseth a friend, loseth more; but he that loseth his spirits, loseth all.” And if this is applicable to the common concerns of life, how much more is the latter part true, when applied to a wounded conscience. To be sensible that the conscience is wounded, is one part of its cure, provided we keep the sore open till it heals effectually; and not as those who skin it over, or do any thing to divert the pain. “ It fareth with men of an evil conscience, when they must die, as it does with riotous spendthrifts, when they must pay their debts: they have declined coming to account from a distrust of their inability to pay, till at length they are totally incapable of making any satisfaction,” and the hand of justice overtakes them. Think, O my dear MARY, that divine justice comes with leaden feet, yet if we persist in our offences, it will strike with iron hands. Heaven preserve thy soul unspotted from the world ! ’

Our Author, like many wiser men, seems not to be aware, that if conscience is the rule of life we need no other; and consequently that articles of faith, and positive institutions, whatever may be their effect in the present life, can have no relation to another. If to obey the dictates of conscience secures us from *accusation*, consequently from guilt, sets us in *high estimation with God*, is a foundation of *hope for happiness hereafter*, by keeping a *clear account with heaven*, it is just equal whether a man receives the sacrament, or offers up his

his child to Molech, supposing him equally to fulfil the dictate of conscience, in the performance of what he supposes to be his duty. Whether conscience is, or is not the universal rule of life, and foundation of virtue, is too nice a point for us to determine; but virtue should not be represented as dependant and independant on opinion, in the same book: and where faith, either for itself, or as a foundation of obedience to positive institutions, is supposed to be necessary to salvation, the mere regulation of life by conscience, should not be represented as placing us high in the Divine estimation, and securing the felicity of heaven: and let no exception be taken to the word *mere*, for conscience is either all or nothing: if conscience must be *well informed* before a conformity to it, as a rule of life, is virtue, then virtue depends upon *information*, knowledge, or opinion, and not upon conscience; if a conformity to conscience though erroneous is virtue, virtue is wholly independant upon knowledge or opinion.

The third of these volumes relates chiefly to moral duties, but the admonitions bring to our mind that in the *What-d'ye-call-it*, 'Beware of Papiſhes, and learn to knit.'

It is very injurious to the cause of virtue to represent it as in a perpetual contest with pleasure; and it is an affront to common sense to pretend that there is less delight in the gratification of desire, than in the having no desire to gratify. Our Author tells poor Mary that 'not to desire pleasure, affords more delight to the understanding, than the enjoyment of it.' But Mary will soon discover that his word is not to be taken. Without philosophy enough to know that if nothing is desired nothing can be enjoyed, and that the understanding, in the abstract, can no more taste delight, than the eye can perceive sound; she will find that to indulge desire is pleasure, and to repress it, pain. It is natural to treat every detected endeavour to impose upon us with a mixture of indignation and contempt; and he who in the character of a monitor excites these passions, must give precepts to very little purpose. Let him warn against the enjoyment of such pleasure as will be overbalanced by pain, if he pleases; but this will presuppose that pleasure is good, for otherwise pain would not be evil; and if he pretends that pleasure is not good, all rational motive to the practice of virtue will be wanting. Poor Mary's amusements are confined to reading and singing psalms, and she is gravely told that they will give her mind more pleasure than a dance and a ballad. Let physic be recommended not for its taste but its use, and self-denial, not for delight but safety.

This work, beside other defects, is full of false grammar; with a few examples of which, in justification of our censure, we shall dismiss it.

‘ *Submission* (to the laws of reason and religion, which alone can produce the happiness of individuals) *are* likewise the only true *props* of publick felicity.’ Dedication, p. xiii.

‘ *Partiality* (to men and opinions) *prevail*.’ Ibid. p. xvi.

‘ *Defence and protection*, (with the happiness resulting from them) *is* the end of all government.’ Introd. xxv.

‘ A steady trust in the Providence of God, and a habit of praying to him, *produce* such comfort and intrepidity as *take out* the stings of poverty, and *puts* the industrious on that kind of level of happiness as the great Author of Nature seems to have intended.’ Ibid. 27.

It is pleasant to observe, in such a writer, an affectation of minute accuracy in correcting the usual orthography of our language: we find labour and favour constantly spelt without the *u*, and endeavour, mutilated to *endeavor*; it is pity this Author does not know, that if all the words in our language were altered, which upon the same principle require alteration, it would be reduced to a jargon which no man could read.

ART. XI. *Logic, or rational Thoughts on the Powers of the Human Understanding; with their Use and Application in the Knowledge and Search of Truth.* Translated from the German of Baron Wolfius. To which is prefixed, a Life of the Author. 8vo. 4 s. sewed. Hawes and Co. 1770.

THE name of Wolfius has long been known and celebrated in the learned world. His logical performance (a very small part of his productions) which was first made public in the German language, in the year 1712\*, has, without doubt, very considerable merit, especially when we regard the time of its appearing, since he laboured to refine the subject from the dross of the schools, and as it is here said in the account of the Author's life, ‘ holds the mean between Aristotelic subtleties, and the loose, unconnected manner of Ramus, Descartes, and other modern logicians. It is therefore no wonder that the book has gone through several editions.’ But as the original is now an old work, and already pretty well known to those who are conversant with these enquiries, it will be unnecessary for us to take farther notice of it: we shall therefore only proceed to lay before our Readers a brief view of the ample relation we here find of the life of this great man, as abstracted from the German of Professor Gottsched of Leipzig.

\* We meet with no advertisement or preface to this work, nor are we by any other means informed of any particular reason for introducing the present translation to the world; but we learn, from a note, that it is made from the twelfth edition of the original, printed in 1744.

Christian Wolf, or Wolfius, the son of a creditable tradesman at Breslaw, was born in 1679: He gave early indications of an extraordinary capacity, and a strong propensity to learning. His father instilled early into his mind the principles of piety and virtue, and, himself, gave him the first instructions in the grounds of the Latin tongue, not at stated hours but occasionally, in the way of familiar discourse and common conversation. When about eight years old he was sent to the college of Breslaw, where, under very excellent masters, he profited much, not only in grammar, but in the sciences. From the divinity lectures, it is said, of Dr. Newman of Breslaw, he first came to see the imperfections of the school-philosophy, and to form the design of one day improving philosophy, and rendering it more useful. In 1699 he repaired to the university of Jena, where he studied mathematics and natural philosophy, and did not neglect jurisprudence: at the same time he pursued the study of divinity with such ardour, that what labour soever he bestowed upon the other sciences seemed to concenter in this. In 1702 he took his degree of philosophy at Leipzig, and then returned to Jena for a year longer, with a view to astronomy. In 1703 Wolfius went again to Leipzig, and there defended a dissertation, which he had drawn up at Jena, entitled, *De philosophia practica universali, methodo mathematica conscripta*, with the greatest applause. This was his first public attempt, but so excellent in its kind, as to be a presage of what he would one day be capable of performing. He had, as we have seen, very early formed the design of improving philosophy, particularly the practical; and for that purpose had applied himself to the mathematics, in order to become master of the mathematical method. He had several calls to other places, which were honourable to him, and, in 1706, settled at Halle. In 1709 he gave the first edition of his *Aërometria*, in Latin, in its kind a master-piece, which procured him the honour to be voluntarily and unanimously chosen a member of the Royal Society of London. In 1713 his mathematical publications had procured him such reputation, that, upon the death of Planer, Mathematical Professor at Wittenberg, the King of Poland gave express orders to invite Wolfius to that chair: but the King of Prussia laboured to retain him at Halle by every encouragement both of honour and emolument: he accordingly made him a privy-counsellor, and gave him an additional salary. Soon after Peter the Great gave him a call to Petersburg on the most advantageous terms, but Leibnitz dissuaded him from accepting it. But while he was zealously prosecuting his studies, instructing his pupils by private lectures, and the world by several learned publications, a storm was raised against him by the envy and hatred of some professors. Complaints were made

against him to the King of Prussia, who, at first, seemed to favour Wolfius; but at length was prevailed with to command him to send an answer to the list of pretended errors found in his writings. One article of accusation was, his maintaining that God, by one eternal and wise decree, had pre-ordained and pre-determined all things. His adversaries charged him with teaching a *brutum fatum*, a blind fatality. The answer of Wolfius to the several heads of accusation, we are told, is lost. However, in November 1723, an order was dispatched to the university to strip him of all his honours and employments, and to command him in twice twenty-four hours, to quit his Majesty's dominions, *under pain of the halter!* Upon leaving Halle he complied with the urgent and repeated invitations he had received from Hesse-Cassel, and settled at Marburg, at which place he continued many years. The proposals from Petersburg were renewed by the Empress Catherine, who, finding that she could not prevail, was pleased, nevertheless, to make him an honorary professor of the new academy, with a yearly appointment of three hundred dollars, which he enjoyed during life. In the year 1733, the King of Prussia began to be persuaded of his innocence, and recalled him in a very honourable manner to his station at Halle; at the same time his Britannic Majesty George II. invited him to Göttingen. Both these offers Wolfius at that time declined: but in 1740, we are told, when the present King of Prussia assumed the reins of government, he left Marburg, and returned to Halle, where he was received with all possible marks of honour and distinction. Here he continued till the year 1754, when, on the 9th of April, he calmly expired at the age of seventy-five, after having been for some years before afflicted with the gout.

His publications were numerous and considerable: he continued them almost to the close of his life. A particular account is here given of them in the order of time; with several reflections, and answers to objections which they have occasioned.

A little anecdote relating to Voltaire may amuse some of our Readers: About the year 1744, we are informed, that he passed through Halle, and waited upon Wolfius; the students, as is customary, presented their memorial books to Voltaire, and he wrote therein, as follows: *Wolfio philosophante, Rege philosopho regnante, et Germania plaudente, Athenas Halleses invisi.*

In 1716, Wolfius married a young lady of Halle, by whom he had his eldest son Ferdinand, now Baron Wolfius.

In his oeconomy, we are told, 'Wolfius was so regular, as from the time he left Breslaw, in 1699, till the last days of his life, to keep a regular account of all his disbursements and receipts: a plain proof of a regular head, who himself practised

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what in his moral philosophy he recommended to others. About 1747 he purchased a considerable noble fee or manor, not far from Leipzig, called Klein Dölzig, in the territory of Merseburg, which he rather intended for his surviving son, as a manor suitable to his quality, than with a view to take any vain title from it himself, never subscribing himself by any.

Among other things which are said of his person, character, and abilities, we have the following accounts: 'His memory was none of the strongest; and he least of all applied himself to those branches of knowledge, which most *promote* and strengthen it, such as philology and history; on the contrary his powers of understanding and judgment were so much the stronger. The mathematical sciences to which he had devoted himself from his youth, and the philosophical studies which he ever combined therewith, had conveyed such a degree of distinctness into his notions, that he sought and found light there where a thousand others groped in darkness, while they remained satisfied with confused notions: and hence his judgment scarce ever deceived him, and he perfectly well knew how to be upon his guard against the false glimmering of the imagination, whereby so many philosophers and mathematicians have been deceived and abused. By which means, and by the investigation and practice of the mathematical method, his reasoning faculty became so strong, that he could with ease survey the connection of innumerable ratiocinations.—He had, above all, the most exalted notions of God, his attributes, and works, the whole of which he has set in an eminent degree of light, for which Leibnitz, in his *Theodicæ*, had laid the ground-work. No one ever demonstrated from principles of reason, in so distinct a manner as Wolfius has done, the absolute dependence of the creatures, with respect both to their essence and existence. The rights of the divine power, wisdom, and goodness, in the production of the most perfect system, and best *becoming* God, are by him explained in the noblest manner; as Leibnitz had, indeed, determined, but never handled systematically and connectedly. On this perfect system of the world, Wolfius grounded his profoundest adorations of the ways of Divine Providence; in all the occurrences of this life; in regard he was fully convinced, that whatever thing happens, has been ordained by the all-wise Author for the best purpose that is possible. This conviction never admitted a murmur in his breast, even under his severest trials: for he was ever persuaded that whatever befel him would contribute to his own particular benefit, and the general benefit of the world.'

In these terms Professor Gottsched speaks of our Author, and closes the account of his life by comparing him with some others who have been eminent in the learned world. The first

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is Descartes, who appears in his view much inferior to Wolfius, and to be deemed rather his harbinger than his rival or competitor. The next is a justly celebrated genius of our own country, of whom he writes as follows: 'The second who can enter the lists against him, is Sir Isaac Newton, the ornament and boast of Britain. It cannot be denied but that, abstracting from the enthusiastic veneration, bordering on superstition, in which he is held by his countrymen, he was an extraordinary genius, a great geometrician, and, what is still more, knew how to apply the abstract truths and doctrines of geometry, to the explanation of the mundane system. He discovered several laws of Nature, and gave a greater degree of certainty to things, which a Kepler, a Galileo, a Huygens, had already seen, at least surmised. Yet, after all, he continued to be but a *mere* enquirer into Nature: never once turned his thoughts to ontological truths; never dipped into the knowledge of the soul, and other spiritual beings; never engaged in enquiries concerning God, the law of Nature, and concerning moral and civil truths:

'But Wolfius accomplished all this in full measure, and if he yields the palm to Newton in point of natural philosophy, in many other respects he is his superior. If Newton has, though innocently, by his attractive force, introduced again an *idolum tribus*, a national idol, Wolfius has sought to demolish it, as an occult quality; and would have fully effected it, had he lived to execute his general physics. And thus, if the whole of the *Philosophia Britannica* is confined barely to physics, or the knowledge of bodies, Wolfius has had the vigour of mind to range uncontrouled through the extensive field of truth; and, which is still more, has had the skill to introduce connection and mutual dependence in all its parts. In a word, none among all the philosophers can once pretend to vie with him, if we except Aristotle; though he is as far outdone by Wolfius, as our present knowledge in philosophy outdoes that of the ancients.

If there is some truth in this harangue, is there not also very evidently an air of great partiality? But we shall leave our Readers to animadvert upon it as they think proper, only just observing farther, as to the translation, that though there are some appearances of inaccuracy, it seems on the whole to be pretty well executed.

ART. XII. *A Letter to Sir Richard Aston, Knight, one of the Judges of his Majesty's Court of King's Bench, and late Chief Justice of the Common Pleas in Ireland; containing a Reply to his scandalous abuse, and some Thoughts on the modern Doctrine of Libels: By Robert Morris of Lincoln's Inn, Esq; Barrister at Law, and late Secretary to the Supporters of the Bill of Rights.* 8vo. 1s. 6d. Peach. 1770.

THE testimony of Mr. Morris, in the prosecution against Almon, has given occasion to this letter. His affidavit, as well as the other depositions in the cause, was certainly open to the candid remarks and observations of the counsel, and the judges; and he seems to have been extremely sensible, that it was his duty to attend to these Gentlemen, and to hear them with patience. But, when an accusation of wilful perjury was insinuated against him, he did not think it proper, that he should receive it in silence. An attempt to wound the integrity of his character, was an injury of too interesting a nature to be neglected by him; he owed it to himself, and to his friends, to appeal to the public, and to vindicate himself.

He had said in his deposition, that he had purchased the letter of Junius to the King 'verily believing in his conscience that it did not contain any libellous matter whatsoever;' and the judge, to whom he addresses himself, after having expressed what he called 'the malice, sedition and falsehood of that virulent and rancorous letter,' proceeded to observe, that, however astonishing it might be, that there should be found in the kingdom one single man who should entertain a different idea of it, and venture to say in an affidavit, that it is not a libel, he could not help considering it, as calculated to vilify a most gracious and virtuous king, to alienate the minds of the people from their sovereign, and to excite insurrection and rebellion.' He added, 'that as to the affidavit of *that man*, who had, though but in a parenthesis, put into his affidavit, that he did not think the letter signed Junius to be a libel, he should, for his part, pay very little regard to any affidavit he should make.' The plain and obvious sense, says Mr. Morris, of these polite and elegant expressions, I take to be this: 'Mr. Morris has, by his affidavit, shewn himself to be a man of so abandoned a conscience, as not to deserve credit in a court of justice.'

It would be difficult, we confess, to give to the expressions of Judge Aston, a more favourable interpretation; and, on this occasion, we cannot but regret, that the spirit of party should even exert itself in our courts of justice; and that evidence and the laws should be less regarded, than the views and the resentments of a faction.

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The following short extract from the pamphlet before us is a specimen of the good sense and spirit, which every where appear in it.

Judges, says Mr. Morris, seated in a court of justice, so tenacious of their power to revenge contempts upon themselves, so ready to vindicate the characters of ministers of state, great men in office, and even the members of the House of Commons; such jealous protectors of every man's good name; so ready to punish all offenders against the reputation of their neighbours; ought surely to be the last to set an example of slander, or to incur that reproach, which has often been thrown upon the bar (but never I hope before upon the bench) of using the privilege of their station to cast abuse upon the characters of private men, who might attend to give their evidence. But that a judge, so distinguished too for his humanity, gentle manners and politeness, as Mr. Justice Aston, should, in the same breath with which he is condemning a libeller, subject himself to a similar accusation; a judge, who in a charge to the grand juries at Dublin declared, that *character was to every man, of a generous mind dearer than his property*; that he should make so public and severe an attack upon another's reputation, is perfectly astonishing, not so much from the disposition, as from the imprudence of the speaker. Lay, Sir, your hand upon your heart, and confess to me, whether you are serious, in suspecting, upon so slight an occasion, a gentleman, (of whom you had never heard other ill, than that he differed from you in politics) of the horrid crime of perjury. I am afraid, Sir, this dreadful sin, this mockery of a solemn appeal to God, must lie very light upon your mind, that you can so easily bestow the censure on me. But, if I am not charged to have committed perjury, why do you say, you shall pay no attention to any affidavit I shall make? A charge, which from the place in which it was made will by some be thought an act of cowardice; but they will at the same time recollect, that the coward and the blusterer usually go together.

Strange indeed and violent are the effects, which political disagreements cause on men's tempers, dispositions and judgments! I know by experience that almost as little candour is to be expected, even from the candid, towards those, who differ from them in their political, as in their religious creed. But though I had no reason to expect that if you did me the honour of mentioning my name, you would treat me with all the civility and complaisance which you showed to Justice Gillam, when he appeared at the bar of the Old-Bailey, to answer for a wanton massacre of his fellow-citizens in St. George's Fields; yet I had as little reason to suppose, that a judge would in open court insinuate against me the guilt of perjury for daring to dis-

fer in opinion with him, upon what he allows to be a point of law, and that even before I was apprised of his judgment upon the subject. I shall not take advantage of so pitiful an evasion, as to contend that my affidavit is consistent with the possibility of never having read the contents of the London Museum. I had read it, and paid particular attention to the letter of Junius, which has been prosecuted. It is upon that ground alone I wish to support my affidavit. I know not, whether you think there is much difference between perjury in a parenthesis and out of one; but whatever hard names you may please to give my conduct, my offence is at most but an error in judgment. My opinion differed from yours, but such was my real opinion. I declared it upon oath; and the world will give me credit, when I say, that an oath is as sacred an obligation upon my mind, as upon your own.

The observations, we must observe, which, Mr. Morris, in the course of his performance, has made concerning libels, are, in general, pertinent, and just; and, in the conclusion of his letter, he discovers the true spirit which should distinguish the citizen of a free and a legal government.

I may perhaps, says he, in the future pay as little regard to your displeasure, as little respect, as much indifference to that undeserved, unprovoked, illiberal reproach, which I have received at your hands, as you can possibly pay to my testimony upon oath. For my part I am possessed with that regard for my country and my own character, that nothing shall deter me from persisting to speak those truths, of public import, which come to my knowledge in my attendance upon the courts of justice. I will watch with attention those courts, from whence the liberty of this country has every thing to dread; and should I in due time be furnished with sufficient matter for inquiries and impeachments, to institute them is a task, which, if the good opinion of my countrymen shall ever seat me in the House of Commons, and the arbitrary mandate of a minister shall not as instantly turn me out, it would be equally my duty and ambition to undertake.

## MONTHLY CATALOGUE,

For DECEMBER, 1770.

### M E D I C A L.

Art. 13. *Dissertation on a new Antivenereal Vegetable Remedy, intitled, M. De Velnos' Antivenereal Syrup.* Translated from the French. By J. Burrows, M.D. 8vo. 1s. Kearsley. 1770.

**M.** De Velnos proposes an antivenereal remedy procured from the vegetable kingdom; safe and easy in its operation, and more certainly effecting a cure than mercury or any of its preparations.

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‘ This remedy, says he, is a syrup; it derives its antivenereal virtue from a certain number of plants, whose efficacy in destroying the venereal virus, which they possess in an eminent degree, was never so much as suspected. It is agreeable to the palate; it passes easily through the intestines; it produces an agreeable sensation on the stomach, like that arising from a pleasant stomachic apozeme.’

A patent and recommendation have been procured for this syrup by the Royal Committee of Physicians at Paris; and Dr. Burrows is the sole vender of it in our metropolis.

Art. 14. *A Letter addressed to Cæsar Hawkins, Esq; Serjeant Surgeon to his Majesty.* Containing new Thoughts and Observations, in the Cure of the Venereal Disease; the Result of Experience, in long and extensive Practice. With a few extraordinary Cases in that Disease; particularly one in a Servant belonging to his Majesty’s Household; deemed entirely a lost Case! Authenticated by the Officers of his Majesty’s Menue. By Charles Hales, late Surgeon to the Savoy Hospital. 8vo. 1 s. Dixwell, &c.

From this Letter Mr. Hales appears to be an experienced and successful practitioner. His antivenereal remedies, however, are kept as *arcana*, and administered only by himself.

Art. 15. *An Essay on Spirituous Liquors, with regard to their Effects on Health; in which the comparative Wholesomeness of Rum and Brandy are particularly considered.* By Robert Dossie, Esq; 8vo. 1 s. Ridley.

‘ Among the errors, says Mr. Dossie, respecting the choice of spirituous liquors, there is one of very momentous consequence, which has gained much ground of late; and, if not checked, will, in all probability, become still more general. It is the believing BRANDY to be a more wholesome distilled spirit than RUM.—This false notion has got possession of the minds of many people: though it is not a clear point, whether it owed its origin to a real mistake, or was artfully broached to promote the selfish and sinister views of some designing persons in trade. For it has, indeed, been asserted lately in the public papers, that the French, who are much interested in establishing a preference of brandy to rum with us, have engaged some practitioners in medicine to lend their venal aid, in giving credit to the unjust pretension of a reason for such preference.—But, from whatever source this error did originally flow, the extensiveness and force of its prejudicial effects are the same; as it has, by some means or other, been so diffused, as to influence great numbers of persons, both in town and country.——

‘ In the prosecution of the design of enquiring into the absolute or comparative wholesomeness of the various kinds of spirituous liquors, by an investigation of their several qualities, and of those of the elements or ingredients that compose them, I shall, for the greater perspicuity, advance the following general propositions: each of which, I shall afterwards endeavour to explain more minutely; and demonstrate, by conclusions from incontestible doctrines, or deductions from well established facts.

#### PROPOSITION I.

‘ That distilled spirits, when rendered pure and free from every other substance, except that proportion of phlegm, or water, which

can never be separated from them, are absolutely *alike* in their *qualities*; and of the *same identical nature*, from whatever kind of fermented liquor they may have been originally obtained.

## II.

‘ That distilled spirit, when in a *pure* state, and *separated from all other bodies*, except from phlegm, has a violent astringent action on the solid parts of animals, a coagulative effect on the fluids, and a power of diminishing the irritability and sensibility of the nerves; which qualities render it injurious to health when drunk in great quantities, or frequently with continuance.

## III.

‘ That spirits, when *originally distilled* from the various fermented liquors which afford them, *rise combined or united with volatile oils and acids*, that *correct and dulcify* them: counteracting their noxious power, and rendering them not only less hurtful than when in a pure state; but, with regard to such as are most corrected, even salubrious, or wholesome, if used properly with moderation.

## IV.

‘ That, in *genuine BRANDY*, the spirit is *dulcified*, by combining or uniting with the native acid of the grape, and the acetous acid generated in the fermentation: which considerably checks the violence of the astringency, and other unwholesome qualities, that the spirit would have if it were *pure*.

## V.

‘ That in *RUM*, the spirit is not only *dulcified* by the *acid* generated in the fermentation; but its noxious qualities corrected and repressed in a much more effectual manner, by the *volatile oil*, which rises with it in the distillation; and sheaths its pungency, so as to counteract in a much higher degree, the offending qualities, than can be possibly effected through the dulcification of such spirit by acid, as in the case of brandy.

## VI.

‘ That the *brandy now* generally brought to us from France, sophisticated by the addition of other spirits, or of counterfeit brandy, *has similar qualities to pure ardent spirit*; and, therefore, is noxious to the health of those who drink it freely.

## VII.

‘ That, consequently, *the most genuine brandy is less wholesome than rum*: and the *counterfeit or sophisticated kinds of it, very detrimental* to those, who use them in considerable quantities.’

These propositions are well supported by Mr. Dossie; but for the particulars we must refer our Readers to the Essay itself.

Art. 16. *Observations on the prevailing Diseases in Great Britain*: together with a Review of the History of those of former Periods, and in other Countries. By John Millar, M. D. 4to. 12s. Boards. Cadell. 1770.

Had Dr. Millar answered with a good conscience the following question,—What addition am I going to make to the general stock of medical knowledge?—this pompous quarto would either have instantly vanished, or have shrunk to a puny pamphlet.

The work by no means corresponds with the title-page; and the best parts of it are the quotations from other Authors.—Dr. Millar’s

own observations are very few, and generally either trifling or exceptionable.

Art. 17. *Second Tract of a new System of Physic; founded on the Principles of Nature, and not on the Materia Medica.* 8vo. 1s. 6d. Evans. 1770.

Our old mysterious friend J. Cordwell is the Author of the work before us.—He is to be found at Mr. Becket's, near the turnpike, Pimlico, where he continues to convince the learned of the truth of his principles, and the sick of the efficacy of his medicines\*.

This second tract, however, is a little more entertaining than the first.

'I have known men, says he, come from universities, some with their heads full of Latin, Greek, French, Italian, and German; others with astronomy, algebra, and geometry; and constant attendants on medical, chymical and anatomical lectures: I have known men thus gifted, thus accoutred, taught by university professors, turned out with a hundred comical propositions in their heads, viz. to mend mens constitutions with pot-ash, ashes of lead, tin, bark, wormwood, antimony, honey, valerian, and many other curious materials; all which, no doubt, they believe very similar to blood and flesh. Now, if they can prove that men originally were made of pot-ash, saccharum saturni, or antimony, tin, bark, or any of those things, then they may prove, from the principles of like things attracting like, that men are pot-ashes, antimony, tin, bark, lead, or whatever they are pleased to mend them with; and no doubt, by their learning, may be able to prove the relationship and consanguinity between man and tin, or the bark of a tree, and may cousin him to any other matter they are pleased to administer.'—

As to my part, I am not so good a mechanic or naturalist as to make atoms come together by force, so as to produce good ends—and for the bad ends, I leave them for the wise and learned, while I consider nature in her simplicity—whereof I'll give an example. Suppose you see a candle burning dull—you snuff it: yet the light is not bright and clear.—Now, if the tallow is not well purified, there is carried up the wick a quantity of the dirty dregs, by the power of the active spirit or flame; those dregs not being light enough to ascend into the air with the flame, are left on the top of the snuff, and there collect into a calx.—Now we will send for a doctor to this disease of a candle—as soon as he comes, he says, I perceive what's the matter—and writes thus:

*Forcipe candela hæc purgatur, s. a.*

And the candle is snuffed accordingly, and burns better by having the calx removed.—If you ask the doctor how his patient does; oh! says he, better, much better; I cured him the first visit. Now remember, the tallow being foul, the flame soon collected another calx, which increased by degrees, the light growing less and less—and as the calx on the snuff increased, the light diminished—and at last it grew so large, that the light was totally extinguished, and would not burn at all. Here we come in at the death of the light,

\* Monthly Review for October 1768, p. 315, 316.



before the tallow or oil is exhausted; and why?—because the tallow or oil was foul.—So it is in diseases; the doctor would snuff, and snuff, and snuff again; which is purge, blister; blister and purge again; the flame of our animal life—and for a little while after each snuffing, he fancies he has performed a cure—But the calx, the calx, will grow, and puzzle the doctor—it will stop up the vessels, and the flame of life will be choked, and go out: and why, pray? why, because the doctor turned his wit against the calx on the top, and never looked at the root or ground—he never once thought of purifying the oil, which was the cause of the calx.—Had he purified the oil, the life of the candle had lasted the term of its predestination, which was proportioned to the quantity of the purified and real oil, exclusive of all dregs.—But the doctor being a little deficient in the invisible act, or operation of thinking, and not happening to warm himself by that fire, the animating flame of the candle expired, to the great wonder of the upright machine and moving lexicon.

‘This is the primary defect in the study of physic, in following so excellent an art, only by the use of the senses.—Is it wonderful to believe the most excellent art in the whole world should be the most difficult?—Were it possible for the animal spirits of one person to see into, and mend the defects of the animal spirits in another person, then the present practitioners of physic might boast. For the animal spirits judge either by the eye, the ear, the taste, or the touch; but further it goes not, therefore it may be considered, whether the cause of diseases, or a knowledge of the principles of life, are attainable only by their use. Life, universally, either in the heavens, water, earth, animals, vegetables, or minerals, is every where governed by a *secret heat or motion of their spirits*. Now the defect of motion lies not in the place where it becomes visible; for if the disease lay there, we might all turn doctors, and say, snuff the candle; for every man hath an animal sense to see.—So when the lungs are choked up with phlegm—they study to bring it up easily, which is still snuffing the candle—the cause is not there.—When the feet, knees, and wrists, are swelled with the gout, to look no further than those parts to cure, is still snuffing the candle—the cause is not there. Nay, the new doctor from Liege, being twenty-two months in his operation, must be snuffing the candle, for this one reason: If his remedy has a natural affinity with blood, it will soon coalesce, and be resolved into it—and were it a natural remedy, or a remedy in kind, his twenty-two months proposition would not be twenty-two hours; but as I fancy his remedy is not a remedy in kind, as a common trader, it would make better for him, that his patients pay him his hundred pounds down; he may then desire them to exercise their faith—and that they will find their cure certainly in twenty-two years. And if the faith of the English is great, the foreigner may make a fortune. The circulation of the blood is quicker than the circulation of the sea-waters—and if he cannot do that business in three, or twelve days at most, and work a great amendment in every curable disease in six weeks—he is a snuffer in the theatre of Nature’s impediments.—So when water is in the belly, they tap—and snuff the candle there; and so of every other disease.—Now the man who follows this mysterious and wonderfully hidden art, and applies himself

self only to the apparent defects, is guided only by his animal spirit—which is his God and director; for I believe that to be a man's God by which he is governed.

Now the animal and sensitive spirit, which directed the doctor to snuff the candle, being the same kind of spirit with that which constitutes the disease—the doctor by no means was, nor is able to penetrate further than his animal spirits will carry him; and when the disease becomes the object of his eye, ear, nostrils, tongue, or touch, then he gravely perceives 'tis there, and there he will cut it off; then *Forcipe candela hæc purgatur* \* *f. a.*

Our Author, after this, talks a great deal of nonsense about the *curse of impurity* in matter; and that it is the business of the physician to know how to remove this *curse*.

And, after repeatedly *snuffing the candle*, he leaves both himself and his Readers entirely in the dark.

In plain English, our friend Cordwell is a droll, cunning, designing quack.

Art. 18. *A short Account of the Waters of Recoaro, near Valdagno, in the Venetian State.* In a Letter from Antonio Maffini, M. D., to Sir C. Bunbury, Bart. Translated from the Italian. 8vo. 1s. Doddsley. 1770.

The waters of Recoaro, says our Author, which were discovered by mere accident in the year 1689, issue from one of the sides of the Vicentine hills, which border on the Trentine Alps; and lie about three hundred paces from the town of Recoaro, four and twenty miles from the city of Vicenza, and about five miles from Valdagno, the largest and best town of the whole province, and in which all the strangers frequenting these waters generally chuse to reside.—

These waters are found, by chemical analysis, to contain an active, very subtle, and extremely elastic spirit, impregnated with a vitriolic acid; a great quantity of chalybeate principles united with a small matter of alkaline earth; and a vast deal of a bitterish neutral salt, very like that genuine salt of the Epsom waters of England; and which the illustrious Signor Beccari has thought proper to distinguish by the name of *Selenetic Salt*.

In virtue of their ethereo-elastic spirit, these waters readily insinuate themselves into the smallest capillary tubes and pores of the human body; by means of the iron they contain, they attenuate all the thick coagulated juices they meet with, open all obstructions, strengthen all the relaxed fibres, and restore their proper consistence to all the flabby flaccid membranes; and, with their neutral salts, promote urine, purge gently by stool, and do wonders in all those cases, in which cleansing, dissolving, and resolving medicines are found necessary.

The *experiments* are pertinent and concise, but in several respects deficient.—Dr. Maffini should have given the proportional weights of the ingredients in a given quantity of the waters.

The *cases*, we apprehend, are too promising, too splendid. We shall select the following:

\* Should be *purgatur*.

‘ Signor N. N. still almost in the prime of life, of a sanguine and hypochondriac habit, and slender make, after living, many years, in a marshy moist climate, on foods of difficult digestion, and with too little exercise for a man of his habit, grew, at last, quite sluggish and torpid, with a swelled belly, pale and meagre countenance, and jaundiced eyes. Some springs ago his legs and thighs began likewise to swell, the latter with blueish spots on them; and his mouth, to shew some symptoms of the scurvy. His physician in ordinary, seeing him in so melancholy a way, without life or spirits, and panting for want of breath; his abdomen ready to burst with an ascites, his extremities œdematous, and every part of him bearing evident marks of an incipient scurvy of the worst kind, put him under a course of purging, deobstruent, diuretic, and antiscorbutic medicines, by which he found great benefit with regard to some of his complaints. The blueish spots disappeared from his skin, and his gums recovered their pristine firmness. But, with regard to his sluggishness, the swellings in several parts of his body, particularly that in his belly, and the paleness of his countenance, he received little or no benefit. He was, therefore, advised to visit Valdagno, and try our waters at the proper season; and, proper measures having been taken, in the mean time, to help him over the ensuing winter, he, on the return of spring, courageously set about drinking them. In three weeks time he received so much benefit by them, as scarce to be known by many, who, on his arrival at Valdagno, had not scrupled to pronounce him a dead man. He, therefore, visited them again the year following; and then a third time; still with new benefit, till at last he found himself in as perfect a state of health as he had ever enjoyed.’

We shall likewise transcribe what Dr. Mastini says concerning the efficacy of these waters in barrenness.

‘ I have often had occasion to observe, that several married couples, who had been so long without children, that it was thought they were never to have any, had scarce taken to the drinking of our waters, when they began to have children so fast; as not to have any temptation left to visit them again. If other couples, looked upon as barren, have not equally benefited by our waters in that respect, they have considerably in others; they have improved enough in health and strength, to consider them as one of the greatest blessings bestowed by Providence on ailing mankind.’

Powerful then, indeed, are the waters of Recoaro!

Art. 19. *Observations on the Effects of Sea-Water in the Scurvy and Scrophula*: In which a new Theory of those Diseases is attempted; with some Reasons why bathing in *fresh* Water must be superior to that of the *Sea*. 8vo. 1.s. Richardson and Uquhart.

Our Author supposes that all the symptoms of the scurvy arise from a decomposition of the blood; and that the proximate cause of this decomposition is too great a proportion of neutral salts; which neutral salts are of the ammoniacal class.—Hence he concludes, that the internal use of sea-water must be prejudicial, and that bathing, or the external use is to be suspected, as some portion of the marine salt may be absorbed. We shall only observe, that these points are

to be determined by facts and experiments, not by suppositions and conjectures.

Our Author next proceeds to the scrophula; and, after making some judicious remarks on this disease, he recommends the internal use of sea-water in small doses, to wash out the acrimony which accompanies the disease, and at the same time to strengthen the relaxed glands. Cold bathing is likewise recommended with the same view; and the coldest fresh water is considered as much more effectual than the sea.—The Author further declares, ‘that in all diseases where a cold bath is indicated, spring water, by being much colder, must be greatly superior to that of the sea.’

Our Author should have remembered, that different constitutions, and different diseases, require cold baths of different temperatures; and that on this account sea bathing is sometimes particularly indicated.

Art. 20. *A candid and impartial State of the Evidence of very great Improbability that there is discovered, by Mons. le Fevre, from Liege in Germany, a Specific for the Gout*: In which several Circumstances are laid open, necessary to be known by every gouty Person disposed to take the Liege Medicine. 8vo. 1s. Kearsley.

A keen, but sensible, commentary on Mr. Marshall's publication. See Rev. for July, p. 65, art. 13.

## POETICAL.

Art. 21. *The Fairy's Revel; or, Puck's Trip through London by Moonlight*. A Satire. 4to. 1s. 6d. Bladon.

The Author, a son of Ned Ward's, gives us a new *London Spy*, in the character of Puck, the fairy.

‘The fading beams of Phœbus car,  
Reveal'd the bright Hesperian star:  
When fairies form'd the magic ring,  
And Philomel began to sing:  
Puck gain'd permission of his queen,  
To fly the circle on the green.  
He hasten'd forth, elate with joy,  
And as he trip'd, cry'd, London, hoy!’

In his trip through the town he describes the night-scenes usually exhibited on Ludgate-hill, the Temple, Covent-Garden, the play-houses, and Cornelys's; satirizes some noted Authors, characterizes certain eminent composers of music; and abruptly concludes at the crowing of the cock, when the rambling elf

‘Repair'd him to his fairy queen,  
To tell her what he'd heard and seen——’

Some of the verses in this piece are good, as the following, from the description of the morning:

—— the yawning clowns  
Were stumping o'er the dewy downs——

Others are beneath censure; and some are too indecent for the ear of her elvish majesty, or for any ears except those of the obscene myriads of Cytherea's train,

Whom Master Puck met in the Strand  
Standing, ‘as thick as they could stand.’

Art.

Art. 22. *The Triumphs of Butte. A Poem.* 4to. 1s. Swan.  
Specimen,

From the Author's apostrophe to the sons of *Caledonia*.

' Blest chosen sons! happy had Fate decreed  
My humble birth but t'other side the Tweed,  
With nodding poppies crown'd, perhaps ev'n now  
A mitre might have beam'd upon my brow;  
Whilst I, like Exeter, struck with the rays,  
Had mourn'd my reason midst the dazzling blaze;  
Or had I, fir'd with a true loyal zeal,  
At Culloiden oppos'd a Brunswick's weal,  
In graceful pomp of military pride,  
A brace of doxies glittering at my side,  
I might in lace have flaunted through the town.  
Gave *Law* to Taste, a puppy of renown;  
A gallant colonel, whilst from ev'ry part,  
I, like a porcupine, discharg'd a dart:  
Fond females would confess the charming *Fellow* \*  
That's now deform'd beneath the vile *prunella*.'

Art. 23. *An Epistle to Mr. Hickington.* To which is added,  
*A Session of Poets.* Written by the Author of *Verses on the Approach*  
*of Peace.* 4to. 1s. Sold by the Author † in Beverley. 1770.

The principal matter we here meet with, is an account of the manner in which the Author's time is employed. It appears that he is a school-master; that he labours hard, from morn to night, in the way of his vocation; and that each succeeding toilsome day passes just as the preceding day passed before:

' So round the former race I reel,  
Like horse in mill, or dog in wheel.'

This industrious son of Apollo (legitimate or illegitimate we dispute not) immediately adds, in a different measure,

' Thus am I fated to the lab'ring oar,  
For ever tugging, yet for ever poor,  
But if kind heav'n will teach me how to live,  
In midst of poverty contentment give,  
And on my little ones † its blessing pour,  
In them supremely blest, I ask no more.'

He must be a cruel dog of a critic, indeed, who could growl out a single syllable capable of making such a man unhappy.

#### M I S C E L L A N E O U S.

ART. 24. *A short Description of the Province of South-Carolina,* with an Account of the Air, Weather, and Diseases, at Charles-Town: Written in the Year 1763. 8vo. 1s. Hinton. 1770.

In this short and entertaining description of South-Carolina, we have an account of the situation, soil, and some of the natural pro-

\* Bad rhymes, borrowed from a poet who rarely offended in this respect.

† L. Whitaker.

‡ His own children, not his scholars, we suppose, are here meant; for he tells us he is a married man.

ductions; the air and weather;—the inhabitants and their food;—the towns and garrisons;—the diseases; and the Indian tribes which border on South-Carolina.—The last chapter contains a description of the cultivation and manufacture of indigo;

We shall transcribe our Author's account

*Of the soil and natural productions.* 'The soil is known and distinguished by its natural productions, and may be divided into four kinds, viz. Pine-land, oak-land, swamps, and marshes.

'The pine-land is by far of the greatest extent; near the sea, the soil is of a dry whitish sand, producing a great variety of shrubs, and a coarse kind of grass, that cattle are not fond of eating; though here and there is a little of a better kind, especially in the meadows called Savannahs: it naturally bears two kinds of fruit, viz. Whortleberries, much like those of England; and chinquopin nuts, a kind of dwarf chestnut, about the size of an acorn; it likewise bears peaches well, and the white mulberry, which serves to feed silk-worms; the black mulberry is about the size of a black cherry, and has much the same flavour.

'The oak-land commonly lies in narrow streaks, between pine-land and swamps, creeks or rivers; the soil is a blackish sand, producing several kinds of oak, bay, laurel, ash, walnut, gum-tree, dog-tree, hickory, &c. On the choicest part of the land grow persimmon-trees, a few black mulberry and American cherry-trees; wild grapes grow on this land; and are of two sorts, both red; viz. Fox-grapes, about the size of a small cherry; and cluster-grapes, about the bigness of a white currant; this land is justly esteemed the most valuable for corn or indigo.

'A swamp is any low, watery place, that is covered with trees or reeds; there are three kinds of them, cypress, river, and cane swamps: they are called the golden mines of Carolina; from them all our rice is produced, consequently they are the source of infinite wealth, and will always reward the industrious and persevering planter.

'Marshes are of two sorts, hard and soft; they abound much on the sea islands: the soft and salt marshes have as yet been of little use, on account of the great expence of damming out the salt-water; the hard produce a grass that is esteemed good feeding for horses.

'The Apalachian mountains are said to have a large share of the mineral kingdom; I have seen several pieces of copper, lead, and sulphur ore, brought from thence: I believe, from accounts I have received, that copper may be had in great plenty; but the high price of labour, with the certain and easy livelihood obtained here by other means, has hitherto rendered those subterranean riches useless and neglected. These mountains are more extensive than the Alps and Apennine added together; they stretch from the back of the provinces of New-England almost to the Cape of Florida, a course of more than fifteen hundred miles:

In this wild scene of nature's true sublime,  
What prospects rise? rocks above rocks appear,  
Mix with the incumbent clouds, and laugh to scorn  
All the proud boasts of art: in purest snow  
Some mantled, others their enormous backs  
Heave high, with forests crown'd; nor, 'midst the view,

Are

Are wanting those who their insulting heads  
 Uprear, barren and bleak, as in contempt  
 Of vegetative laws.—

—Deep within their bowels lies  
 The marble various-veined ; and the rich ore  
 Winds its slow growth : nor here unfrequent found  
 The chrystal, catching from its mineral bed  
 A changeful tinge, yellow, or red, or green,  
 Azure, or violet, wanting strength alone  
 To be the gem it mimics.—On these heights  
 Blooms many a modest flow'ret, scarcely known  
 Even to the vale beneath, tho' sweet as those,  
 That, when proud Rome was mistress of the world,  
 Adorn'd the shrines of Flora ; many a shrub  
 Of sovereign use, and medicinal herb,  
 Spread humbly forth their leaves, by careless foot  
 Of savage trampled, till some chance disclose  
 Their latent virtues.

KEATE.

\* These mountains give rise to many large and navigable rivers.  
 —Those that run from the east side all empty themselves into  
 the Atlantic ocean ; those that run from the west side mix their  
 streams with the rivers St. Laurence and Mississippi, or the Canada  
 Lakes :

And as they glide along, survey their banks  
 Circled with mountains, that appear to bend  
 Beneath the woods they bear.

\* About two hundred miles north-west of Charles-town, I observed  
 very large rocks of grey marble, variegated with red or blue veins ;  
 the part above ground generally appeared coarse ; that under ground  
 is no doubt of a better quality.—About this place is great plenty of the  
 squamous fissile species of stone, called by the naturalists *Lapis Specularis*,  
 or Talc ; it is like so many sheets of paper on the surface of the earth  
 of a very different shape and size ; is extremely bright and glittering,  
 sometimes clear and transparent, but generally of a beautiful bluish-  
 green colour, and breaks like slate : it is called Marienglass in Rus-  
 sia, and used for windows and lanthorns all over Siberia, and indeed  
 in every part of the Russian empire ; it looks more beautiful than  
 glass, and, as it will stand the explosion of cannon, must be preferable  
 to it.—Chrystals of a beautiful water, inferior only to the diamond,  
 are frequently picked up here.—About sixty miles south-east from  
 the Indian town of Keowee, there is a rocky hill, called Diamond-  
 hill ; where pieces of chrystal, in various figures, generally hexa-  
 gonal, hang, like icicles from the rocks, and seem to be exudations  
 from them in the same manner as gums are from trees ; they require  
 a great force to separate them from the rocks, and are often very  
 large.

\* The province is well supplied with springs ; some of them are  
 impregnated with iron, and others with sulphur : banks of oyster-  
 shells are met with frequently, at a great distance from the sea ; I  
 saw one, once, about one hundred and thirty miles inland ; the  
 oyster-shells were of a very large size, many of them petrified, but the  
 greatest

greatest number in their natural state: as they are always on the surface of the ground, and upon such places as were formerly certainly possessed by the Indians, I see no reason to suppose them the relics of an inundation, (the general opinion) but that they were brought there by the Indians.

There is, in many places of the province, variety of clays, of which tobacco pipes, and the finest earthen-ware or china, may be manufactured; likewise, marles, boles, nitrous earth, chalk-stones, and some bituminous fossils.

We shall likewise transcribe what is said on the manufacture of indigo:

When the weed is in full bloom, it is to be cut, without paying any regard to its height; its leaves are then thick and full of juice, and this generally happens in four months from the planting; previous to the cutting, a complete set of vats must be provided in good order, and of the following dimensions, for every 7 acres of weed: the steeper, or vat, wherein the weed is put to ferment, to be 16 feet square in the clear, and  $2\frac{1}{2}$  feet deep; the battery 12 feet long, 10 feet wide, and  $4\frac{1}{2}$  feet deep, from the top of the plate: they should be made of the best cypress, or yellow pine plank, of  $2\frac{1}{2}$  inches thick, well fastened to the joints and studs (which should be either live oak or light wood) with seven inch spikes, and then calked to prevent leaking. Vats, thus made, will last here, notwithstanding the excessive heat, at least 7 years. When every thing is in readiness, cut the weed and lay it regular on the steeper, with the stalk upward, which will hasten the fermentation; then lay long rails, the length of the vat, at 18 inches distance from one another; and wedge them down on the weed, to prevent its buoying up, when water is pumped into the steeper for which the softest water answers best; the quantity to be just sufficient to cover the weed, which must now be left to ferment; this happens sooner or later, in proportion to the heat of the weather and ripeness of the plant; generally in 12 or 15 hours, when the water, now loaded with the salts and substance of the weed, is to be let out of the steeper into the battery, there to be beat: to perform which operation, many different machines have been invented; however, any instrument may be made use of that will agitate the water with violence; when this has been done for the space of 15 or 20 minutes, take a little of the liquor up in a plate, and it will appear as full of a small grain, or curdled; you are then to let in a quantity of lime-water (kept in a vat for that purpose) to augment and precipitate the feculæ, still stirring and beating vehemently the indigo-water, till it becomes of a strong purple colour, and the grain hardly perceptible; and then left to settle, which it will do in 8 or 10 hours; after this the water must be gently drawn out of the battery through plug-holes contrived for that purpose, and the settled feculæ will remain like a caput mortuum at the bottom of the vat, which, when taken up, should be carefully strained thro' a horse-hair sieve, to render the indigo perfectly clean; and then put into bags, made of Osnaburghs 18 inches long and 12 wide, and suspended for about 6 hours, to drain out the water; after which the mouths of the bags must be well fastened, and put into a press, to be intirely freed from any remains of water, which would otherwise greatly hurt the



the quality of the indigo. The press I use for this purpose is a box of 5 feet in length,  $2\frac{1}{2}$  wide, and 2 deep, with holes at one end to let out the water; in this I lay the bags, one upon another, till the box is full; then lay on them a plank fitted to go into the box, on which I place a sufficient number of weights, which will by a constant and gradual pressure, intirely squeeze out the water, and the indigo will become a fine stiff paste, to be then taken out of the bags, and spread on a plank, and cut into small pieces about 2 inches square, and placed in a drying-house made of logs, that it may receive all the advantages of an open and free air, without being exposed to the sun, which is very pernicious to the dye; I have known indigo placed in the sun, burnt up, in a few hours, to a perfect cinder. While the indigo is in the drying-house, it should be carefully turned three or four times a day, to prevent its rotting; flies should likewise be kept from it; be sure that it is sufficiently dry before it is packed, lest, after it is headed up in barrels, it should sweat, which will certainly spoil and rot it.

ART. 25. *A short, plain and comprehensive Grammar for the Latin Tongue*: By John Worley of Hertford. 8vo. 2s. Pearch, &c. 1770.

This subject of grammar has given rise to so many publications in former, and especially in later times, that it might be hoped it was now brought to some tolerable degree of perfection. No doubt it is a subject which admits of some variety, and of improvement: but amidst the number of grammars that have been offered to the world, no doubt that some may be met with, which, with a moderate share of assiduity in the scholar and his instructors, may be sufficient to answer the proposed end: even though, as is probably the case, no school-master should be able to meet with *one* which in every particular exactly and fully corresponds to those rules and ideas which he forms upon the matter. The present grammar is, we are told by the Author, formed upon the plan, made use of in teaching Latin, by his late father, taken from *Ward and Lilly*; only, it is said, with this material difference, that his father 'taught all the rules in Latin, whereas as many of them as possible are here given in English.' It seems to us, according to its title, to be comprehensive and generally plain, though the *as in presenti*, &c. which with some alterations is here preserved, must be always rather burdensome.

ART. 26. *An Essay on the Origin, Nature, Uses, and Properties, of Artificial Stone*: together with some Observations upon common natural Stone, Clays, and burnt Earths in general. In which the Durability of the latter is shewn to be equal, if not superior to the hardest Marbles. Being the result of many experiments. By Daniel Pincot, Artificial Stone Manufacturer. 8vo. 1s. 6d. Marsh, &c. 1770.

Clear reasonings on the nature of burnt clays, and pottery, with actual experience of their durability, are such direct pleas in favour of artificial stone; that it is strange Mr. Pincot should call hypothesis to his aid, to establish the antiquity of it.

According to Mr. Pincot, the making of artificial stone and glass must have been among the first discoveries of mankind; from the baking and vitrification of the earth or clay of the primitive altars:

and

and this supposition is followed by a series of historical probabilities, which few persons who have a system to connect, are at a loss how to twist for their purpose. While he is thus establishing the antiquity of baked clays, he overturns the antiquity of the Chinese nation;—‘for the Chinese are most probably the offspring of Abraham and his concubines, which I could *prove*, were it worth the pains.’ Now though we are satisfied this proof would be a curiosity, yet we humbly apprehend, it would *not* be worth the pains, but that a single kiln full of baked stone, will be more useful both to himself and others than all the pains he could take to bastardize the whole Chinese nation.

The arguments in favour of artificial stone are deduced from the speedy decay of natural stone, in our climate especially; where the greatest display of art and skill in carving is quickly obliterated. Our Author supposes the ancient porphyry and granite, no quarries of which are now to be found, to be compositions. He gives the requisite properties of good artificial stone, with a test to try it by; and describes its excellencies, and its defects. For all this we must refer to the pamphlet; which, if not elegantly written, has at least the merit of treating a subject deserving the attention of the public.

Art. 27. *The Nunnery for Coquettes.* 12mo. 3s. Lowndes.

1771.

The Author himself speaks thus in favour of his work, ‘Coquetry is a vice so prevalent and fashionable in the female world, that it calls aloud for public censure; and the fatal consequences of it to both sexes are so great and numerous, that they cannot be too strongly displayed.—The design of the following sheets is, therefore, to point out to the ladies, the danger and folly of persevering in the present polite, but fatal plan of conduct, so generally followed by the most beautiful of their sex. If they did but know with how much contempt the sensible part of mankind view a *professed Coquette*, they would shudder at having adopted that character.—The object of this performance is, then, to display this fashionable error, so universally prevalent, in the most glaring colours.’

Although the writer’s design appears to be a good one; yet whether coquetry is a vice that particularly marks the present age, with respect to the ladies, may admit of a debate; into which, however, we are not, now, at leisure to enter: but if the fair sex are, at this time, peculiarly chargeable with this failing, it must be allowed, that to endeavour, by any means to lessen its influence, and at the same time to introduce a more wise and virtuous behaviour, will be doing essential service to the world. Why the Author calls his work the Nunnery we did not perceive, unless it be that he would have those of the fair who are what he calls *professed coquettes* confined in some such place, from the view of the public: perhaps, too, he intends to intimate his hope of bringing them, as is frequently the case with real nuns, to contrition and repentance. His publication, however, has not, we imagine, cost him any great labour, as it is chiefly a collection, and seems a very proper one, of papers from the Spectator, Tatler, the Museum, Rambler, Adventurer, &c. &c. which furnish out a variety of matter for the illustration of his subject.

REV. Dec. 1770.

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**Art. 28.** *A Letter to the Honourable Sir Richard Perrot, Bart.* on the famous Flint Petition to his Majesty, and his Royal Highness the Prince of Wales. Embellished with an Engraving of the Achievements of the ancient noble House of Perrot. 8vo. 1 s. Swan.

In our Review for March, p. 267, we noticed a catchpenny account of the life and amours of Sir Richard Perrot; who figured so conspicuously in the late famous affair of the Flint petition. In consequence of the zeal and activity shewn by this gentleman, on that unpopular occasion, he became the object of a violent torrent of party-virulence and defamation, which poured upon him, not only through the dirty channel above-mentioned, but likewise through that of most of the news-paper in the kingdom. On the other hand, the Author of the pamphlet now before us, endeavours to do justice to the character of the injured Baronet, professing himself to be his friend, the friend of his virtues, the admirer of his abilities, and, moreover, personally acquainted with the most material incidents of his hero's life: but declaring, however, that, as the voluntary writer of this letter, he is totally unknown to Sir Richard; though, says he, the facts I speak to, as an eye-witness, may perhaps developé me. He manifests great zeal, indeed, for the fame of his hero; with the highest displeasure against what he deems the factious spirit of the times. He is not an elegant writer, but, what is much better, he appears, from his manner of expressing his sentiments, to be a sincere advocate for truth; and the facts he relates, as far as we are able to judge of them, have the air of authenticity: nor are they altogether of trivial import, for Sir Richard, we find, is an active genius, and has made a distinguished appearance in various parts of Europe, particularly in Germany, during the late war.

**Art. 29.** *A Series of genuine Letters,* between Henry and Frances. Vols. v. and vi. 12mo. 5 s. sewed. Richardson and Urquhart. 1770.

We gave our opinion of the nature and merit of this literary correspondence, at the time when the first series made its appearance: see Review, vol. xvii. We likewise offered a few remarks on the publication of the 3d and 4th volumes: see Review, vol. xxxvi. p. 154. On turning, now, to the last mentioned article, we are surprised to observe a circumstance there mentioned, implying an assurance, from the editors, that their collection would not be extended beyond the four volumes. Here, however, we have the joke of *more* last words seriously repeated; but not the least notice is taken of the breach of promise in the editor's address to the public.

This third series seems to come down, in point of time, so near us as the last year. This we collect as well as we can, from the incidental mention of some public transactions; but there are no dates to any of the letters,

#### RELIGIOUS and CONTROVERSIAL.

**Art. 30.** *An Address to the People of Cumberland-Street Chapel.* 8vo. 6 d. Jones, &c. 1770.

Who this Addresser is we know not; but it appears that he is much offended with some people in Cumberland-Street, in whom he thinks there is 'the spirit of the Pope, which is the spirit of Anti-

Antichrist.' We know nothing of the cause of offence; and the Author had published nothing concerning it to the world, believe the world would still have been just as wise as it now informs us who is, and who is not, a *gospel minister*; and, anger, tells us with reference to the *aforsaid* Cumberland that 'men may plan, and one may say I'll have it so and so either this way, another that way; another is for prayers in the every morning, another is against it; one is for the society'ing, another opposes it, and, in order to prevent it, goes and padlocks upon the church-doors, &c.' From all which we gather, that there have been some great commotions in or about Cumberland chapel, to the high displeasure of this hot, though we hope, honest man, who may possibly, nevertheless, have butted his share towards them.

From one part of his Address we have discovered, that he has been in a military capacity; for speaking of some generation which was made in his character and spirit, at a time he was in a part of the world where the gospel was not preached and he had no opportunity of conversing with any person who knew any thing of it, he says, 'I rejoiced to hear when there was a battle and when in battle I feared not death.' Such an effect of religion it is very desirable every foldier may truly feel; though we cannot wish not for the spreading of enthusiasm and superstition. The Writer disclaims the name of enthusiast with regard to himself, but bestows it on some others who are in a different scheme of conduct and who are, he says, for governing the church according to carnal wills. We shall say no more, than that we wish the people would study the things that make for peace, and edification.

Art. 31. *A brief Account of the Commencement, Difference, Separation, between the Proprietors of Cumberland-street Chapel, J—n B—e, Preacher at the said Chapel.* 8vo. 6d. 1781.

A farther detail of the disturbance and altercations which happened at this same Cumberland-street chapel: we have obliged, in the preceding article, to give some notice of them to the world; though we could have wished, for their sakes as well as our own, that these pious wranglers would, as what appears to be the wiser course, have suffered the knowledge of their disputes to have been confined to a smaller circle. Here we have the preface and defence of their conduct, in which J—n B—e makes a very full appearance, and some others are represented to no great advantage, but the proprietors themselves, if their relation may be true, have been treated in a very unhandsome manner. It is possible as is generally the case in such quarrels, that neither side is entirely free from blame. But what necessity was there for publishing to the world their follies or misfortunes? The title-page, and with other parts of the pamphlet, will shew that the Author is a great adept in language; but as this will not invalidate the truth of their *Account*, it may perhaps rather be a plea in its favour. The end is a table of monies expended and received in behalf of the chapel, from which they seem to have been, so far, faithful trustees.

Art. 32. *An Answer to a Second Letter to Dr. Priestley: See the the Religious and Controversial Articles in the Review for October.*

This little paper is delivered *gratis* to the purchasers of the former letters; and in it Dr. P. vindicates himself from the charge of *throwing out personal reflections*, which, in this case, according to the usual sense of the term, 'cannot, he thinks, possibly be applied. 'When, says he, I answer an *anonymous* letter, and make not the most distant allusion to any thing but what appears upon the face of it, where can be the *personality*?' He professes himself still satisfied, that not one of the *inconsistencies* with which he has charged his opponent is *without foundation*, and that *none* of his *censures* are *strained* or *unfair*. He appeals to any person, who is sufficiently acquainted with these subjects, whether he does not think that the Letter-writer has greatly undervalued the importance of religious truth, and made much too light of the critical study of the scriptures; whether he has not laid too great stress on a Christian minister being a fine gentleman and polite orator; and considered it as no objection to him, but rather a recommendation, if he gives into all the fashionable pleasures, that are innocent in any of the laity.'

After several other remarks, in which he yields nothing to his antagonist, his Letter is finished in these terms, 'I shall conclude with observing, that, how much soever we may differ in other things (which I am very willing to think are by this time not many) I entirely agree with you that *discretion is an useful quality*, and that *moderation and charity are amiable virtues*. In the sense in which they are *really* virtues, I hope I shall always be influenced by them, and that I shall retain them unimpaired, whatever becomes of this correspondence.'

Art. 33. *The Death of legal Hope, the Life of evangelical Obedience.*

An Essay on Galatians ii. 19. shewing, that while a Sinner is alive to the Law, as a Covenant, he cannot live to God in the Performance of Duty: And that the moral Law is immutable in its Nature, and of perpetual Use, as the Rule of a Believer's Conduct. By Abraham Booth, 8vo. 1s. 6d. Dilly, &c. 1770.

The uncouth title which this Author has chosen to prefix to his performance will not give the generality of Readers any favourable opinion concerning the work. By the introduction we learn, that the substance of it has been already delivered from the pulpit. The style is not contemptible, but the sentiments are different from what is now generally regarded as the most prevalent scheme of Christian divinity; yet not so greatly different, perhaps, as this Author himself, or those who would oppose him, may at first apprehend. There is great reason to think, that wise and good men are much nearer to each other, in the disputable parts of religion, than others, or even they themselves, can often be persuaded to apprehend.

This Writer thinks that though *names* are changed, and the *terms* of the question in debate at the time when the Epistle to the Galatians was written, are now greatly altered, yet 'the same temper and spirit still continue, and still prevail. Now, says he, none professing Christianity pretend to maintain the necessity of *circumcision*, in order to acceptance with God.—Notwithstanding, the same *principle* on which

which those judaizing Christians proceeded is still retained, and operates in various ways.

We believe the design of this publication is good, but we must leave it to some others to settle how far the ceremonial, and how far the moral law is intended by the texts here considered, and also how far the conclusions drawn from them are well established.

DRAMATIC.

Art. 34. *The lamentable and true Tragedy of M. Arden, of Feverham, in Kent.* Who was most wickedly murdered, by the Means of his disloyal and wanton Wife, who, for the Love she bare to one Mosbie, hired two desperate Ruffians, Blackwill and Shagbag, to kill him. Wherein is shewed, the great Malice and Diffimulation of a wicked Woman, the unsatiable Desire of filthy Lust, and the shameful End of all Murderers. 8vo. 1 s. 6 d. Printed for Stephen Doorne, at Feverham; and sold in London by Hawes and Co. 1770.

This Tragedy is republished from a quarto edition, which was printed for "Edward White, dwelling at the lyttle North Dore of Paule's Church, at the sign of the Gun. 1592." It is anonymous, but by the Editor supposed to be Shakespeare's: the subject is a murder thus related by Hollingshead.

Anno Dom. 1550. Reg. Re. Ed. 6ti quarto.

' This year the 15 day of February, being Sunday, one Thomas Arden, Gent. was heinously murdered in his own parlour, about seven o'clock in the night, by one Thomas Morfby, a taylor of London, late servant to Sir Edward North, Knight, Chancellor of the Augmentations, father-in-law unto Alice Arden, wife of the said Thomas Arden, and by one Black Will of Calyce, a murderer, who was previously sent for from thence, by the appointment of the said Alice Arden, and Thomas Morfby, one John Greene, and George Bradshaw, inhabitants of the said town, to the intent to murder her said husband. Which Alice the said Morfby did not only keep in her own house, but also fed him with delicate meats and sumptuous apparel: all which things the said Thomas Arden did well know, and willingly permit, by reason whereof she procured her said husband's death, in order to have married the said Morfby, and so she made of her council, the said Morfby, and one Cicely Pounders his sister, her two servants Michael Saunderfon and Elizabeth Strafford, and the abettors to the said murder were the aforesaid Greene and Bradshaw, and one William Blackburne a painter.—Which Bradshaw fetched the said Black Will, and a coadjutor named Loofebagg, so that he was most shamefully murdered as he was playing at tables, friendly with the said Morfby; being at his death the said Alice, Morfby, Michael and Elizabeth, and the said Black Will, having helped to carry his body into a dark house adjoining, he went to Cicely Pounders's house, and received eight pounds for his reward, and departed, and then the said Cicely Pounders went to assist in carrying out the dead corpse, into a meadow on the backside of the said Arden's garden, and about eleven o'clock he was found where they laid him, whereupon his house was searched and his blood found, so that it was manifest that he was slain in his own house. Whereupon the said Alice, Michael, Susan, Morfby, Pounders, and Bradshaw, were

attached of felony, and shortly after tried by a special commission under the Great Seal of England, within the liberties of the said town, in the Abbey-Hall, which the said Thomas Arden had purchased, and there convicted and condemned to die; but the aforesaid Greene, Blackborne, and Loofebagg escaped at that time. Shortly after, by commandment of the King's most Honourable Council, the said Alice Arden was burnt at Canterbury, and Bradshaw hung in chains there; Thomas Morby and his sister Cicely Pounders were hanged in Smithfield, in London, Michael Saunderfon was drawn and hanged in chains, and Elizabeth Strafford burnt, within the liberties of this town. And about the end of July next following, the said Greene was taken and brought hither, where shortly after he was judged to be hanged in chains within the said liberties.'

One reason why the Editor supposes it to be Shakespeare's is, that he descended from the family of Arden by the female line. This fact we are not disposed to controvert. Another reason is, its similarity with the later and known productions of Shakespeare, which we think is neither general nor striking. The Editor endeavours to account for its not having been printed with his other plays, by suggesting that it was not acted in that house whence his plays were collected and published by his brother performers in 1597, five years afterwards: but its not being printed with the rest, is not, perhaps, a stronger objection to its being his, than its not being acted at the same house, so that the fact alledged to remove an objection, is itself an objection equally strong.

As a farther proof that this Tragedy is Shakespeare's, the Editor has produced several passages from his acknowledged performances, which are paralleled by passages in this, but most of them seem to be rather phrases common to the time than peculiar to our Author; such as *taunting* applied to a letter, *white-livered* to express cowardice, *lean faced* for ill looking, the *raven* and *dove* used as opposites, *mermaid* for syren, and many others, which might certainly be found in the contemporary performances of other authors, as well as allusions to the eye of the basilisk, the moon's sleeping with Endymion, and other known fables and opinions commonly received.

In the general texture of the piece we see little resemblance to the known works of Shakespeare: with respect to the events themselves, it is a mere Gazette in dialogue; and thus far, indeed, it may resemble the dramatic pieces of Shakespeare called *Histories*; but with respect to the conduct of the parties in the production of them, all is extravagance and absurdity. The dramatic characters talk with as little caution or reserve of committing a murder, as of eating a meal; and we cannot easily believe that the same Writer who has so artfully represented the timid caution used by King John, in communicating a purposed murder to Hubert, could represent a woman, as first telling her maid, then her man, then a neighbour, then a stranger, then two ruffians, that she designed to murder her husband; without the least caution or reserve, or any immediate necessity, not having waited till one project had been tried before she set on foot a second, and a third.

She also engages two men to commit this murder, by promising each of them the same woman for their wife; thus ensuring an ene-

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my in-gne-of them, as the woman could not be the wife of both. Other parties in the conspiracy casually disclose it without the least apparent sense of shame or danger.

The parts that bear, in our opinion, the greatest similitude to Shakespeare, are those which contain that kind of imagery called *Conceits*, such as the following:

Arden to his wife.

' Sweet love thou know'st that we too, Ovid like,  
Have often chid the morn when't 'gan to peep,  
And often wish'd that dark night's purblind steeds  
Would pull her by the purple mantle back,  
And cast her in the ocean to her love.'

Alice, when Mosbie her paramour is capriciously angry, speaks thus to a confidant:

' Ask Mosbie, how I have incurred his wrath?  
Bear him, from me, this pair of silver dice,  
With which we play'd for kisses many a time,  
And when I *lost* I *even*, and so did he.

By the way this confidant is a fellow that keeps an alehouse, and she trusts him with her adultery without the least scruple or necessity.

She expresses the fascinating power of a lover's persuasion, though the ruin attending compliance is foreseen, in a strain of more genuine poetry:

' So lifts the sailor to the mermaid's song;  
So looks the traveller to the basilisk.'

The following is also like Shakespeare's figurative reasoning:

' Forewarn'd, forearm'd, who threatens his enemy  
Lends him a sword to guard himself withal.'

The following description of a man agitated with jealousy, if it had been found in Shakespeare, would not have been thought spurious:

' Now will he shake his care-oppressed head,  
Then fix his sad eyes on the fullen earth,  
Asham'd to gaze upon the open world:  
Now will he cast his eyes up towards the heav'ns,  
Looking that way for a redress of wrongs.'

The following reflection of Mosbie contains a picture of a guilty mind, which resembles Shakespeare both in its excellencies and defects:

' Well fares the man, how'er his cates do taste  
That tables not with foul suspicion:  
And he but pines among his delicates,  
Whose troubled mind is tust with discontent.  
My golden time was when I had no gold,  
Though then I wanted, yet I slept secure,  
My daily toil begat me night's repose,  
My night's repose made day-light fresh to me:  
But since I clim'd the top bough of the tree,  
And sought to build my nest among the clouds,  
Each gently stirring gale doth shake my bed,  
And makes me dread my downfal to the earth.'



The words *gently stirring*, in the last line but one, are printed *gentle flarry*, a manifest corruption; of which many more occurred to us, though we have not thought it worth while to note them.

In a quarrel between Mosbie and Mrs. Arden he reproaches her thus:

'Aye, Fortune's right hand Mosbie hath forsook  
To take a wanton giglote by the left—  
But I will break thy spells and exorcisms,  
And put another fight upon these eyes  
That shew'd my heart a raven for a dove.  
Thou art not fair, I view'd thee not till now;  
Thou art not kind, till now I knew thee not;  
And now the rain hath beaten off thy gilt,  
Thy worthless copper shews thee counterfeit.'

In some of these lines the versification is excellent, and the repetition and turn in the sixth and seventh give them both beauty and strength.

There is a resemblance of Shakespeare also in the following speech of Mrs. Arden:

'I shall no more be lock'd in Arden's arms  
That like the snakes of black Tisiphone,  
Sting me with their embracings: Mosbie's arms  
Shall compass me, and were I made a star  
I then would have no other spheres but those.  
There is no nectar but in Mosbie's lips;  
Had chaste Diana kiss'd him, she, like me,  
Would grow love-sick, and from her wat'ry bow's,  
Fling down Endymion and snatch him up.'

We shall close our extracts with the following imprecation: one Rede having bitterly cursed Arden for a supposed injury, he is told that,

'Curfes are like arrows shot upright,  
Which, falling down, light on the shooter's head.'

To which he replies,

'Light where they will, were I upon the sea,  
As oft I have in many a bitter storm,  
And saw a dreadful southern *flaw* at hand,  
The pilot quaking at the doubtful helm,  
And all the sailors praying on their knees,  
Ev'n in that fearful time would I fall down,  
And alk of God, whate'er betide of me,  
Vengeance on Arden.'

The word *helm* which ends the fourth verse, is printed *florme*, which is another manifest corruption: and it may be noted here that Shakespeare uses the word *flaw* for a sudden gust of wind in the eighth scene of the fourth act of the second part of Henry IV.

We have now enabled our Readers to judge for themselves of the probability that this piece is the first essay of Shakespeare's fancy, which Rowe, in the preface to his edition of his works, wishes to see. Yet let it be remembered that Shakespeare is not so much to

be distinguished by phrases, metaphors, or conceits, as by the general texture of his verse, of his dialogue and incidents, and his bold yet just copies of Nature in sentiment and character.

Art. 35. *'Tis Well it's no Worse*: a Comedy. As it is performed at the Theatre-royal in Drury Lane. 8vo. 1s. 6d. Griffin. 1770.

Of this performance the Author gives the following account in his preface.

'The original of the play, now laid before the public, is called *El Escondido y la Tapada*; *The Hidden Man and the Veil'd Woman*; and is counted the master-piece of the most famous among the Spanish dramatic poets, Don Pedro Calderon de la Barca; who, through Moliere, Corneille, Le Sage, Boissy, &c. has provided Vanbrugh, Centlivre, Cibber, and Steel, with *The Mistake*, *The False Friend*, *The Wonder*, *The Busy Body*, *The Kind Impostor*, *The Lady's Philosophy*, and *The Lying Lover*, all English comedies, which have been received upon the stage with the warmest marks of approbation.

'However, neither these former instances of Calderon's favourable reception among us, nor the forcible manner in which the writer was struck, when he first perused this particular comedy of his, were the sole motives that induced him to adopt it. In a little French book, called *Histoire des Fêtes Gallantes des Rois de France*, he found it praised as a miracle of invention and dramatic situations; and that in the year 1668 it was one of the plays that had been performed during the famous feast at Versailles, given by Louis XIV. to his court, and a vast concourse of the first people in Europe. In another book, where it is mentioned, he found that in November 1716 it was again put into French, and acted under the title of *L'Amant Caché & la Dame Voilée*, first at the castle of the celebrated *Marschal Noailles*, in honour of his daughter's marriage with Prince Charles; and afterwards by the comedians in Paris, (to whom the *Marschal* made it a present) with the greatest success. Lastly, in the year 1769, it was once more translated into the French language, by *Mons. Laquet*, a counsellor of parliament, and an excellent writer and critic; who, after much praise of the poet and the piece, (which he names *La Gloison*, *The Pannel*) speaking of Don Carlos and Muscato, being locked up in the unfurnished house, he says, "it is an incident the most theatrical that can be imagined, and nothing is so interesting and so singular as the situations it produces."

The Author says that his translation is so close, that it cannot be pretended the original has suffered in his hands; the performance is of the kind called a comedy of *intrigue*, to distinguish it from comedy of *character*, and it certainly is excellent in its kind: the action is one, though the incidents into which it is branched are innumerable. the incidents themselves rise naturally from each other, without confusion or obscurity, and as the Author observes, 'with less to excuse on the plea of necessity, than could easily be supposed in such a tissue of events, drawn from a single circumstance.' Neither is the piece wholly without character and humour, though its chief merit consists in the contexture of the plot as an 'eventful history,' a narrative, exhibited by scenery and dialogue. It is indeed true that the narrative taken together, is not purely comic; for the radical event is a duel,

in which one of the dramatic characters kills the brother of another, who was the son of a third; but this is an objection founded merely on speculative criticism, and cannot practically check the mirth of the representation. The catastrophe seems in many particulars to be defective through haste, but the truth is, that the entertainment is over before the catastrophe takes place, at least in comedy; and the sooner those who have quarrelled are reconciled, and those who have courted are married, the better. It is unnecessary to remark that this kind of comedy loses less in the closet than the other; nothing languishes, nothing stops; the curiosity excited at the beginning, carries the reader, still glowing with impatience, to the end, though it must be admitted that in a series of events so numerous and rapid, the pleasure is, throughout, rather in what is expected than in what is found, so that the Reader, as Pope says of mankind in general,

'Never is, but always to be blest.'

We can, notwithstanding, recommend this performance to our Readers, as well calculated to afford them entertainment both at the theatre and at home, without any apprehension that either they or we shall be disappointed.

Art. 36. *King Arthur: or, the British Worthies*. A Masque. By Mr. Dryden. As performed at Drury-Lane. The Musick by Purcell and Dr. Arne. 8vo. 1s. Hawes, &c.

Of this performance, we cannot give a better account than in the words of the following advertisement, which is prefixed by the Editor.

'The names of Dryden and Purcell have made the following performance hitherto regarded as one the best calculated to shew the effects of poetry, action, and music. It is now submitted to the public, with every attention the managers could give it.—The success of this, as well as of all other theatrical exhibitions, will wholly depend upon the present taste; but it is hoped, and believed, that two of our greatest geniuses in poetry and music, if they have justice done them upon the stage, bid fair for public approbation.—There are some slight alterations made, for the greater convenience of representation; and some few songs added, where it was thought such additions would be of service to the whole.'

Art. 37. *The Portrait*: A Burletta. As performed at Covent-Garden Theatre. The Music by Mr. Arnold. 8vo. 1s. Becket.

We have frequently given our opinion of this species of dramatic entertainment. This is not the worst Burletta we have seen. It is taken from *Le Tableau parlant*; a French piece, which, we are told, has been performed at the Italian comedy at Paris, with great applause.

Art. 38. *The Recruiting Sergeant*. A musical Entertainment. As performed at Drury-Lane. 8vo. 1s. Griffin.

This piece was performed last summer at Ranelagh, except one scene and chorus, and a ballad, which were added to render it in some degree fit for action upon the theatre. The music is Mr. Dibdin's, whose songs in the Padlock and Jubilee have been much approved; as to the words, the Author candidly acknowledges that they were 'calculated merely for the use of the composer' and therefore

they cannot be thought a fit subject for literary criticism. The whole is in verse; and consists of a single incident, a serjeant's attempt to insist a countryman, which the description of a battle, and the entreaty of his wife and mother render unsuccessful.

## L A W.

Art. 39. *The Statutes enacted in the last Session of Parliament*, in the 10th Year of his present Majesty, which completes the 28th Volume of the Statutes at Large. By Danby Pickering, Esq; of Gray's Inn; Law-reader to that honourable Society. 8vo. 2 s. Bathurst.

Having formerly mentioned Mr. Pickering's valuable edition of the Statutes, see Rev. vol. xxviii. we have now only to add, that the work is completed to the present time; and that it cannot but be very acceptable to those who would prefer the octavo size, to the quarto edition, by the late Dr. Ruffhead.

## P O L I T I C A L.

Art. 40. *A Letter to the Right Honourable Lord North*, or, Considerations on a Spanish war. Interpersed with many curious Anecdotes. 8vo. 1 s. Henderfon.

Falkland island, or a war, is the alternative which this letter-writer proposes, and insists upon. Should the latter take place, he most obligingly instructs his lordship, in what manner it ought to be conducted; and he tutors the noble statesman, as a school-master would dictate to one of his boys: expatiating, too, on such obvious points, such puerilities in politics, as are almost beneath the veriest Tyro in the secretary's office. One of his documents, however, is a notable one:—'Pray let skilful \* admirals be employed; trust nothing to the ungenerous violator of the bed of his neighbour, be his rank ever so elevated, or his connections ever so great.

This is intelligible enough; but there are passages in the letter which his lordship may be at a loss to understand: as we are, when the writer tells a story † of one *Don Michael de Valesco*, of the Havana; who was so pleased with the generous behaviour of an English prisoner, to another prisoner, his countryman, at the same place, that he smoothed the stranger upon the shoulder, to testify his approbation. Now what is this same *smoothing upon the shoulder*? Must we go to *Dublin*, or *Edinburgh*, or *Aberistwyth* for an explanation of this mysterious behaviour of Don Michael's? It will be in vain, we are pretty well assured, to search for it in any part of *England*.

Among other motives and inducements urged upon Lord North, in order to determine his lordship to act with spirit and prudence, in

\* Our Author says nothing of *courage*. Admiral Byng was one of the most *skilful* commanders in the navy; but it had been happy for him, and for his country, had he maintained an equal degree of reputation for courage.

† The Author is a strange rambler, and digressive story-teller; and introduces, for the amusement and edification of the noble Lord to whom his performance is addressed, a great many particulars (*anecdotes* he calls them) which bear as much relation to the main subject of his letter, as to the adventures of Captain Lemuel Gulliver.

the present juncture of affairs, is the following: 'The eyes of all Europe, my Lord, are upon the court of Great Britain; they are upon your Lordship; and, what is more, the eyes of the censor-general, Mr. Wilkes, are fixed upon you.'—So admirable a climax is seldom to be met with: we think it hardly to be matched in the celebrated treatise on the art of sinking in poetry.

## HUSBANDRY.

**Art. 41. *Georgical Essays*:** in which the Food of Plants is particularly considered, several new Composts recommended, and other important Articles of Husbandry explained upon the Principles of Vegetation. Small 8vo. 2 s. 6 d. sewed. Durham.

Four of these essays were published under the above title of *Georgical Essays*, near two years ago; and some notice was taken of them in the Review, vol. xl. p. 472.

To those four essays, five more are added in this republication, viz.

1. *On vegetation, and the analogy between plants and animals*: 2. *On sleep*. In this essay, the ingenious Author discredits all the supposed efficacy of steeping seed in brine or other liquors for assisting the growth; as well by his own experiments as by philosophical reasoning: 3. *On the roots of wheat*; in which the Author shews, from the structure of the root, the advantage of the seed being well covered to some depth, in order to preserve the young plant from destruction by the winter's frost: 4. *On vegetation, and the motion of the sap*: 5. *On the oil compost*; in which he relates an experiment that proved this compost to be a good substitute for dung, where dung cannot be procured at a moderate price.

These essays are to be farther extended, as appears from the present collection being called Volume I. And as they seem to be dictated by a real knowledge of the principles of vegetation, and agriculture, rather than by any views of emolument by publication, they deserve a favourable reception from the public, on this principle, that no man can be an intelligent farmer, without some general acquaintance with natural philosophy.

## NOVELS.

**Art. 42. *The Modern Couple*, or the History of Miss Davers.**

In a Series of Letters. 12mo. 2 vols. 5 s. sewed. Noble.

Matrimonial infidelity forms the basis of this pretty, interesting novel; the story of which is told in a natural, easy manner.

**Art. 43. *The Old Maid*; or the History of Miss Ravensworth.**

In a Series of Letters. By Mrs. Skinn, late Miss Masterman, of York. 12mo. 3 vols. 7 s. 6 d. sewed. Bell, &c.

Although there are defects in this work gross enough to disgust a critical reader, there are parts of it that will be far from disagreeable to a good-natured one, who is fond of novels, and not too nice in the choice of them.

## MATHEMATICAL.

**Art. 44. *Traacts*.** By W. Emerson. 8vo. 7 s. bound. Nourse,

1770.

This large volume completes the *Cyclomathesis* of this elaborate Writer, (the former Parts of which we have so frequently noticed) and consists of the following traacts:

1. The doctrine of combinations, permutations, and compositions of quantities, clearly and succinctly demonstrated.

2. Chronology, or the art of reckoning time; founded upon astronomical principles. To which is added, a short chronological table.

3. Calculation, libration, and mensuration; or, the arts of reckoning, weighing, and measuring; adapted to the business and practice of tradesmen and artificers, in the shortest possible method, and designed purely for common use. In four parts. Gauging, part five.

4. The art of surveying or measuring of land, in three sections; with an appendix, containing corrections and additions to the several foregoing volumes.

The first of these tracts, Mr. Emerson tells us, in his preliminary advertisement, was originally intended to make a part of his treatise of algebra; but as other matters had sufficiently swelled the book, he was obliged to postpone this little piece to a future opportunity; and, accordingly, it now appears, in the present volume. The doctrine of Combinations, and Alternations, as he observes, 'is a very entertaining and curious speculation, by which many delightful problems may be resolved, which will appear strange and surprizing to those who are not versed in these sorts of calculations.'

In the treatise on chronology, there are some curious observations on the Julian and Gregorian calendars. The table is chiefly and professedly taken from Newton. The other tracts have their respective merits, and will be particularly useful to young students.—— And now, having gone through all the principal branches of the mathematics, the Author concludes with some general directions to such as design to make these sciences their study; and he takes leave of his Readers by informing them, that this course of mathematics has been the work of his life. 'In almost all the books I perused, says he, I found a defect of method; and sometimes a redundancy of things unnecessary. This put me upon writing, first one branch and then another, 'till I had got together a tolerable system of mathematical learning, where I believe every branch is treated with as much perspicuity, and contains as much matter, as any one can wish for, in that compass: for the whole is only designed for an introduction to young students, and to enable them to go through larger treatises.'——We heartily wish the success of his publication may be answerable to his just expectations.

## S E R M O N S.

I. A King's Bench Sermon: With a Dedication to Lord Mansfield: To which is added a Preface by Mr. Stephen\*. 8vo. 1s. 6d. Evans. 1770.

This sermon endeavours to prove, that the confining of the bodies of debtors in prison is contrary to religion, and encourages the prisoners, to whom it appears to be more particularly addressed, to make an effort to regain their liberty. It is inferior to the dedication, and

\* In a note to this sermon, there is the following account of Mr. Stephen; which may gratify the curiosity of some of our Readers, as he has of late engaged a share of the public attention.

• Sir

and the preface, which accompany it. From the latter, we shall lay before our readers the following extract.

‘ Besides deterring many from entering on trade, says Mr. Stephen, and driving others, as soon as they are able, to retire out of it ; the practice of confining debtors is still of much more mischievous consequence to the commerce of this kingdom : the dread of a prison, and the agonizing thoughts of being separated from their wives and families, drive men in trade into such destructive connexions, as is the cause of nine out of ten of the numerous bankruptcies that daily happen : on the first pressing need for money, for fear of being arrested, and consequently ruined, the unfortunate and as then unwary trader, hunts out for men in a worse or similar condition with himself, to assist him with exchanging notes or bills, for money is not to be expected. The search for such people is by no means difficult, for were their numbers known to the public, it would be more alarming than any thing that ever was held up to view in this kingdom ; and when once such mutual engagements are entered into, it must be with more than one, or the banker, who discounts these manufactured securities, would soon find out the contrivance, and grow shy ; and as their demands increase, the number must be enlarged, till sometimes a dozen of members, or more, exchange securities to any amount, without inquiry into the circumstances of each other ; for they must all be supported, or they must all fall together : as soon

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‘ Sir John Webb, a worthy Roman Catholic baronet, engaged this gentleman in several valuable contracts, relative to the improvement of his estate. Plans were projected by Mr. Stephen, and approved of by Sir John ; which, when carried into execution, would enhance considerably the value of the said estate, situated in Dorsetshire. The baronet at length so far changed his sentiments, as to demand of Mr. Stephen a delivery of the contracts, wishing to reap the advantages resulting from his advice, without conferring upon him the reward his services justly merited. Mr. Stephen positively refusing to comply with his request, so much enraged this pious son of an infallible church, that he instantly became his most inveterate and implacable enemy, leaving no method untried to complete his destruction ; — suits at law were commenced against him for debts he never owed ; his reputation was sullied by the foul breath of Sir John’s hungry dependents : and at last a method was pitched upon, advised most probably by the baronet’s confessor, which would effectually complete the ruin of Mr. Stephen, or force him to give up the contracts. Be not, gentle reader, fired with indignation when I inform you, that the stratagem Sir John put in execution, was only to buy up from the creditors of Mr. Stephen their claims, and this out of the plausible pretext of friendship and humanity ; — the consequence was, that, for a debt so purchased, Stephen was committed to the King’s Bench, where he has been confined for sixteen months, during which interval he has had a wife, and only five children to support. If pity, reader, rises in your sympathizing heart, what will you not feel, when you are assured, that his wife’s father and his own, have both died through excessive grief, at his almost unparalleled misfortunes.’

as the poor wretch becomes a member (for fear of being arrested and exposed) of such sort of clubs, his inevitable ruin, and the loss of the property intrusted with him by his creditors, is the never-failing consequence; all industry ceases, every effort to recover his circumstances must give way to the more important contriving of ways and means to support the credit of himself and confederates for the present day; and instead of being with peace and sobriety at home with his family in the evening, he must repair to a tavern to meet with his companions, where, after extravagant solaces for the labour and fatigue of spirits expended in the past day, new contrivances are made for the next; and, in this manner, the same dread of confinement continuing, this fictitious business is carried on, whilst any of the too numerous bankers shops will discount notes on the credit of any one of the society; and the better to keep up their credit with them, and the world, a grander appearance must be made, and larger stocks of goods are purchased to make a show of business in their shops and warehouses.

When this course is continued some time, the circumstances of the parties growing daily more desperate, the bankers begin, by the same names being continually on the notes, to find out that there is a circulation, and not real business; therefore they intimate that more of their notes or bills will not go down: if new real names cannot then be obtained, they must have recourse to fictitious ones, therefore a non-entity draws from some capital town on one of the gang to the the order of another, and sometimes two, three, four, or five fictitious indorsements are put upon the back of it, till at last a real member carries it in to be discounted with his banker; and it being easy to vary names and places, this imaginary credit is often kept up for a long time with the honest and most discerning bankers; but there are some of that profession so much in the usurious way of doing business, and so skilful in every iniquitous practice, that they encourage the scene of iniquity, which the practice of courts in arresting the body of a debtor in a manner forces him to commit, that they will give the preference in discounting such suspicious paper; for as such practices, almost or altogether amount to forgery, they are sure that though every other creditor should suffer three times the loss, by a precipitate sale of goods, these bills must be provided for, or ignominy, and probably death must ensue.

The first hobble that happens in discharging such fictitious bills, blows up the credit and disperses the whole party. Those who cannot take up and pay such notes as have past through their hands, collect what cash they can and fly abroad for safety, taking care first to make over or sell every remaining property that is in their power. Others, who can sell their stock on hand to pay their bad paper, first take care to pay off these fictitious securities, and afterwards obtain a *stann* commission of bankruptcy, which their lawyer procures for them; and if they can but save out of the wreck of their effects enough to bribe him, the business is effectually done, and the certificate is so effectually secured, that there is no possibility of preventing it, though there is not a shilling left to pay the just debts.

In



In these observations, there is, doubtless, a great deal of truth; and we most sincerely wish, that the present severity exercised against debtors would be remitted without encroaching on public utility.

II. On the Death of Rev. Mr. George Whitefield. Preached at the Chapel in Tottenham Court Road, and at the Tabernacle in Moorfields, Nov. 18. By John Wesley, M. A. late Fellow of Lincoln-College, Oxon, and Chaplain to the Countess Dowager of Buchan. 6d. Keith, &c.

III. *A Minister dead, yet speaking*: The Substance of two Discourses, Nov. 11. on the Death of the Rev. George Whitefield; A. M. &c. By the Rev. Mr. D. Edwards. 6d. Keith, &c.

IV. A Token of Respect to the Memory of the Rev. Mr. Whitefield—On occasion of his Death, in the Countess of Huntingdon's Chapel at Bath. By the Rev. Mr. Venn. 6d. Dilly.

V. On the Death of the Rev. Mr. George Whitefield, A. B. &c. who died at Newbery near Boston, New England, Sept. 30. 1770, in the 56th Year of his Age. By R. Elliot, A. B. 6d. Dilly, &c.

VI. *A Name in Heaven the surest Ground of Joy*—Two Discourses, by the late Rev. Mr. Matthew Mead; with a commendatory Preface by the Rev. Mr. Toplady. 1s. Dilly, &c.

VII. In the Cathedral at Sarum, before the Governors, &c. of the General Infirmary, Sept. 28. By N. Ogle, D. D. Dean of Winchester, and Canon Residentiary of Sarum. Crowder.

VIII. *Christian Mourners relieved by the Hope of the Gospel*,—Occasioned by the Death of the Rev. Mr. Benj. Boyce, late of Kettering in Northamptonshire, who departed this Life Oct. 24. By Moses Gregson. To which is added, a Funeral Oration, by Stephen Adington. 6d. Buckland.

IX. *The State of the World in general, and of Britain in particular, as to Religion, and the Aspects of Providence*.—At Haberdsfer's Hall, Oct. 21. By Thomas Gibbons, D. D. Buckland.

X. *The Vanity, Misery, and Infamy of Knowledge without suitable Practice*;—at Hackney, Nov. 4. By Richard Price, D. D. F. R. S. 6d. Buckland.

XI. An Introductory Discourse, by John Angus; Mr. Fell's Confession of Faith; a Charge by Thomas Davidson; and a Sermon by Thomas Towle, B. D. all delivered at the Ordination of the Rev. Mr. John Fell, in Thaxted, Essex, October 24th. 8vo. 1s. Dilly.

## E R R A T A.

In our account of Mr. Collinson, (Rev. for October) following the honest Author somewhat too implicitly, it is said that Mr. Collinson was a member of the Antiquarian Society from its first institution. The Author, we suppose, meant, *from the revival* of this society, which was in that gentleman's time; but the institution of it was long before Mr. Collinson was born: see Rev. for November, p. 357.

In the Rev. for November, (Art. CORRESPONDENCE with Dr. Kirkland) p. 407, l. 30, for that Reviewer, read *that the Reviewer*. P. 407, l. 18. for Reviewers seem, read *Reviewer seems*.

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# A P P E N D I X

## TO THE

### M O N T H L Y R E V I E W,

#### VOLUME the FORTY-THIRD.

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#### F O R E I G N L I T E R A T U R E.

##### A R T. I.

*Histoire de l'Academie Royale de Sciences, &c. Année 1766. The History of the Royal Academy of Sciences at Paris; together with the Mathematical and Physical Memoirs, for the Year 1766. 4to Paris. 1769.*

##### G E N E R A L P H Y S I C S.

MEMOIR I. *On a curious application of certain electrical phenomena. By the Abbé Nollet.*

**T**HE experiments and observations contained in this memoir, principally relate to a method of producing luminous inscriptions, pyramids, or other figures, by means of electric light. For this purpose several pieces of tinfoil, cut in the form of a square or lozenge, whose sides are about a line in length, are glued on a plate of glass, with their opposite corners lying in the direction of the figure, at the distance of a quarter of a line from each other. On exposing one extremity of the inscription or figure to the prime conductor, while the globe is in motion, and holding it by the other end, the form of the letters or other figures is presented in a permanent and very agreeable manner, by the vivid sparks which appear in all the intervals between the lozenges. When the figure returns into itself, or is of such a shape that the electric matter would not pass through the whole of it, part of it is delineated by lozenges placed on the opposite side of the glass, to which the stream of electric fire is invisibly conducted by slips of tinfoil. This short description will be sufficient to give a general idea of the process, to electricians; but, however, may find a very particular detail of the whole *manœuvre*, in a letter addressed

REV. vol. xliii. L 1 to

to Mademoiselle Laura Boffi, published about three years ago in the third volume of the Abbé's *Lettres sur l'Électricité*.

MEMOIR II. *On an interesting electrical phenomenon, not hitherto observed.* By M. Le Roy.

Every one moderately versed in the phenomena of electricity knows that a spark appears between two metallic or other perfectly conducting substances, when one of them is electrified, and the other is presented to it at a proper distance. It is likewise well known, M. Le Roy adds, that this spark is, *cæteris paribus*, stronger, and strikes at a greater distance, if one of the two bodies be pointed at its extremity\*. But no one, he observes, has yet noticed that there is a notable difference in the distance at which the spark appears, according as the one or the other of these two bodies is electrified. To ascertain the reality and quantity of this difference, he constructed a little electrical apparatus, to which he gives the name of a *Spintherometer*; in the use of which he discovered that, when the pointed body is connected with the prime conductor of a glass globe, or the insulated cushion of a sulphur globe, the electric spark invariably strikes at a greater distance when a flat or blunt piece of metal is presented to it; than when the blunt piece of metal is electrified in the same manner as the pointed body, and this last is presented to it: or, in other words, that whenever the pointed body is electrified *positively* (which, if both a glass and sulphur globe be employed, each furnished with insulated rubbers, may be effected in four different manners) the electric spark strikes at a greater distance than when it is electrified *negatively*.

Granting, for the present, the truth of this observation, the principal conclusion which may be drawn from it is, that bodies electrified by glass exhibit *phenomena* different from those produced by bodies electrified by sulphur: but whether we consider the *two electricities*, as they are called, as modifications of *one* and the same electric matter, thrown upon, or extracted from natural bodies, according to the system of Dr. Franklin; or view them as appearances produced by the operations of *two* distinct fluids, according to the theory of M. du Faye, revived by Mr. Symmer, and methodised and considerably improved by Dr. Priestley; there are many experiments which much more satisfactorily evince an essential and specific difference between them, and which prove that they are not only different

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\* We apprehend the contrary to be true. The strongest and most distant sparks are always perceived between blunt bodies. Long sparks can only be excited by a pointed body, when laid on the surface of a non-conductor, or inclosed within a glass tube.

from, but contrary to, and absolutely destructive of, each other.

MEMOIR III. *On Mount Vesuvius. By M. Fougereux de Bondaroy.*

MEMOIR IV. *On the alum works at La Tolfa, in the neighbourhood of Civita Vecchia. By the same.*

In the first of these memoirs, M. Fougereux particularly describes and analyses the many different substances thrown out from the mouth of Mount Vesuvius, or found in the neighbourhood of that vulcano; particularly the different kinds of lava, stones, and salts, which are the productions of that grand natural laboratory. It is singular that of those who have considered the lava as a metallic substance, scarce any have specified the particular metals which form the basis of it. Even at Naples, he affirms, it is still a matter of doubt whether the lava is not a compound of copper, lead and tin, or antimony, and whether it contains any iron. Of the three different and very distinguishable kinds, specimens of which the Author brought home with him, and subjected to a chemical analysis, he found the first very difficult of fusion: by the addition of *phlogiston*, however, he procured from it some iron, and a small quantity of copper. The residuum consisted of *scoriae*, which resisted all his attempts to reduce them into a metallic form. The second species melts more easily, and likewise contains iron. The third appeared to contain copper.

After giving a circumstantial account of the stones found in the neighbourhood of this vulcano, the Author enquires into the nature of a yellow substance which is sublimed in considerable quantities, through the crevices in the mountain, and which has been taken, by several Authors, for sulphur, deprived of its acid. He shews that, notwithstanding its external resemblance to that mineral, it is a very different substance; and infers from his analysis of it, that it is compounded of alum and of a substance analogous to sea salt, united with an argillaceous vitrifiable earth, and with a small portion of iron. A singular compound to be raised by sublimation!—but the grand chemical processes of nature are not to be limited by what passes in our little laboratories.

Salts are the last substances of which the Author treats. Among the productions of this class he discovered alum, vitriol, sea salt, and a sal ammoniac similar to that which he formerly analysed at Solfatara, and of which we lately gave a particular account \*. In opposition to the sentiment of the academicians at Naples, he reckons water among the matters occasionally thrown out from the mouth of Vesuvius. He is of opinion,

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\* Appendix to vol. xli. p. 510, 511.

with the Abbé Nollet, that this vulcano communicates with the sea, and thinks that the whole country in the neighbourhood of Naples is hollowed much below the level of the Mediterranean. He imagines that these vast subterraneous cavities communicate with *Scalfatara*, *Monte Nuovo*, and other mouths of vulcanos, now extinct or verging towards extinction. Without such a supposition, he observes, it is impossible to conceive from whence Vesuvius can have drawn these immense quantities of matter, which it has thrown out during a long succession of ages: for it is certain that the eruption, in which Pliny perished, was far from being the first; as the buildings in *Herculaneum* are found to have been partly constructed, and its streets paved, with lava, the produce of preceding eruptions.

MEMOIR V. *Enquiries into the hitherto undiscovered organisation of a considerable number of animal productions; and principally of the shells of animals.* By M. Herissant.

The singular regularity, beauty, and delicacy, in the structure of the shells of animals, and the variety and brilliancy in the colouring of many of them, at the same time that they strike the attention of the most incurious observers, have at all times excited philosophers to enquire into and detect, if possible, the causes and manner of their formation. But the attempts of naturalists, antient and modern, to discover this process, have constantly proved unsuccessful. M. de Reaumur hitherto appears alone to have given a plausible account, at least, of the formation of the shell of the garden snail in particular, founded on a course of very ingenious experiments, related in one of the preceding volumes\*. He there endeavours to shew that this substance is produced merely by the *perspirable matter* of the animal, condensing and afterwards hardening on its surface, and accordingly taking the figure of its body, which has performed the office of a mould to it; in short, that the shell of a snail, and, as he supposed, of all other animals possessed of shells, was only the product of a viscous transudation from the body of the animal, containing earthy particles united by mere juxtaposition. This hypothesis however is liable to very great and insurmountable difficulties, if we apply it to the formation of some of the most common shells: for how, according to this system, it may be asked, can the oyster for instance, considered simply as a mould, form to itself a covering so much exceeding its own body in dimensions?

The Author of this paper, in the *Memoirs of the Academy* for the year 1758, published an ingenious hypothesis to explain

\* See *Mem. de l'Acad. anné, 1709 p. 475. Edit. de Hollande, in 12mo.*

the manner in which the bones of animals are formed. Of this theory, and of the particular experiments on which it is founded, we shall not give an account in this place. We shall only observe that M. Herissant, countenanced by a very obvious and plausible analogy, and allured by that strong temptation which every discoverer usually feels within himself, to generalise his ideas, and extend his system to every subject that seems within the reach of it, has very happily applied the experiments and reasonings which he there employed, to the elucidation of the present subject. As the method which he followed in both these enquiries is extremely ingenious, we shall endeavour to convey a general idea of it; confining ourselves to the experiments by which he attempted to discover the constituent principles, and to detect the *organical* structure (for such he shews it to be) of the substances treated in this memoir.

In the numerous experiments that he has made on an immense number, and a very great variety, of animal shells, he constantly found that they were composed of two distinct substances; one of which is a cretaceous or earthy matter, and the other appeared, from many experiments made upon it, by burning, distillation, and otherwise, to be evidently of an animal nature. These two substances he dexterously separated from each other by a very easy chemical analysis; by the gentle operation of which they were exhibited distinctly to view, without any material alteration from the action of the solvent, or instrument, employed for that purpose. On an entire shell, or a fragment of one, contained in a glass vessel, he pours a sufficient quantity of the nitrous acid, considerably diluted either with water or spirit of wine. After the liquor has dissolved all the earthy part of the shell (which may be collected, after precipitation by a fixed or volatile alkali) there remains floating in it a soft substance, consisting of innumerable membranes of a retiform appearance, and disposed, in different shells, in a variety of positions, which constitutes the *animal* part of it. This, as it has not been affected by the solvent, retains the exact figure of the shell, and on being viewed through a microscope, exhibits satisfactory proofs of a vascular and organical structure. In short, he shews that this membranous substance is an *appendix* to the body of the animal, or a continuation of the tendinous fibres that compose the ligaments by which it is fixed to its shell; and that this last owes its hardness to the earthy particles conveyed through the vessels of the animal, which fix themselves into, and incrust, as it were, the meshes formed by the reticular filaments, of which this membranous substance is composed.

The patience and address employed by M. Herissant, in this enquiry, appear to have been amply rewarded by the curious objects

jects which were presented to his view in the course of his experiments. In the shell called the *Porcelaine*, in particular, the delicacy of these membranes was so great, that he was obliged to put it into spirit of wine, to which he had the patience to add a single drop of spirit of nitre day by day, for the space of two months; least the air, generated, or let loose, by the action of the acid on the earthy substance, should tear the compages of its fine membranous structure into shatters: as it certainly would have done, in a more hasty and less gentle dissolution. The delicate reticulated film, left after this operation, had all the tenuity of a spider's web; and accordingly he does not attempt to delineate its organisation. In other shells, he has employed even five or six months in demonstrating the complicated membranous structure of this animal substance, by this kind of *chemical anatomy*. In general, however, the process does not require much time.

Of the many singular configurations and appearances of the membranous part of different shells, which are described in this memoir, and are delineated in several well executed plates, we shall mention only, as a specimen, the curious membranous structure observed in the *lamina* of mother of pearl, and other shells of the same kind, after having been exposed to the operation of the Author's solvent. Beside the great variety of *fixed* or permanent colours, with which he found the animal filaments of these shells to be adorned, it is known that the shell itself presents to the view a succession of rich and *changeable* colours, the production of which he easily explains from the configurations of their membranes. Nature, he observes, always magnificent in her designs, but singularly frugal in the execution of them, produces these brilliant decorations at a very small expence. The membranous substance abovementioned is plaited and rumpled, as it were, in such a manner, that its exterior *lamina*, incrusted with their earthy and semi-transparent matter, form an infinite number of little *prisms*, placed in all kinds of directions, which refract the rays of light, and produce all the changes of colour observable in these shells.

MEMOIR VI. *Observations on a certain luminous insect.* By M. Fougeroux de Bondaroy.

Of all the insects which shine in the dark, that called by the French the *Maréchal*, and denominated by naturalists the *Elater major*, *fuscus*, *phosphoricus*, which is a native of Cayenne in America, is the most remarkable; both on account of its size, and the brilliancy of the light which it affords. One of these insects had, in some manner or another, found its way to the *Faubourg St. Antoine* in Paris, and after alarming the neighbourhood with its light, at length settled on the casement of a window, where it was caught, and brought to the Author,

with whom it lived a month, and who thought it worthy of a more particular description, and a more accurate drawing, than has yet been given of it. It is of the scarabee or beetle kind, with sheathed wings, leaps like a grasshopper, and is above an inch and a half in length. The light which it gives proceeds from two oval lanterns, if they may be so called, placed on its sides. This light has a slight tinge of green, and resembles in lustre that of the most beautiful emerald. It is so very vivid, that when the insect was confined within a cone of white paper, it illuminated it to such a degree, that a person might with ease read even the smallest print, at the distance of five or six inches.

It appears at first sight difficult to account in what manner this insect, which is peculiar to Cayenne, should be found flying in one of the streets of Paris. The Author very naturally supposes that it had been brought over, in a favourable season, from America, in its vermicular state, lodged within, and feeding upon, some of the wood which is imported from Cayenne, for the use of the many workers in ebony who live in the faubourg of St. Anthony; and that it had had the good fortune to undergo its metamorphosis, and pass into the beetle state, before the approach of winter. We should have observed that it was discovered in the month of September. He laments that it had no companion of the other sex; and from this accident thinks it not improbable that a colony of these curious and splendid insects might be transported hither and naturalized here, and embellish the nights of these northern climates.

This class is terminated, as usual, by M. du Hamel's annual Botanico-Meteorological Journal, and by a few short and general physical observations.

#### A N A T O M Y.

MEMOIR I. *On the lachrymal sac, in men and other animals.* By M. Bertin.

In this memoir M. Bertin describes some essential varieties which he has observed in the structure of the parts concerned in carrying off the tears into the cavity of the nose, in different animals; and from thence proposes a new method of operating for the cure of the *fistula lachrymalis*, which seems however to be attended with considerable difficulties and inconveniencies, equal perhaps to those attending the operation at present practised for the removal of that disorder.

MEMOIR II. *On the inflammation of the viscera of the abdomen, and particularly that of the liver; which is constantly succeeded by a bad state of health, and is productive of the cardialgia, and many other pains and disorders falsely attributed to the stomach.* By M. Ferrein.



The inflammation of the liver, which has been considered by Boerhaave [Aphorism. §. 914.] and the generality of physicians, as a very rare disease, is here, on the contrary, affirmed by M. Ferrein to be the most common, and the least known or understood of all distempers; although a physician may almost every day, in his attendance on the sick, or even the valetudinarian, meet with opportunities of ascertaining its existence, by means of a very simple, easy, and decisive experiment. He asserts that of all diseases it is the most subject to return; and that it brings on and leaves behind it the most numerous, lasting, and fatal disorders; unless proper methods are pursued to remove the original, and hitherto unsuspected, cause of them. On a subject so very generally interesting (supposing the Author is not combating a phantom) we think ourselves bound to be somewhat particular; and shall endeavour, as far as our limits will allow us, to co-operate with him, in dragging this skulking and insidious disease forth from its dark retreat into open light.

Before the Author enters on a discussion of this subject, he proposes and answers some questions, the solution of which is essential to a proper knowledge of it. He first enquires, '*How it may be known by the touch, whether a pain in the abdomen is produced by an inflammation of the viscera, or is the effect of some other cause?*' He complains that Authors have always supposed that an inflammation must constantly be attended with a fever, and other violent symptoms; and have not considered that there are degrees in this as well as in other disorders of the animal economy, and that a small degree of inflammation may exist without either febrile symptoms, or any notable pain. In answer to the question, Mr. Ferrein affirms, that by pressing the disordered part with the tip of the finger, it may certainly be known whether the uneasiness felt in the abdomen proceeds from an inflammation, or from morbid humours contained in the stomach or intestines: as in the first case the pain will be increased in the same manner as when a bruised or tender part is touched; and the organ affected, whether it be the stomach, liver, colon, &c. may easily be ascertained. In suspicious cases, unattended with pain, the Author makes use of the same method to discover the latent inflammation, and its seat; being directed by the sensibility of the patient during this examination.

His next question is, '*How the state of the liver, in particular, is to be examined in a living subject?*' This *viscus*, he affirms, is the usual seat of almost all those pains, that are commonly attributed to the stomach, but which usually proceed from a true inflammation of the liver. By the simple method indicated  
above,

above, he determines whether that organ is the part affected. But physicians, he observes, have hitherto universally erred in searching for the liver on the right side of the body, below the ribs; where, except in some very rare cases, it never can be felt: as it scarce ever descends so low. On the contrary, it is easily to be distinguished at the pit of the stomach, where it is covered only by the common integuments. The patient lying on his back, with his head and shoulders elevated, and his knees bent, in order to relax the muscles of the abdomen, the anterior lobe of it may be felt, by means of the forefingers of each hand, near the *Cartilago Xiphoidea*; from whence, after a little practice, its edge may easily be traced through the whole extent of that part of it which reaches beyond the chest, (and which is almost the constant seat of this inflammation) without any hazard of confounding it with the neighbouring parts; particularly the stomach and *colon* which lye below it.—This investigation however, or this tracing of the outline of the liver, must, we should imagine, require the *tactus eruditus* in a supreme degree, or, in other words, a very *intelligent and discriminating finger*.

By what goes before, M. Ferrein has already answered, in the negative, his third question; which is, ‘*Whether the liver is void of feeling, or at least possessed of a very small degree of sensibility?*’ The celebrated Hoffman, he observes, allows it a very small degree of feeling; and ‘a learned modern, to whom physic owes a great deal,’ [We suppose the Author means Baron Haller\*] ‘goes much further, and declares on the strength of experiments made on living animals, that the liver scarce appears to have any sensibility.’ On the contrary, the Author affirms that it is in the power of any physician to satisfy himself by the method above described, that it is capable of being affected with a pain of the most violent kind, which cannot justly be suspected to proceed either from its ligaments, or from any of the neighbouring parts. In pains of the stomach, as they are usually called, he has a thousand times ascertained the liver to be the seat of the disorder, by the increase of pain which the patient has felt, on his pressing with the tip of his finger precisely on the surface of the anterior lobe, and which ceased on his directing the pressure ever so little beyond or on one side of it. The *colon*, *jejunum*, *ileon*, and stomach, are subject like.

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\* We find this great physiologist thus expressing himself upon the subject. ‘*Esti hepar nervos habet—in intima visceris deductos, tamen cum parvi sint, & in experimentis vivorum animalium hepar vix quidquam sentire videtur, & in vulneratis hominibus, & demum in morbis, in quibus sæpiissime occultum ulcus hepar depascitur, & ægro ignaro, & medico.*’ *Elementa Physiologiæ*. Tom. 6. p. 510.

wife to inflammation; the particular seat of which is to be ascertained by the same mode of examination, and by an accurate knowledge of the situation of the parts. An inflammation of the first, he affirms is a disorder which frequently occurs; but that of the stomach very rarely. During the whole course of his practice, he does not remember to have met with it above once.

The inflammation of the liver, which is more peculiarly treated of in this memoir, is here described not only as a very common, but likewise as a most tenacious and lasting disease. The Author calculates, that of those who labour under a general ill state of health, about one third are affected with this disorder; the symptoms of which are frequently very slight, and accordingly pass unobserved. He therefore recommends to practitioners, to inquire particularly of their patients whether they have at any time been subject to pains at the pit of the stomach, and to examine, by the touch, whether they feel any uneasiness on pressing that part. Some persons are afflicted with this inflammatory disorder continually, during several years; in some instances without being sensible of any pain, except upon pressure. It leaves others, and returns two or three days in a week, or in a month, or in a year; appearing in some immediately after eating; in others, a few hours after a meal. Some it visits only in the morning, others only at night.

Having selected these out of many other particulars tending to ascertain the reality, seat, and frequency of this disease, we must refer those of the profession to the memoir itself, for what remains relative to the diagnostics, prognostics, causes and symptoms of this very general and newly discovered disorder: nor can we undertake to give an abstract of the ingenious Author's very systematical method of cure, founded upon them. We shall only observe that, like the generality of curative indications, it looks very well upon paper; acknowledging however, at the same time, that it carries with it a much better recommendation; if, as its Author affirms, it has been constantly found successful in the cases of those who have regularly submitted to it, during the course of a very long and extensive experience.

**MEMOIR II.** *The history of a singular disorder which seized two persons at the Royal Hospital of Invalids. By M. Morand.*

Two bullocks were killed by two butchers, for the use of the hospital, where the meat was eaten without producing any bad effects. On the following day, one of the butchers was attacked with a swelling of the eyelids, which soon extended to the cheeks, and was accompanied with a violent fever and headach. On the fourth day, several blisters or pustules appeared on the parts, which were succeeded by eschars that gave reason to apprehend an approaching mortification, but which at last suppura-  
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rated with difficulty. Similar eschars, preceded by considerable pain, and which furnished matter not greatly different from that of a common abscess, afterwards appeared on the thighs and legs. After having been repeatedly bled, vomited and purged, the patient was dismissed cured from the hospital, at the end of three months.

On the second day, the other butcher was attacked in a similar, but much more severe manner. Beside all the symptoms above mentioned, which he had in common with his comrade, a large, shining, emphysematous or windy tumor extended from his cheek, down his neck, and over his chest, as tense as a football, and which obstructed his breathing to such a degree, that he was for some time in continual danger of suffocation. The same medical course was pursued, as in the preceding case, with little apparent advantage: but after applying a caustery to the face, and blisters to the legs and thighs, the patient was sensibly relieved in consequence of the discharge procured by them; to which the Author attributes his obtaining a cure three weeks sooner than his companion, whose symptoms were not near so violent. M. Morand might, in our opinion, much more speedily and effectually have relieved his patient, from the dangerous symptoms proceeding from the pressure of the emphysematous tumor on the organs of respiration, by giving a passage to the imprisoned air, by means of proper scarifications, into its seat in the cellular membrane.

The singular similarity of these two cases excited the Author's curiosity to learn the circumstances preceding them: Having inquired of his two patients whether the bullocks were sick? Whether their blood had any particular appearance with regard to colour or consistence? Whether they had any wounds or scratches about them, at the time they killed them? and whether they perceived any unusual smell in opening them? he was answered in the negative. It appeared only that both the bullocks had been hard drove, and killed very soon afterwards. To these two circumstances, M. Morand attributes the peculiar degree of malignity in the vapours arising from their hot carcases, capable of producing the effects above-mentioned; especially as he was assured by the person who furnished meat for the hospital, and who had followed the same employment in the French army, in the last war, that the butchers there, under similar circumstances, had been affected with the same disorder, which had proved fatal to some of them. It is still difficult to conceive how, and why, these putrid *miasmata* should so particularly affect the external cellular membrane.

On occasion of this memoir, M. du Hamel communicated an account of some similar accidents still more remarkable and extensive.

tensive. A bullock, part of a drove passing through Pithiviers, (the place of his residence) to Paris, was judged unable to accompany the rest, and was immediately killed on its arrival at the inn where they stopped. The butcher's boy, while he was cutting it up, having put his knife into his mouth for a moment or two, found his tongue begin to swell a few hours afterwards, and was soon seized with a difficulty of breathing: his body became covered with black pustules, and he died on the fourth day, of an universal gangrene. The innkeeper having accidentally pricked the palm of one of his hands with one of the bones of the bullock, a livid tumor appeared on the part in a few hours; the whole arm mortified, and he died on the seventh day. Some of the blood fell on the back of his wife's hand, where an inflammatory swelling appeared, which was cured with difficulty. The maid passing under the pluck, which had been hung up hot, received some drops of blood on her cheek, where a violent inflammation appeared, which terminated in a large black tumor. She was cured, but remains disfigured by it: and finally, this contagion had activity enough left to affect Mr. Julien, surgeon of the *Hotel Dieu*, even at second hand; for having put his lancet between his wig and his forehead, after having opened one of the tumors produced by it, he appears to have been *inoculated* by this pestilent matter; for his head began to swell and was seized with an erysipelas, and he continued ill for a long time afterwards. On the whole, it appears probable that this particular contagion derived its terrible activity from the causes assigned by M. Morand: but to remove the apprehensions of those who may think themselves liable to receive injury from meat killed under such circumstances, we think it necessary to add that, in this instance likewise, none of those who eat the meat of this bullock were sensible of any inconveniencies on that account.

Of the short anatomical observations at the end of this class, we shall only mention the last, in which an account is given of the late M. le Car's extraordinary success in cutting for the stone by the lateral operation; in which he makes use of a particular instrument invented by himself. In the last nine years, from 1757 to 1765 it appears that he cut 60 persons, and lost only one, 3 months afterwards, in consequence of some abdominal obstructions which existed before the operation. Seventy other equally successful operations are likewise mentioned, as having been performed at Lisse, Brussels, Toulon, and elsewhere.

#### C H E M I S T R Y.

MEMOIR I. *On the Giallofino, or Naples Yellow.* By M. Fourgeraux de Bondaroy.

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This memoir contains an account of the discovery of the nature of, and the method of preparing, a pigment possessing several valuable properties, both as an oil and a water colour, and which is used likewise in enamelling, encaustic painting, and the colouring of china ware. All Europe, it seems, is at present furnished with it by a single person at Naples, who is advanced in years, and who scrupulously conceals every circumstance that might lead to a discovery of its nature and preparation, which are known only by himself. It has long been an object of inquiry among naturalists and chemists whether the *Giallino* be a natural or an artificial production. By different writers it has been supposed to be a *crocus* of iron, or a solar earth impregnated with a ferruginous calx \*: while others have considered it as one of the numerous heteroclite productions of the fire in Mount Vesuvius. M. Fougeroux however has by a chemical analysis, or rather synthesis, not only demonstrated that it is produced by art; but has shewn likewise its constituent principles, and has discovered a process, by which it may be prepared in any part of Europe, equal in goodness to that of Naples.

We shall not follow the Author through the many processes which he instituted, in order to discover the constituent principles of this substance. It will be sufficient to observe that he found it to contain an absorbent earth, a vegetable acid united with lead, an aluminous and ammoniacal salt, and a calx of antimony. Accordingly on mixing together intimately twelve ounces of ceruse or white lead, one of alum, one of sal ammoniac, and three ounces of diaphoretic antimony, in an unglazed earthen pan covered over, and exposing the mixture to the heat of a moderate fire, during the space of seven or eight hours, he obtained a substance of the same colour with the *Giallino*, and possessing all its properties: as he has been assured by the most able painters, who have used it, and have found no difference whatever between it and the true Naples Yellow.

#### MEMOIR II. *Experiments on Borax.* By M. Cadet.

It would lead us into too large and intricate a field of chemical inquiry, were we to undertake to give even an abridged account of the many fruitless attempts which have been made to ascertain the constituent principles of this heteroclite salt, so useful in metallurgy and in many of the arts. Little is known concerning its natural history, or preparation, except that it is affirmed by naturalists to be produced from a liquor found in certain copper mines in the East Indies; and that it comes to us from thence in an impure state, under the name of *Tinca*; the refining of which was formerly a secret in the hands of some

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\* See Hill's History of Fossils, p. 56.

persons at Venice and in Holland, from whence, as we are informed by a late writer, one person has brought the art hither, which he practises with great success.

The *Sedative salt*, first discovered, or at least so named, by Homberg, on account of its supposed medical properties, which is obtained from borax by a well known process, and which has hitherto been universally deemed to be a constituent part of that salt, has equally eluded the search of all who have been employed in its analysis. This inquiry has not been considered as an object of mere curiosity; as, supposing the sedative salt which is obtained from Borax, to have existed in it before the operation, there were just grounds to believe that, by an union of a similar salt (if such an one could be discovered) with the fossil alkali, which is undoubtedly a constituent principle of Borax, genuine Borax might be produced.

The ingenious Author of this memoir, availing himself of the lights afforded him by his numerous predecessors in this inquiry, has in a course of well imagined experiments, made on a very enlarged scale, been more fortunate in the difficult and complicate analysis of this salt; the component principles of which he appears nearly to have demonstrated: so as to afford probable grounds to expect that Borax may in a short time become an article of European manufacture. To avoid prolixity, on a subject which, however curious, may not be very generally interesting, we shall suppose our chemical readers to be already acquainted with what has lately been written on this subject by Messieurs Baron, De la Sône, Bourdelin, and others\*; and shall only give the more remarkable results of the Author's experiments and discoveries, which differ, in some instances, very considerably from those of his predecessors in this difficult analysis.

He proves experimentally, what had hitherto been only strongly suspected, that besides the vitrescible earth, which is an essential principle of Borax, it likewise contains copper; having presented to the Academy a specimen of that metal extracted from this salt. He shews that the marine acid is the proper and *sole* acid contained in Borax, and not the vitriolic. But one of the most essential of his discoveries relates to the constitution of the *Sedative salt*. It has hitherto been supposed that this substance, as it is obtained from Borax, was one of the component principles of that salt; and accordingly processes have been given, by which artificial, or regenerated Borax might be formed by uniting the sedative salt with the fossil alkali. The compound however produced by this union, though greatly resembling the genuine, native Borax, differs from it

\* See *Mém. de l'Acad.* 1753, 1755, & *Scavans Etrangers.*

in some essential respects. In particular, it is found not to answer the purpose of those who employ the latter in the soldering of metals. This is not wonderful; as the Author shews by some decisive experiments that the sedative salt does not (as has hitherto been supposed) exist in the Borax before its decomposition; but that it is, in a great measure, an artificial compound or production, *formed* in the very process, by which it is supposed to be merely *extracted*; and, to be more particular, that the vitriolic acid, which is employed for that purpose, is not only a constituent, but a principal, part of it: for it appears from one of his experiments, that six pounds two ounces of the sedative salt contained above two pounds and nine ounces of the oil of vitriol employed in the operation.

It follows from hence that the most successful imitation of the sedative salt will not be productive of real Borax: and lastly, it appears from the whole of M. Cader's experiments, that the principal *desideratum* towards the formation of genuine Borax, is not the discovery of a salt similar to the sedative salt; but of one of a different kind, formed of a certain metallic, vitrescible earth, combined with the marine acid. The Author expresses his hopes of discovering this new metallic salt, and of producing Borax by its means: but the account of the experiments which he has already made with this view are reserved for a future memoir.

[To be concluded in a following Number.]

## A R T. II.

*Histoire de l'Academie, &c.*—The History of the Royal Academy of Sciences and *Belles Lettres* at Berlin, for the Year 1765. Vol. XXI. 4to. Berlin, printed for Haude and Spener, 1767.

### EXPERIMENTAL PHILOSOPHY.

MEMOIR I. *Considerations on the globe; and particularly on the Antarctic continent: Third Memoir. By the Count de Radern.*

ONE cannot avoid being affected with some degree of admiration, on considering the small progress which has been made in enlarging our acquaintance with a very considerable portion of the globe; which even in this inquisitive and enlightened age, notwithstanding the great distance of time which has intervened since the discovery of a part of it, still remains known to us only by the general and vague appellation of *Terra Australis INCOGNITA*. Indeed, that enthusiasm, which animated Columbus and the primitive discoverers of new worlds, in the fourteenth and fifteenth centuries, seems in these days to be greatly abated. The Author had, in two preceding memoirs, endeavoured to rekindle this geographical ardor, by collecting



lecting the testimonies of navigators, whom chance or design had conducted to this part of the globe. In the present, he combines and compares all these discoveries and observations; to which he adds those of some late navigators, which have not yet appeared in print, but which are not very circumstantial. He divides this southern region into two parts, and from the data abovementioned makes the tour of the first, which he calls the *Antarctic continent*, from East to West; fixing its position and the bearings of the different coasts which have been observed. From the whole he concludes that it appears to be of a considerable extent; and that, as it is separated by the intervention of immense seas from all the other continents, and possesses all the variety of climates from the tropic even to the pole, there is reason to expect that its productions must be very curious, and different from those of the countries with which we are already acquainted.

MEMOIR II. *On the Isles of Solomon: Fourth memoir. By the same.*

MEMOIR III. *On the Southern Continent: Fifth memoir. By the same.*

After a short account of that southern Archipelago, to which the Spaniards first gave the name of the Isles of Solomon, from the supposed riches contained in them, the Author treats of the second division of the *Terra Australis*, under the name of the *Southern Continent*. This continent is somewhat better known, and to all appearance more deserving to be known, than the Antarctic; as it comprehends the finest climates, extending from the line to 45 degrees South latitude. The most circumstantial and interesting account which has been given concerning a part of this country, and of its inhabitants and productions, is here published as extracted from a memorial, the eighth on this subject, presented to Philip III. by Ferdinand de Zviros; who from the time of his return from the discovery of a large part of the eastern coast of it, never ceased, till chagrin and disappointment put an end to his days, to solicit that indolent but intriguing Monarch to employ him in the further discovery of this immense continent, and in the making an establishment on some part of it. Appealing to his comrades for the truth of every particular which he relates concerning it, Zviros represents it as a terrestrial paradise, and as exceeding Europe and Asia Minor united, in extent. He particularly describes it as abounding in all the necessaries and delicacies of life; in provisions and fruits of all kinds, and in silk, ivory, spices, gold and precious stones. He characterises the inhabitants, who consist of whites, blacks and mulattoes, as being of an amicable and lively disposition, and having cultivated lands and gardens well laid out and fenced; though living

ing without laws or magistrates. Certain simple customs have amongst them the force of the former; while parental authority supplies the place of the latter. The relations of Dampier and some other later navigators in a great measure confirm the truth of this account; and the Author therefore warmly exhorts the European powers to prosecute this noble discovery; not only as an object of knowledge or curiosity, but with a view to the extension of commerce, and other solid advantages, which must arise from a communication with this continent.

MEMOIR II. *On the most efficacious preservatives against the contagion of the small-pox.* By M. Cothenius.

In this laboured academical harangue, Dr. Cothenius, after a long declamatory introduction concerning the nature and origin of the small-pox, which he supposes, on very slight grounds, to have been originally a native of some part of Africa, enters on the consideration of his principal subject; which is nothing less than the utter extinction of this foreign disease throughout Europe. The means, however, by which he proposes to effect this great and very desirable end, are either palpably inefficacious or impracticable. To exterminate this many-headed, African *Hydra* would require the powers of an Alcides; but Dr. Cothenius is no Hercules. We must therefore, we fear, be content to continue the practice of a certain modern art, lately much improved, by which the weakest of us can tame and play with the monster;—*sublato jure nocendi*.

The preservatives which Dr. Cothenius brings against this distemper are only some old receipts of Rhazes the Arabian, which are too trifling to deserve mention; and a modern medicine, equally trifling for this purpose, recommended by M. Rosen, in the Memoirs of the Swedish Academy; consisting of Mercurius dulcis, resin of Guaiacum, aloes and camphire. These proving ineffectual, he next proposes an universal combination against this foreign disease, by using the same cautions to prevent the introduction and propagation of it, which are usually put in practice against the plague. He mentions with great approbation the wholesome severities practised by the Hottentots, on the first importation of this distemper among them. These *bonnes gens*, as the Doctor complacently calls them on this occasion, drew lines, and retired within them, from whence they sent a shower of arrows into every straggling, infected Hottentot who came in sight of them. But instead of all this scheming, *en pure perte*, the Doctor, if he loves difficulties, might have employed himself much better in forming a practicable plan for a general inoculation; or at least in devising a method of regulating the practice, and preventing the diffusion of the natural distemper among the unwilling, the

unfit, or those incapable of flying from it, which has too often been consequent on the irregular, mis-timed, partial, or promiscuous use of this operation;—the greatest disadvantage probably, which attends it:—but Dr. Cothenius is no friend to inoculation.

Notwithstanding the pains which the Doctor takes, with a view to extinguish this distemper; in one part of this oration he speaks of it, like Dr. De Haen, as a disease in itself by no means formidable. ‘I ought not,’ he says, ‘to pass over in silence what will readily be acknowledged by practitioners; that *scarcely a single person dies of the natural small-pox, except through his own fault, or that of his physician.* Patients are often so capricious and obstinate as to neglect the proper means of cure, or they submit to them when it is too late. Physic too is often practised by quacks, who are real assassins. But further, the small-pox is most frequently attended with a malignant, petechial, or purple fever. Those who keep the bills of mortality ought to attend to these distinctions, and not charge the small-pox with the deaths of those who have fallen victims to these disorders, or who have been suffocated by convulsive coughs.’

Thus, adopting the Doctor’s exculpatory distinction for a moment, and copying his reasoning, Hanging, we might say, is a trifle,—a mere flea bite,—and would only give a man a stiff neck for a few days or so; were it not for the confounded apoplexy that attends it and demolishes him.—But to be serious: we know not how to reconcile this innoxious character ascribed to the small-pox by Dr. Cothenius, with the bad name given to it by Mr. Condamine, in his third memoir on inoculation, of which we gave an account last year\*; where enumerating some late instances of the fatality of the natural distemper in different places, he affirms that, when it raged at Berlin in the year 1759, (five years before the delivery of this oration) *three fourths* of those who were attacked by it perished. Were these poor victims all wrongheaded, and their physicians so many quacks and assassins?—and where was Dr. Cothenius during this dreadful havock?

MEMOIR III. *New experiments on the external motions observable in Plants; and on their deviations from a perpendicular direction, as produced by the different temperatures of the air. By M. Gleditsch.*

Besides those interior motions in plants, by which their juices are elaborated and secreted, they have likewise an exterior motion, by which their stalks tend upwards, in a perpendicular direction, or occasionally deviate from it, even into an horizontal position, under certain circumstances. These deviations

\* Appendix to our 41st volume, page 518.

are most sensibly and accurately to be observed in those plants which are kept in green houses; their stalks, while soft and flexible and in a growing state, almost constantly inclining towards that part where there is the freest access of fresh air, in the same manner as if they were drawn by some invisible power, acting in that direction. In order to ascertain the nature and quantity of these motions, and discover how far they were produced or affected by the different temperatures of the air and variety of situation, M. Gleditsch has contrived an instrument which he names a *Dendrometer*, which is here described and delineated, and gives a minute detail, accompanied with a very circumstantial table; of all the observations made with it on several young plants. But he draws no particular or precise conclusions from his experiments; in which, notwithstanding all his precautions, such a variety of causes appear to have had an influence on the *phenomena*, that, from the whole, we can only collect, what has in general been observed by former writers, that evaporation, or the exhalation of the juices of plants, as being greatly promoted by the free access of air, has a considerable share in the production and modification of these various motions.

MEMOIR IV. *Anatomical observations on the Pineal Gland, the Septum Lucidum, and the origin of the seventh pair of nerves.*  
By M. Meckel.

In this memoir the Author endeavours to throw some new light on the *topography* of the brain, which may give pleasure to the *gens de metier*, or practical anatomists. He describes with great precision some circumstances, hitherto unnoticed, relating to the connection, situation, &c. of many of the particular members of this wonderful organ; the accurate knowledge of whose various and complicated parts may possibly enable future physiologists, in some very distant period, to guess rather more plausibly concerning their functions and uses, than the present race can pretend to do.

MEMOIR V. *On the resistance of fluids, with a solution of the Ballistic Problem.* By M. Lambert.

The resistance of the air to bodies moving in it is the principal subject of this memoir; in which M. Lambert particularly discusses the theory of projectiles, on some new *data* furnished by a set of experiments, still more simple than those of our countryman, Mr. Robins, on this subject, which were made by M. Sulzer at Berlin. This last gentleman employed a wind gun for this purpose, from whence bullets were discharged in a vertical direction, and the whole time of their ascent and descent carefully observed: while the different degrees of elasticity of the air compressed in the chamber of the gun, in the different trials, were ascertained by the respective heights of a column

of mercury, contained in a glass tube, twelve feet long, communicating with it. These experiments, according to the Author's calculations, confirm the theory of those who suppose the resistances to be proportional to the squares of the velocities.

### M A T H E M A T I C S.

We shall do little more than give the titles of the papers comprehended in this class; none of which are susceptible of extract or abridgment.

MEMOIR I. *On the chance of drawing sequences in the Genoese lottery.* By Mr. Euler.

MEMOIR II. and III. *On the same subject.* By M. Beguelin.

In the first of these memoirs, M. Euler treats this subject as a question of pure analysis. In the two succeeding papers, M. Beguelin considers the doctrine of chances as rather belonging to the province of metaphysics than geometry. If the latter supplies the necessary calculations, the former furnishes the principle on which they are founded. M. Beguelin's calculations on this subject are founded on the grand Leibnitzian principle of *the necessity of a sufficient reason*.

MEMOIR IV. *On the vibrations of strings which are not of an uniform thickness.* By M. Daniel Bernoulli.

MEMOIR V. *On the vibration of a string struck only in one part of it.* By M. Euler.

MEMOIR VI. *Some further inquiries relative to the generation and propagation of sound, and the formation of echoes.* By the same.

In this last memoir, by the application of a new and difficult, but promising branch of analysis, M. Euler endeavours to subject to calculation the motions of the particles of air among themselves, by which sound is formed and propagated. From the rigidly analytical manner in which he treats the subject, we can only extract one remarkable particular from this memoir, in which the Author asserts that the reflection of sound from a solid body is not a circumstance essentially necessary to the production of an echo.

MEMOIR VII. *On tautochronous curves.* By M. De la Grange.

MEMOIR VIII. *On the same subject.* By M. D'Alembert.

MEMOIR IX. *An inquiry into the forces which affect the motions of the celestial bodies, in consequence of their not being perfectly spherical.* By M. I. A. Euler.

In consequence of the oblate spheroidical figure of the earth, the forces with which it is solicited or impelled towards the sun and moon, produce, it is well known, the precession of the equinoxes, and the nutation of the earth's axis. M. D'Alembert, in endeavouring to ascertain the quantity of these forces, has entered into a series of long and embarrassing calculations. In this memoir, Mr. Euler considers the problem in a more extensive

extensive and general manner, and gives a more easy method of resolving it.

SPECULATIVE PHILOSOPHY.

MEMOIR I. *A discourse on these questions; What is the degree of certainty, of which those proofs are susceptible that are drawn from a consideration of the universe, in order to demonstrate the being of a God? And what is the best method of employing these arguments, a posteriori, with a view to establish that important truth? By M. Formey.*

Mr. Formey divides the proofs, brought to demonstrate the existence of a deity, into four classes; viz. Physical, Physico-mathematical, Mathematico-metaphysical, and Metaphysical. The proofs comprehended under the two first mentioned classes, which differ very little in their nature, are those which are deduced from a contemplation of the grandeur, beauty, harmony, and the fitness of means to their ends, manifested in the globe which we inhabit, and in all the different parts of the system, so far as they are known to us; and which forcibly indicate the existence of an all powerful and wise Being, the Author, Director, and Preserver of the whole. Atheists however have endeavoured to evade the force of this striking and popular kind of proof, by opposing to it their favourite doctrines of chance and necessity; declaring this whole system to be nothing more than the result of necessary or fortuitous combinations. Even some who call themselves Theists, and who affect a regard for religion, have treated this mode of proof with contempt: and indeed we must own that it has, in some instances, been injudiciously handled; so as to afford occasional and temporary matter of triumph to the enemies of natural religion.

Some philosophers have therefore followed a different rout; and with a view of excluding chance and fatality from the world, have founded their proof of the existence of a supreme Being, on the discovery of a certain general law, on which the particular laws of mechanics, dynamics, statics, &c. depend: such as, for instance, the law of the *least action*, and other supposed primitive, and universal principles, which certain mathematicians pretend to have discovered; and by which, according to them, every thing relating to matter and motion is uniformly regulated, through the appointment of a supreme intelligence. This species of proof, which comes under the Author's third class, would, according to him, carry great weight, were it not that, in his opinion, the discovery of any such general and primordial law is, and will for ever remain, above the powers of humanity, and possibly of any finite intelligence.

The *metaphysical*, or fourth mode of proof is, according to M. Formey, the most sure, if not the only method of arriving at a strict demonstration of the existence of a Deity. A

proof founded solely on any of the three preceding methods, he thinks, can only carry demonstration with it, when it is supported by metaphysical principles; by which he means those general and common, though abstract, notions, in which alone all certainty resides. One such principle, proper for this purpose, and the only one known to the Author, is that of the *Contingency* of those beings, from whose existence, properties, relations, order, and connection, the *Physico-theologist* endeavours to prove the existence of a supreme Being. To dislodge the Atheist from his strong holds of chance and necessity, the *Metaphysico-theologist* need only to shew that this universe and these beings might not have existed, and might have existed in another manner; that therefore it is impossible that the whole, or any part of them, can contain within itself the principle of its own existence; which it must therefore derive from another BEING, distinct from the world and from matter, the only necessary and self-existent Being.

MEMOIR II. *An Essay on Metaphysics.* By M. Merian.

*What is a Metaphysician?* said a lady to a man of the world, A Metaphysician, Madam, is a being who does not know his right hand from his left. M. Merian however gives us a very different idea of him, in this memoir, and of the science which he professes. He considers it as the most excellent and sublime of all the branches of human knowledge, and as containing the elements of them all. It furnishes the professors of every other science with a spirit of method, with just principles, and extensive views. The subjects of which it treats are of the most noble and elevated kind, the most interesting to us, and the most worthy of our contemplation; the Supreme Being, the world of spirits, the principles of things, our own being, the origin of our ideas, and the true theory of our sensations.

It labours however under great disadvantages, arising from the sublimity and difficulty of its researches. To that ungracious question, *Cui bono?* which contented ignorance so often throws in the teeth of knowledge, the professors of the other sciences have generally a ready answer. The geographer and the astronomer direct the voyager, and settle the times and the seasons. The experimental philosopher, by studying the properties of matter and the laws of motion, contributes largely and evidently both to the necessities and conveniences of human life; and the art of the physician is employed in rendering it comfortable and in prolonging it. The metaphysician can offer none of these substantial pleas. The benefits derived from his speculations are not sufficiently obvious or palpable, to be felt by the undiscerning bulk of mankind. 'But what field of science can be named,' says M. Merian, which metaphysics has not fertilised and enriched? To it likewise we owe that philosophical

sophical spirit, which it has infused into all the researches of the human mind; into literature, morality, politics, and even the common concerns of life. If the present age is less superstitious, more enlightened, and more philosophical than those which preceded it, we owe these advantages principally to metaphysics.

If metaphysics has its difficulties and obscurities, what science can be named that is free from them? The darkness with which it is reproached, says M. Merian, proceeds from hence; that it mounts up to the principles of the other sciences, and those principles are not clear. The geometrician and the experimental philosopher pass over these first notions, launch forth at large, and leave doubt and obscurity behind them. The first assumes points, lines, surfaces, and units. The second considers bodies as extended, impenetrable, divisible *ad infinitum*: he freely employs the terms, space, duration, action, cause, force and motion. When we inquire into the ideas excited by these expressions, innumerable difficulties present themselves: but these are not their concern. Push them backwards from proposition to proposition, and urge them on to the confines of their respective sciences; they must soon stop short, or be glad to fly into the arms of metaphysics.

Such is the general drift of M. Merian's florid and animated Eulogium of this science; to which he endeavours to give additional *eclat* and importance, by a recital of the names, and a sketch of the characters, of those great men who have figured in it;—of Aristotle, Descartes, and Leibnitz, &c.—of Locke, 'who laid open the first springs of the human intellect, and gave the *ton* to the English philosophy, which now seems to be the reigning philosophy of Europe;' and of the Bishop of Cloyne, 'that bold annihilator of matter, whose strong reasoning *confounds* those whom it does not *convince*.'—This *confounding* quality of metaphysical reasoning, our Author, as an encomiast of metaphysics, would have done wisely, we think, to have kept out of sight; as this striking instance of its power, in overturning one of the most universally established principles of human belief, is sufficient to make us rather shy of it: at least it evidently tends to take away more credit from it, than it can possibly receive in return, even from the great name of Berkeley.

M. Merian however does not dissemble the evils which this science has formerly produced, particularly in religion, (—for almost all religious disputes have been strictly of the metaphysical kind) in the early ages of the church, and in the times of the schoolmen; when the inventor of a miserable sophism was dignified with the titles of invincible and angelic; and when one half of Christendom was employed in persecuting and



butchering the other, in support of incomprehensible subtleties. He concludes his memoir by answering the objections made against this science, on account of its dryness and austerity; and by displaying on the other hand the various *agremens* and charms of metaphysics. Of these charms every contemplative and inquisitive mind has, at one time or other, been more or less sensible; though it has been the fate of few to be so violently smit with them as our impassioned Academician; who has painted his favourite in colours befitting one of the graces; while the bulk of mankind will still continue to look upon her as a dry, gloomy, crabbed, contradictory and blind old haridan.

MEMOIR III. *On energy, in the different subjects of the fine arts.*  
By M. Sulzer.

By the word energy, the Author means to express, in general, a certain superior force or power, not only in literary compositions, but likewise in all the other objects of taste; or what Horace means by the *acer spiritus & vis, in verbis & rebus*. In this memoir M. Sulzer describes three different kinds of energy, the nature of which, and the emotions produced by them, he illustrates by examples drawn from music, poetry, and the other arts.

#### BELLES LETTRES.

MEMOIR I. *On the inferences which may be drawn from the language of a people, with regard to its state of civilisation, and its manners.* By M. Toussaint.

Passing over, as they will occur to every one's recollection, the inferences which may be drawn from the presence or want of certain words in the antient languages, as indicating the state of the arts and sciences among those who spoke them, we shall select, without any comment, from the short characters here given of the ancient and several of the modern languages, those of the French and our own tongue; brought, among others, in proof of his assertion, that there is a constant analogy between the language of a people, and the character of its inhabitants.

'The French language,' says M. Toussaint, 'distinguished from all the rest, by its perspicuity, by the regularity of its construction, and by the simplicity of its turns, averse to all bold figures, and particularly to transposition; indicates in those who speak it, a ready comprehension, clear ideas, and consequential reasonings; and experience justifies these deductions. I do not pretend that the heads of Frenchmen are better furnished than those of other nations: but what they do contain is methodically arranged. All their compositions afford proofs of this. Method is the *fort* of the French writers.'

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‘ The English language, on the contrary, without form, indigested, and irregularly combined, enriching itself daily by its piracies and depredations, seizes new terms from all quarters, which it accumulates without distinction into its vocabulary, without even deigning to disguise its thefts. In the disorder, the boldness, the vigour, and stateliness of its expressions, we see a people prepossessed with a rage of liberty, which they extend even to their diction; who would think themselves fettered, in submitting to any restraints in their language, and enslaved, in subjecting their periods to the rules either of logic or of grammar.’

One of the Author’s inferences drawn from a language, as indicative of the morals of those who speak it, is whimsical enough. After observing that he should entertain a favourable idea of a people who used no terms expressive of an oath;—[he might here have aptly enough introduced our Quakers] as such a circumstance would indicate great truth and plain dealing in the speakers: he adds, that a proof of the purity of manners in a people might be drawn from the abundance of such terms, in their language or compositions, as polished nations agree to call impure or obscene. It would appear to the Author that such a people did nothing for which they ought to blush; whereas at present we keep such terms carefully out of sight, in order to conceal our vices. In proof of the justice of this inference, the Author produces this single observation, that the tales of Fontaine and Bocace no where contain any thing so *desbonnête*, (to use his own expression) as the book of Deuteronomy, and some other parts of the holy scriptures; the inspired writers of which, full of purity in their ideas, were not scrupulous about words, but expressed themselves ingenuously and without reserve, with all the candour and frankness of the age in which they lived. But although the Author’s inference is evidently just in the application of it in this instance, (in which the occasion, and other circumstances, should likewise be attended to) it is far from evincing the truth of his general position; that the multiplicity and free use of obscene terms affords a proof, or even a presumption, of the moral purity of those who employ them; although freedom or reserve in expression undoubtedly indicates simplicity or refinement in the speakers. Surely there is not much less impurity among the free spoken gentry at Wapping and St. Giles’s, than is to be found among their refined and guarded neighbours round St. James’s.

This memoir is followed by two harangues, spoken by M. Lambert and M. Thiebault, on their reception into the Academy; the subjects of which are, the lights which the sciences mutually furnish each other; and the great advantages resulting from academical institutions, to the respective members of these societies.

societies. The volume is terminated by the *Eloges* of the Baron de Danckelmann, and that animated metaphysician, M. de Prémontval; whose ingenuity and natural vehemence of disposition infused into the driest metaphysical disquisitions a certain warmth, and a tone of philosophical enthusiasm, which rendered them interesting even to those who are not fond of such speculations.

## A R T. III.

*Dissertation sur la Cause, &c.*—A Dissertation on the Cause of the Ascent of Fluids in Capillary Tubes. By M. De la Lande, of the Royal Academy of Sciences. 12mo. Paris. 1770.

**W**HILE the Newtonian principle of universal attraction has been successfully employed, to account for the revolutions of the heavenly bodies, and even the minutest anomalies or inequalities, which have been observed in their motions since the time of the great discoverer (whose system has received additional confirmation in proportion to the increased accuracy of modern observers); the application of this principle to the little *phenomenon* of the capillary tube, has not been equally satisfactory to those who could not resist the force of those numerous proofs of its reality and influence, which are furnished by the great *phenomena* of Nature. The Newtonian attraction has, indeed, by some been ill applied on this occasion; and accordingly the opponents of that system still continue to avail themselves of its supposed insufficiency in this instance, by which they are furnished with a pretext for rejecting its influence entirely.

We need not stop to refute the old solution of those who attribute the rising of fluids in capillary tubes to the pressure of the air: as the experiment, it has been long known, succeeds equally well in an exhausted receiver. But a solution little less frivolous is still offered by some late Writers, who affirm that this appearance is produced either by the pressure of the rarefied air still left in the receiver, or by the action of some unknown *subtile* matter contained within it. But surely it is difficult to conceive how a matter can be denominated *subtile*, which has not tenuity or power sufficient to enable it to enter, or exert its pressure within an open tube of half a line diameter, when it is well known that the common gross air will insinuate itself through an accidental crack, not the 50th of a line in breadth, in the top of a barometer, and will depress the quicksilver down to the level of that contained in the basin.

It must be acknowledged however, as we have already hinted, that those who have endeavoured to account for this appearance,

ance, by attraction, have not satisfactorily explained the manner by which attraction produces it. Hawkebee's account of the matter is palpably insufficient: for though the attraction between the concave surface of the tube, and the water in contact with it (in the manner in which he employs that power) does evidently exist; yet a lateral, or *horizontal* attraction, though it may contribute to the suspension of the water *when raised*, cannot, from the very direction in which it acts, have any influence in the *raising* it. Even the ingenious Dr. Jurin's method of accounting for this *phenomenon*, by the attractive power of the *annulus* of glass immediately above the surface of the water in the tube, and which has been hitherto adopted or acquiesced in by the generality of Newtonians, is not perfectly satisfactory. The Doctor himself, we shall observe, in his endeavours to explain the *phenomena* of the most remarkable of his own experiments, (the 13th \*) seems aware of its insufficiency in that instance; and finds himself obliged to call in the pressure of a subtile medium which, in our opinion, may be rather said to cut than to untie this difficult knot. In short, it appears from this dissertation, that though the Newtonians, by employing attraction on this occasion, have reached the truth, they have followed different roads, but none of them the right and direct tract, to arrive at it.

M. de la Lande not only employs attraction, as a competent cause of these effects; but considers the *phenomena* of the capillary tube as furnishing a convincing proof of the reality and universality of that principle, and as sufficient to make proselytes of those who are still averse to it. His explication of this subject seems not to differ from that formerly given by M. Clairaut, in his *Theorie de la figure de la terre*, but which has not been generally known or understood, on account of the very abstruse, algebraical *formulæ* in which he had enveloped it. According to M. de la Lande, the bottom of the tube immersed in the water acts, as far as its attractive power extends, on that part of the column of water which is immediately below it. The gravity of that column is thereby diminished; or it becomes relatively lighter than the rest of the water, which is out of the reach of that attraction. It cannot therefore, without becoming longer, be in *equilibrio* with the surrounding columns; by whose pressure it is accordingly elevated, till it compensates for its relative lightness by its additional height. This is the first step towards its elevation: but there are two other considerations which the Author employs, that tend to increase its ascent; but which cannot possibly be explained without the assistance of diagrams; nor can we make any observations upon

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\* See Motte's Abridg, of the Phil. Transf, vol. 2. p. 191.

them, for the same reason, except that Dr. Jurin's *annulus* has been of some use to the Author. We must content ourselves therefore with collecting, from the whole of the Author's explanation of this *phenomenon*, that, according to his theory, granting that the particles of matter attract each other, and supposing that the attractive power of a tube of glass is greater, equal to, or *even less*, than the attractive power subsisting between a supposed, similar tube of water, and the particles of water within its reach, (provided it be not less by more than one half) water ought to rise above the level in a capillary glass tube. Or, to express this in a compendious and algebraical, though familiar manner, and calling the attracting power of glass,  $g$ , and that of water,  $w$ , the total power of the glass (arising from the three abovementioned considerations united) to disturb the equilibrium of the water, will be expressed by the *formula*  $2g - w$ ; and consequently, if  $2g - w$  be greater than  $w$ , the water will ascend. Experience, he adds, justifies this theory; as water rises in a capillary quill, whose density and attractive power is less than that of water; and mercury, it may be likewise inferred, sinks below the level in a capillary tube of glass, because the density, and consequently the attractive power, of glass, is less than that of mercury, by more than one half.

It may be objected that, supposing the attractive power of glass to extend to the distance of a quarter of a line, (though that is probably too large an allowance) it ought to raise the water only to that height. But this, according to the Author, is not a necessary consequence; as the glass may easily be conceived to exercise at the *distance* of a quarter of a line, an attractive force greatly superior to the *weight* of a quarter of a line of water. Though the force of this attractive power is very considerable, the distance to which it extends is evidently very small; as water has never been observed to rise towards the bottom of a tube, when brought ever so near to it; although it rushes into its cavity the instant it comes into contact with it. This, among other considerations which M. de la Lande offers, may proceed from the interposition and resistance of certain electric atmospheres between the two bodies, producing a repulsion, only to be overcome by the removal of such atmospheres, in consequence of the bodies coming into actual contact.

One of the greatest difficulties, in the Author's opinion, attending the explanation of the *phenomena* of capillary tubes, by attraction, is that the attractive power is not in these cases universally proportionable to the densities of the respective bodies, or the quantity of matter which they contain; some lighter fluids, such as spirit of wine, &c. not rising so high in a glass tube, as some other fluids considerably heavier, such as water  
and

and oil of vitriol. The cause of these variations he endeavours to investigate, in some particular instances, though not very satisfactorily, from the nature of glass, and the constituent principles of the different fluids. He might more unexceptionably have rested the matter on this general observation; that besides the attraction subsisting between bodies, in proportion to their densities, experience shews that there exist likewise certain particular attractions, affinities, or *congruities*, (as they were styled above a hundred years ago by Hooke) between the respective minute particles of different bodies; of which chemistry furnishes us with numerous instances, though not yet sufficiently abundant, or well arranged, to afford grounds to establish any general law on which they depend. Thus Æther, the lightest of all visible or palpable fluids, poured on a solution of gold, the heaviest of all known bodies, separates it from the *Aqua regia*, and attracts it upwards, where it swims united with it, on the top of its former solvent. After this instance, we scarce need to add a second.

We shall only add, that the Author victoriously refutes the objections raised against attraction in general, and its influence in the production of this *phenomenon* in particular, by Father Paulian, in his *Treaty of peace between Newton and Des Cartes*, and by Father Gerdil, who has written an intire work on the *incompatibility of attraction with the phenomena of capillary tubes*. Father Abat too having produced some new and plausible experiments against the agency of this principle in the elevation of fluids in capillary tubes, in an ingenious work intitled *Amusemens Philosophiques* \*, the Author particularly examines them, and shews that they are not only compatible with, but that some of them strongly declare in favour of, attraction. To those who still object that attraction is a principle difficult to be conceived, and insufficient to furnish a satisfactory explanation of these and other *phenomena*, M. de la Lande answers, that it is evident from experience that the particles of matter have a tendency towards each other; and adds, that when such a primordial and universal law of nature, or principle of action is discovered, and there are little hopes of carrying the inquiry much higher, any natural *phenomenon* ought to be considered as sufficiently explained, if it be shewn to be a natural consequence of that law. Nevertheless, those philosophers who would soar still higher in the investigation of causes, and discover the *Cause of this cause*, are certainly at full liberty to inquire into and discover, if they can, a mechanical cause of attraction. Little

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\* See Monthly Review, Appendix to vol. xxix. p. 499, for an account of this work; in the title of which the Author is styled Father Bonaventure.

progress however has been made in the discovery of such cause, since the time of our great countryman; who modestly threw out some conjectures on this subject, which nevertheless remain in the class of conjectures to this day. *Causa latet: vis et notissima.*

#### A R T. IV.

*Histoire Naturelle de l'Air, &c.*—A Natural History of the Air, and of Meteors. By the Abbé Richard. 6 Volumes. 12mo Paris: 1770.

**T**HIS natural history of the air seems to be offered to the public by the author, as a sequel or companion to the celebrated natural history of the earth by Buffon. The whole work contains ten discourses, or grand divisions, which are subdivided into numerous sections. After a preliminary dissertation on the study of nature, the first discourse contains an inquiry into the nature of matter, or, as the author calls it, *L'element*, which is principally founded on the chimerical principles of Des Cartes. By means of his three elements, the Abbé accounts for all the operations of nature that fall in his way; employing the first of them, in particular, under the various denominations of *materia subtilis*, æther, light, elementary fire, or electric fluid, according to the very multifarious purposes for which it is wanted. But the whole is a tissue of gratuitous assumptions, equally destitute of evidence and precision, and which accordingly tends very little towards a satisfactory explanation of the *phenomena*.

In the second discourse, the Author treats of the air, in general; which he consider as consisting of two substances: the first, simple and homogeneous, which he calls elementary air, and which is the basis of our atmospherical air. He affirms that this is a substance not to be distinguished from light or fire; that it is an emanation from the celestial bodies; that it is not only elastic, but the cause of elasticity in other bodies, &c. with a great many other random and unsupported assertions. The other part of the air consists of that great variety of heterogeneous particles swimming in the atmosphere, and raised, in the form of vapours or exhalations, from the bowels and surface of the earth, and from animal and vegetable substances, either by the power of solar, culinary or subterraneous heat, or by the action of the supposed subtle matter abovementioned, which is perpetually in motion, and gives motion to every other substance.

He next treats of the more obvious properties of this compound fluid; but his account of them is not free from even palpable errors. He falls into the old mistake that fluids do not

gravitate

gravitate in *proprio loco*, by denying that air gravitates in air; although the contrary is most certain, and he had himself not long before mentioned, on another occasion, a simple and well known experiment that evinces it. He adopts the erroneous account of the cause why the barometer falls during rain, given by Leibnitz; who pretended that though a body, sustained and at rest in a fluid, increases the weight of that fluid so long as it is supported by it; yet that while it is falling, its weight makes no longer a part of that of the fluid, which before sustained it, and which accordingly becomes lighter. The Abbé does not appear to have been acquainted with the experiments long since made by Dr. Desaguliers, which tend to prove that this supposed cause of the sinking of the barometer does not exist. In the next place, supposing its existence, it is very far from being equal to the effect said to be produced by it \*.

The Reader will meet with much more information, and possibly some amusement, in the five following discourses (which extend from the middle of the first volume to the end of the fourth) especially if he wishes to become very particularly acquainted with the temperature, salubrity, and other qualities of the air in different parts of the earth. In these volumes he will find a great number of observations on those heads, compiled from the works of voyagers, travellers, and natural historians, blended with those of the Author. There is not a region, scarce a corner, in the known earth, which the Abbé does not explore in the course of this aerial peregrination. Nor are his observations confined to the atmosphere. He is continually making excursions from his principal subject, the air, into matters which bear a very distant relation to it. He often delineates not only the figure, size, temperament, and other bodily qualities, but describes likewise the manners, religious customs, and other practices of the inhabitants of the various countries which he visits; and which have scarce any other connection with the air, than that all these good people undoubtedly breathe and live in it.

In the course of this peregrination, the Abbé makes a pretty long stay in England; and describes us as a set of strange and whimsical beings indeed!—Buffling and turbulent at one time; and hanging ourselves through mere *ennui*, or listlessness, at another; according as the winds, and rains, and fogs, are pleased to exercise their dominion over us. He allows indeed

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\* Granting the truth of Leibnitz's principle; if a quantity of rain equal to the whole that falls in London, for instance, in the space of a year, were to descend in a collected body at the same time, the weight of the air would be so little affected by its descent, that the barometer would scarce sink two inches.



that our political constitution may have some influence in forming our national character; but the air and the fumes of sea-coal, it seems, fix and establish it. He is strongly inclined to believe that the humour of the nation is determined by the good or bad temper that the atmosphere is in, and is seriously of opinion that, 'if a meteorological journal were properly and carefully kept in this country, one might observe factions rising or dying away, and public tranquillity disturbed or restored, by the mere influence of the *winds*, and *rains*, and other modifications of the British atmosphere.'

It is the general vice of all your system-mongers to carry their philosophical conceits to an extravagant length. Turtle, and ale, and oratory, we can easily conceive, may produce powerful effects on the minds of our honest countrymen: but who can believe that the mature and enlightened deliberations of a London livery, or the high resolves of a patriotic city club, are nothing but the mere sport of the *winds*, operating on the passive and unconscious heads of the members of these respectable societies?—or that the present observable *damp* in patriotism is the natural produce of the late incessant *rains*, soaking into the noddles of our worthy fellow-citizens and freeholders, and quenching the patriotic flames which blazed so fiercely, and in so many English headpieces both in town and country, not long ago?

Adopting however and pursuing this pleasant idea of the Abbé's, for a moment, we should conclude, from the confusions which have attended our ministerial domestic *manœuvres* for some years past, that our ministers, whatever species and degrees of wisdom they may have been possessed of, have been notoriously deficient in meteorological knowledge; or, in other words, have not been *weather-wise*. All this mighty hubbub, according to the good Abbé's system, has proceeded, not so much from their measures, as from their not having carefully attended to the barometer, thermometer, anemometer, and hygroscope, in the timing of them.—Or why may we not suppose that our ministers themselves have not been *weather-proof*; and that our planet-struck governors have all this time been acting under the unseen but over-ruling power of this untoward climate of ours? Here then we have fully laid open to our view that secret and baneful influence with which they have been so often reproached by their antagonists; who have hitherto erroneously derived it from a very different quarter: and from the whole we may now conclude, that our general warrants, expulsions, massacres, and other ministerial operations, on the one hand; and our doleful apprehensions, and intolerable grievances, on the other, are the mere produce of the jarring of the elements around us; nay—but with all due reverence be it  
spoken

spoken—that English patriotism itself is nothing more than the natural and transitory offspring of a few meteors!

Having terminated his general theory of the air at the fourth volume, the Author commences his natural history of meteors at the fifth; where, in the 7th, 8th, and 9th discourses, he treats of evaporation and its effects, such as mists, dew, clouds, rain, &c. Here the Abbé finds his subtle matter of excellent use. He dilates it, or contracts it, according to the service he puts it upon; and by the help of this commodious and tractable little fluid, finds no difficulty in accounting for every thing. He cloathes a globule of water, for instance, with a coat of this ethereal matter, of such a size, that the drop, together with its light but large ethereal *envelope*, becomes lighter than the air, and accordingly must rise to any region of the atmosphere which he assigns for it; as he is not stinted to any precise dimensions: and thus *evaporation*, and all its attendant *phenomena* are accounted for. To produce *rain*, the little drop need only cast, or slip out of its ethereal coat, and tumble down again. All this, M. Abbé, may be so; but where are your proofs, or your experiments? What a multitude of embarrassing questions could we propose to you on this head!

To ask only a few. Supposing the specific gravity of water to be to that of air as 800 to 1; and that a globule of water whose diameter is 1, is surrounded by, or is the *nucleus* of, a hollow sphere of ether whose diameter is 10; the bulk of this compound globe of water and ether will be 1000. Now supposing the ether to have no weight, the entire sphere will be 1000 times lighter than water; but as air is only about 800 times lighter than that fluid, the compound globule will likewise be lighter than air, and consequently must rise in it.—But how does the watery globule acquire this ethereal *involutum*? How does it retain it? How is the air prevented from breaking into it?—for there would be an end of the acquired levity of the watery globule, should the air force a passage through its ethereal atmosphere;—and, after all, what is ether? To this last question we might answer, that ether is a hypothetical entity; modestly ushered into a kind of conjectural existence by Newton, as the possible cause of gravity, refraction, &c. It has been employed without ceremony as an universal philosophical nostrum by succeeding enquirers, who have given it such attributes and modifications as suited the present purpose, without troubling themselves to enquire how far they were consistent with the *phenomena*, or with each other. Few however have used it so lavishly, and on so many different and incompatible services as our Author.

The tenth and last discourse, which entirely occupies the sixth volume, is wholly appropriated to the natural history of the

the winds. These, according to the Author, are the effect of the vapours that are continually rising from the surface of the earth and waters, which produce a motion in the air, similar to that caused by the blast proceeding from the mouth of an eolipile; and which is differently modified, both in regard to its force and direction, by the action of the sun, the descent and pressure of clouds, the situation of mountains, &c. and various other local causes. On this fresh occasion, the Abbé takes another tour round the globe, in the course of which he describes both the regular and irregular modifications of this meteor, and endeavours to investigate the causes which produce them.

Upon the whole, though we do not admire, nor indeed always perfectly comprehend the Author's philosophy; yet giving him credit for the fidelity and accuracy of the historical or descriptive part of this work, we may observe that it is so far valuable, as it contains a large enumeration of facts, which are not to be found elsewhere without turning over a great number of volumes. The Abbé seems evidently to have taken Buffon for his pattern, whose style and manner he generally, and often not very unsuccessfully, imitates.

#### A R T. V.

*Premier, Second, et Troisième Recueil Philosophique et Littéraire de la Société Typographique de Bouillon.*—The Philosophical and Literary Collections of the Typographical Society of Bouillon. 12mo. 3 Vols. Paris. 1769.

THE Society, whose collections we have now before us, do not confine themselves to the publication of their own dissertations. They receive those discourses which are sent to them by men of genius and learning, and give them a place among their works. Their zeal, also, for the progress of philosophy and the sciences, induces them to revive those pieces of merit, which the modesty of their Authors, or their being inserted in voluminous and expensive publications, has kept in obscurity. Their design is excellent, and worthy of encouragement; and, among the essays which they have published, there are many that have considerable merit.

The reflexions of M. Castilhon, on the law of Nature, and on positive or municipal laws, are ingenious, and contain an attempt to unite philosophy with history. They form one of the most interesting articles in the present work, and therefore we shall extract a few passages from them, for the entertainment of our Readers.

‘ In order, says this Writer, that we may conceive a distinct idea of the origin and formation of societies, let us turn our attention to the earlier times of the Germanic empire. The

German

German councils or assemblies, according to P. Barre, exhibited a group of savages, who, seated on the ground, or stretched on it at full length, deliberated concerning the affairs of their community. Their attention, continues he, to the public good, made them consider the indolent and unwarlike as criminals, whom they punished by drowning them; but they assisted, with much hospitality, all those whom misfortunes, or age, had reduced to indigence.

‘ Societies are not solidly established till the maxims of reason are unfolded, acknowledged, and submitted to, by a number of individuals. It is reason which must direct our use of natural liberty. The laws which it institutes are modifications of the law of Nature, which it applies to every particular case: hence despotism is so odious, and is considered by the members of a free administration as a political monster formed by tyrants: for it is not to be thought that a whole nation would ever consent to relinquish its natural liberty, or that human reason would subject itself to the caprice of a man who knows no law but his will.

‘ The essential object of every society is its general felicity, which can only result from the satisfaction of the individuals who compose it. Nor can these be happy unless a chief or a superior power, wherever it is lodged, wisely directs their affairs: because if reason is in itself insufficient to maintain a perfect concord between the interest of the individual and that of the community, order cannot be established without a controuling authority.

‘ But if reason is the foundation of all laws, whence does it happen that there is such a diversity in the legislation of nations? Theft is permitted in one country; in another it is punished with death; the regulations which have place in one age are proscribed in the next; laws vary like the temperature of climates; polygamy is permitted in the East; it is condemned in the West: divorces are allowed on the most frivolous grounds in Poland, where the people are slaves; with us, where the people are free, they are procured with difficulty. If it is true that the law of nations, and the civil or political law, are formed by applications of the natural law, of which it is the principal attribute to be invariable with regard to states, sovereigns, and individuals, all nations whatever would be subject to the same legislation.

‘ The two first books of *the Spirit of Laws* have a reference to this objection. It is there destroyed by the definition that is given of laws: these M. de Montesquieu considers as the necessary relations arising from the nature of things. In this view laws being relative to circumstances, to the nature of the regulations they establish, and to the genius of the people whom

they direct, nature itself requires, for the general security, that the civil laws should, in some instances, infringe upon the laws of nature; and this, not from any contempt of them, but for the purpose of accommodating them to the characters of nations. Thus the laws which encouraged theft at Sparta, and those which are enacted against it in almost every polished society, although contradictory in themselves, are nevertheless conformable to natural law; because, independent of the community of goods established at Lacedæmon, they there made more account of address and of vigilance, than of the moveables which were carried off. If among us the law punishes theft with death, it is because, it is supposed, that the robber would commit an assassination, were this necessary to the accomplishment of his design; for, without this supposition, there would be no proportion between the crime and the punishment.

‘It is not sufficient that nations have in common a system of laws to which they refer in their transactions. It is necessary that every state have particular laws which regulate the form of its government, the succession of its princes, the rights of the people, and the privileges of the crown.

“Public or political law, said the celebrated d’Aguesseau, is no more than the law of nations, in its application to the circumstances and the condition of a particular people; it is the law, which is proper to each state, which directs its interior policy, and which has in view the promotion of its perfection and felicity; and the law of nations, or that law which regulates their external concerns, comprehends the rules that they ought to follow for the advancement of their general happiness.”

“In order to discover the source of the particular and fundamental laws of different nations, and to unfold their analogy with the law of Nature, it is necessary to go back to the origin of those nations, and to examine the circumstances of their earliest situation; but periods that are lost in the obscurity of time, allow us only the liberty of conjecture.”

These general remarks introduce an investigation, which our Author has made into the foundation of the Germanic and French laws. His treatise he concludes with the following observations.

‘The law of Nature is to be considered as the principle and foundation of every just regulation, and as the invariable rule of equity. Without this law, neither manners nor virtue can prevail. Tyranny, or the abuse of power, may establish customs to which time and peculiar circumstances may give the force of laws; but if these violate the laws of Nature, it is the duty of those sovereigns that succeed the tyrants who founded them, to take care that they be totally abrogated. “If they are severe and

and tyrannical, says the celebrated Author of the *Memoirs of Brandenburg*, they will soon be abolished; because violence is necessary to support them, and because the tyrant is in hostility with the people, who call loudly for their suppression. When laws, adds he, are destructive of the public good, and inconsistent with natural equity, it is absolutely necessary that they be repealed."

The restraints of law are in general less efficacious than the suggestions of nature; a consideration of the former discourages, no doubt, the commission of crimes; but the latter excite us to the practice and the use of our best affections; they lead us to act from motives of benevolence, as well as from a sense of our particular interest. It was Nature that inspired the Greeks and the Romans with that love of their country, and with that respect for their laws, which rendered them so formidable to their enemies. The Germans, according to the relation of Tacitus, carried their families with them to the field of battle, and found an incitement to their valour in the lamentations of their women, and in the cries of their children.—

When a nation degenerates from its ancient grandeur, let us not complain of the vicissitudes of time, or that supposed fatality which marks out to empires the term of their duration: its decline is to be ascribed to its neglect of the law of Nature, which renders its members insensible to virtue and to the prosperity of their country.

In general, it may be remarked of the volumes before us, that there appears in them a liberal spirit of enquiry; and that, if they enlarge not the bounds of the sciences, and contain no extraordinary discoveries, they are yet interesting from the eloquence and the taste which are displayed in them.

# ART. VI.

*Historia Piscium, &c.*—The History of Fishes, by Anthony Goüan, Professor of Medicine in the University of Montpellier. 4to. Strasbourg. 1770.

THAT branch of zoölogy, which regards the history and nature of fishes, has not yet attained to any great degree of perfection. This is chiefly to be ascribed to the difficulty attending the observation of them, and to the variations of appearance and colour, occasioned in them by the circumstances of age and of sex; of heat and of cold. In treating this difficult subject, our Author does not entirely rely on his own experience. While he communicates his own discoveries, he makes use of the observations of former Authors, and acknowledges himself to be indebted to the communications of his friends.

He has divided his work into three parts, and in each of these he gives proofs of singular attention and accuracy. In his first part he has considered the exterior form of fishes, and explains the terms which have been used on this subject by Artedius, Linnæus, and Gronovius. His second part comprehends their interior anatomy, and exhibits several curious experiments which he had made concerning their respiration and muscular motion. His third part contains a division of them into classes; and these he has aptly distinguished by an enumeration of the proper and natural characteristics of each.

## A R T. VII.

*Système de la Nature, &c.*—The System of Nature, or the Laws of the Physical and Moral World, by M. Mirabaud. 8vo. 2 Vol. Paris, 1770.

THOSE who expect to find in this performance what is promised in the title-page of it, will be greatly disappointed. Instead of the system of Nature, they will only meet with a system of fatalism: an open and avowed defence of Atheism.

In his first chapter, wherein our Author treats of *Nature*, he says.—‘Men will ever deceive themselves when they forsake experience, and embrace systems formed by the imagination. Man is the work of nature, he exists in nature, he is, and ever must be, subject to its laws, and cannot, even in thought, dart beyond the bounds of the visible world. To a Being formed by nature, and circumscribed by it, there exists nothing beyond that great whole of which he constitutes a part; those Beings that are supposed above nature or distinct from it are mere chimeras, of which we can no more form any just ideas, than we can of the space which they occupy, or the manner in which they act.

‘Let man, therefore, no longer look for that happiness which nature denies him, from Beings placed beyond the bounds of the habitable world; let him study nature, acquaint himself with its laws, contemplate its energy, and the unchangeable manner in which it operates; apply his discoveries to his own happiness, submit, in silence, to laws from which no power can deliver him and be satisfied with his ignorance of causes that are surrounded with a veil which he can never penetrate.

‘Man is merely a *physical* Being; (*une être purement physique*) when we speak of him as a *moral* Being, we consider his *physical* existence only in a certain point of view, that is, in relation to some of his modes of action, which arise from his peculiar organization. But is not this organization the work of nature? Are not all its motions, and modes of action entirely *physical*?

*physical?* The visible actions of man, and those invisible motions that are excited within him, are effects equally natural, the necessary consequences of his peculiar mechanism, and of that impulse which he receives from the Beings which surround him. All his ideas, inclinations, and actions are the necessary effects of that essence and those qualities which nature has bestowed upon him, and of those circumstances through which it obliges him to pass. In a word, ART is nothing but NATURE, acting by means of those instruments which she herself has formed.

‘It is to nature and experience, therefore, that man ought to have recourse in all his enquiries, in whatever relates to religion, morality, legislation, government, arts, sciences, pleasure and pain. Nature acts by simple, uniform, and invariable laws, the knowledge of which we may acquire by experience. It is by our senses that we are connected with universal nature; it is by our senses that we are enabled to discover her secrets; the moment we forsake experience we bewilder ourselves.

‘All the errors and mistakes that man has fallen into have been owing to his neglecting the study of nature, and to his not calling experience to his aid. It is owing to his ignorance of nature, in particular, that he has formed gods to himself, and various forms of superstitious worship, which have been the sources of all his calamities. He has not considered that nature, equally void of goodness and malignity, only follows necessary and immutable laws in the producing and destroying Beings, in changing them incessantly, and in distributing to them different degrees of good and evil; he has not considered that it is from nature and his own powers he is to expect the gratification of his desires, remedies for the evils that befall him, and the means of happiness. Instead of this, he has looked for these things from certain imaginary Beings, whom he has supposed to be the authors of all the good and evil that falls to his lot.

‘The universe, that vast assemblage of whatever exists, presents nothing to our view but matter and motion, an immense and uninterrupted chain of causes and effects. Some of these causes are known to us, because they immediately strike our senses; others are unknown to us, because they act upon us only by effects which are often far removed from their first causes.

‘Matter, infinitely diversified and combined, is constantly receiving and communicating different motions. The different properties of matter, its different combinations, its modes of acting, which are the necessary consequences of its different properties and combinations, constitute, to us, the *essences* of things, and it is from these *essences* that the different orders,



ranks, and systems of Beings result, the sum total of which is what we call *nature*.

‘Every thing in the universe is in motion. The idea of nature necessarily includes the idea of motion. But, it will be asked, whence has nature received its motion? I answer, from itself. Motion is a mode of being which necessarily results from the essence of matter. It clearly appears from a variety of phenomena that motion is produced in matter, without the aid of any external agent, and that this motion is a necessary consequence of immutable laws. If we are asked, what is the origin of matter? We answer that it has always existed, that it moves in virtue of its own essence, and that all the phenomena of nature are owing to the different motions of the different kinds of matter which it contains.’

In that chapter wherein our Author treats of the immortality of the soul, a future state, and the fear of death, we have the following passages.—The plainest and most obvious reflections on the nature of the soul are sufficient to convince us that the idea of its immortality is a mere illusion. What, indeed, is the soul, but the principle of sensibility? What is life, but the assemblage of those modifications or motions that belong to an organized Being? Accordingly, when the body ceases to live, there can no longer be any sensibility, ideas, or thoughts. We have ideas only by the senses. When we are once deprived of the senses, therefore, there is an end of perceptions, sensations, and ideas.

‘How can it possibly be proved that the soul, which is incapable of perceiving, thinking, willing or acting without the assistance of its organs, can have pleasure or pain, or even a consciousness of its own existence, when these organs are destroyed? Is it not evident that the soul depends upon the arrangement of the parts of the body, and upon the order according to which these parts conspire to perform their respective functions? When the organic structure, therefore, is once destroyed, it is impossible to doubt of the soul’s being destroyed likewise.’

‘Let us no longer be told therefore that there is nothing contrary to reason in the doctrine of the immortality of the soul and a future state. Such doctrines, framed solely to flatter or disturb the imaginations of the vulgar who never reason, can never appear either convincing or even probable to men of sense and understanding. Unprejudiced reason is certainly shocked at the supposition of a soul that has ideas, perceives, thinks, grieves, rejoices, &c. without organs, that is, without the only natural and known means by which it is possible for it to have perceptions, sensations, and ideas.’

The Author proceeds, in the strongest and boldest terms, to explode the *ridiculous* notion, as he terms it, of a future state—

But enough of this pretended disciple of Nature, this reviver of those miserable *dogmas* which have been so often obtruded upon the world, and so completely refuted by many excellent philosophers and divines; especially those of our own country—UNHAPPY WRITER! who art thus ingenious to shut out, for ever, from thy view, the last, best prospect of humanity,—the secret comfort and refreshment of the good man's soul, under the severest trials that “flesh is heir to;” and who, yet more unhappy, wouldst also deprive thyself of even the *pity* of wise and good men, by thy mad attempts to reduce thy fellow mortals to the same hopeless and horrible situation! But, desperate as thy circumstances are, thou art not beyond the reach of a benevolent wish.—As GOD hath given thee *abilities* perhaps beyond the common measure, let us hope that HE will yet, likewise, extend to thee a portion of that BETTER SPIRIT which, at the same time that it opens the eyes of the blind, that they may see the difference between good and evil, truth and falsehood, will teach the heart to FEEL the superior influence of RELIGION: from whose radiant countenance all these vain and impious *Systems of Nature* will vanish, like the mists of the morning before the glorious rays of the sun.

✎ Since the above was sent to the press, we have seen a short answer to this *System of Nature*, consisting of a few pages; some of the sentiments contained in it cannot fail of being agreeable to our Readers. Voltaire is supposed to be the author of it; and indeed the manner in which it is written renders the ascription highly probable.

‘If I reason as a natural philosopher, says the Author, every thing appears to me incomprehensible without a God. The word *Nature* is to me a mere word; but an intelligent agent fully accounts for the little I am capable of knowing. Upon the supposition that there is a God, I conceive something; without him I conceive nothing; without a God I can have no idea of order; without a God it appears to me absolutely impossible that things should be ordered and disposed as they are.

‘You attribute to matter alone the power of gravitation, the power of communicating motion, &c. but this is only supposition instead of demonstration. You seem to me to be guilty of what you so justly blame in divines, *viz.* setting out with begging the question.

‘You combat the opinion of that great metaphysician, Dr. Samuel Clarke, and think that matter, which is eternal, stands in no need of a Mover. Now to me it appears absolutely incomprehensible that matter, of itself, should perform motions eternally regular, and produce generations of animals constantly resembling each other.

‘I allow that you have the better of the Doctor, when he says that space is the *Sensorium* of the Deity, that God penetrates matter,

matter, &c. the Doctor wanted to be too knowing. You may be in the right, likewise, in regard to some of the Divine attributes, which the Doctor rather supposes than proves; but when these branches are lopped off, the tree still remains: there still remains a first Mover, powerful, intelligent, and who cannot possibly be malevolent.

' You reject the chimerical innate ideas of *Des Cartes*; I reject them too: you don't even spare the great *Newton*: I allow with you, that *Newton* was not so good a metaphysician as he was a geometrician; but if his definition of God is obscure, it is not contradictory. There appears to me, however, a manifest contradiction in supposing a mass of matter regularly moved without a mover; bestowing intelligence upon itself in man, and withholding it in a stone; establishing relations and connections through the whole of its works without any end or design; labouring blindly with the most sublime industry. In a word, you combat what is obscure in the writings of *Newton* and *Clarke*, but you dare not attack what is clear.

' As to the common difficulties—why such a quantity of evil, why so many monsters, &c.? Were there a thousand times as many, I can never give up this point, *the heavens declare the glory of God*. All the efforts of your genius will never prove that there is no God: and all that you have proved is that divines have sometimes reasoned wretchedly. You have pointed out great *difficulties*, but the system of a *blind Nature* is big with *absurdities*.

' You are obliged to allow that there are great marks of order through the whole of nature; and you tell us that this vast combination was necessary. I believe, with you, that it was. Contingency appears to me a contraction, as well as chance. It was necessary that the universe should exist, since it does exist. Useless and absurd, in this case, are the same. What are we to conclude from all this? Nothing, in my opinion, but that it was as necessary that the Supreme Being should produce such wonderful things, as it was necessary that he should exist. He could not have produced them without intelligence and power; now this is what you call *Nature*, and what I call *God*. Why will not you allow me to adore this great, intelligent, and powerful Being, who has given me life and reason? Permit me to add,—beware of ingratitude, you, on whom he has bestowed so much genius; for, surely, you did not bestow it on yourself.

' But under this Supreme Being we are, almost all of us, wretched and unjust.—This is but too true: we suffer ourselves, and we make others suffer; such is the lot of humanity.—From the days of *Job* down to the present time, a very large portion of mankind have cursed their own existence: we stand

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in constant need, therefore, of consolation and hope, and your philosophy deprives us of both.—Philosophy, you tell us, furnishes no proofs of happiness in a future state; supposing it does not, you have no demonstration of the contrary. There is nothing in the idea of a future state that is contrary to reason, though reason alone does not prove that there is one. But has not the belief of such a state a vast advantage over the disbelief of it? The one is useful to mankind, the other highly prejudicial; the latter may encourage a *Nero*, the other may check and restrain him.

‘ In that state of doubt and uncertainty in which we both are, I shall not, in order to extricate you, endeavour to persuade you to go to Mecca, and kiss the black stone, turn fanatic in order to obtain the favour of the Supreme Being, &c. &c. I shall only say, persist in cultivating virtue, in being beneficent, in looking upon every species of superstition with abhorrence and pity; but join with me in adoring that design which is apparent in all the works of nature, and, consequently, the Author of that design, the great original and final Cause of all; join with me in hoping that that principle within us, which reasons concerning the great eternal Being, may be rendered happy by him in a future state. There is no contraction in this; you can never prove that it is impossible, any more than I can prove, mathematically, that there will be such a state. In metaphysics we only reason upon probabilities. *Nous nageons tous dans une mer dont nous n'avons jamais vu le rivage. Malheur à ceux qui se battent en nageant. Abordera qui pourra; mais celui qui me crie, vous nagez en vain, il n'y a point de port, me décourage, et m'ôte toutes mes forces.*

‘ You are afraid, lest by adoring God, we should soon become superstitious and fanatical; but is there no reason to fear, lest, by denying his existence, we should become slaves to the most furious passions, and commit the most atrocious crimes? Between these two extremes, is there no just, no due, medium? Where shall we rest in safety between these two dangerous rocks? I will tell you; God, and in wise laws.

‘ If we suppose, say you, any connections and relations between man and the supreme incomprehensible Being, we must erect altars to him, make him presents, &c. if we can form no conceptions of such a Being, we must have recourse to priests, &c.—And, pray, where is the mighty harm of assembling, in the time of harvest, to thank God for the bread he bestows upon us! Who talks of making presents to the Deity? the very idea is ridiculous. But what harm is there in employing a citizen, who shall be called *Priest*, to offer up thanksgivings to God in the name of his fellow-citizens, provided this priest be neither a *Gregory the 7th*, an *Alexander the 6th*, a *Le Tellier*, or a

W—n.

*W——— n. — Ces eds sont rares. L'état du sacrédoce est un jupon qui force à la bienséance.*

‘A foolish priest excites contempt; a wicked one inspires horror; but a benevolent, gentle, pious, charitable, tolerating priest, and free from superstition, is a character entitled to esteem and respect. But you are afraid of abuses; so am I. Let us unite in order to prevent them, but let us not condemn a profession when it is useful to society, and when the design of it is not perverted by fanaticism and wicked fraud.

‘I have one thing to say to you, and it is of some importance. I am persuaded that you are in a great error; but I am persuaded likewise that your error proceeds from no badness of heart. You would have all men virtuous, even without a God. This philosophical dispute will be only between you and a few philosophers in Europe; the rest of the world will hear nothing of it. The vulgar give themselves no trouble about the writings of us philosophers. Should any divine be desirous of persecuting you, he would shew the malevolence and wickedness of his heart; he would shew his ignorance and folly too, which would only serve to confirm you in your opinions, and increase the number of atheists.

‘You are in an error; but the Greeks did not persecute *Epicurus*, nor the Romans *Lucretius*. You are in an error; but we must respect your genius and your virtue, while we refute your opinions with all our might.

‘The best homage, in my opinion, that can be paid to God, is to defend his cause without passion; and the most unworthy view that can be given of his character is to represent it as furious and vindictive. He is the truth itself; truth void of passion. He therefore is the disciple of God, who defends the truth with gentleness of spirit, and with a firm and steady mind.

‘I agree with you that fanaticism is a monster, a thousand times more dangerous than philosophic atheism. *Spinoza* never committed a single crime. *Chatel* and *Ravaillac*; both fanatics, assassinated *Henry the Fourth*.

‘The closet-atheist is almost always a peaceable philosopher; the fanatic is always turbulent; but a court-atheist, an atheist upon the throne, may prove a scourge to human-kind. The misfortune is that closet-atheists make court-atheists. It is *Chiron* educating *Achilles*, and feeding him with lion's marrow. This *Achilles* shall one day drag *Hector's* body round the walls of Troy, and sacrifice twelve innocent captives to his vengeance.

‘God preserve us from an abominable priest who shall dip his impious hands in the blood of his Prince; or at the age of seventy shall sign the ridiculous excommunication of a King of France,

France, &c. &c. But God preserve us likewise from an angry and barbarous despot, who, not believing in God, is a god to himself; who renders himself unworthy of his exalted station by trampling upon the sacred duties of it; who sacrifices his friends, his relations, and his subjects, to his anger and ambition, without any remorse. Both these tygers, the one shorn, and the other crowned, are equally formidable; and how are they to be checked or restrained?

If the idea of a God, to whom our souls may be re-united, has formed a *Titus*, a *Trajan*, an *Antoninus*, and a *Marcus Aurelius*, such examples are sufficient for my cause; and the cause I plead is, that of all mankind.

This is a sketch of the manner in which Voltaire defends the first principle of all religion against the Author of the *System of Nature*; and those who engage in theological controversy may draw very useful instruction from it.

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A R T. VIII.

*Histoire de la Guerre des Bataves et des Romains.*—The History of the War between the Batavi and the Romans. By M. le Marquis de St. Simon. Folio. Royal Paper. Amsterdam. 1770\*.

THE modern writers, who have treated of the history and of the country of the *Batavi*, are, in general, full of doubts and confusion. Their voluminous compilations abound in critical disquisitions, but deliver no solid information, and establish no important conclusions. A consideration of the frivolity of their performances has given occasion to the work before us; and we are at a loss whether most to admire in it the extent of learning it discovers, or the excellent use that is made of it. Penetrating as well as eloquent, our Author has the talents to throw light on an obscure subject, and to make it agreeable.

The *Batavi* were early distinguished by their valour, and attracted the attention of Cæsar, who formed an alliance with them. He encouraged them to serve in the Roman armies; and they appear to have fought with him against Pompey at Pharsalia, and to have assisted Augustus in the battle of Actium. But though the Romans indulged them in an exemption from tributes and taxes, it was not consistent with the views they had adopted of universal dominion to allow them the enjoyment of their liberty. They built towns, and made establishments in their territories; and this rude people, flattered by the luxury and the amusements they introduced among them, did not

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\* Imported by P. Elmsley, in the Strand.

immediately perceive the dangerous policy which directed them. They were soon, however, informed of the treachery of their allies, by the oppressions and the injustice which they began to exercise. Alarmed for the interest and the rights of their nation, Julius Paulus and Claudius Civilis, set themselves to oppose the practices of the Romans. But Fonteius Capito, the Roman commander, considering them as rebels, made himself master of their persons; and having beheaded the former, he loaded the latter with chains, and sent him to Rome. The death however of Nero, which happened about this time, delivered Civilis from the danger which threatened him; and the weak and impolitic Galba suffered him to return to his country, without enquiring into his crime, or into his merit. This illustrious chief then prepared to gratify his resentment, and to recover and vindicate the liberty and honour of his nation. He called an assembly of his community, and representing the evils of tyranny, inculcated a disdain of submission and servitude. His countrymen submitted themselves without reserve to his conduct; and, joining to him the Frisij and the Caninefates, he declared war against the Romans.

Such was the foundation of the war; of which, after having endeavoured to ascertain the limits of the country of the Batavi, our Historian has most accurately delineated the particulars. But a desire, perhaps, of reflecting a lustre on the descendants of this people has induced him to exaggerate their national merits; to dwell with too much fondness on the success of Civilis; and to ascribe to this commander a political sagacity, and a spirit of intrigue, which it is by no means probable that the leader of a tribe of barbarians should possess. We have likewise to remark, that in the account which he has given of the *Batavi*, there are no particulars of the nature of the government and laws to which they submitted; nor has he attempted to enumerate the usages or customs which distinguished them from the nations that surrounded them. This, however, ought certainly to have made a part of his plan, as he seems to assert their superiority over the other states and communities of Germany.

This magnificent work is illustrated with maps, and with a great number of other engravings. The maps are collected from different Writers; but, in several particulars, are improved and amended by our Historian. The historical prints, which are the subjects of thirty-six large folio plates, represent the victories of Civilis, and were engraved from the paintings of Otto Venius, by Anthony Tempesta.

## A R T. IX.

*Relation d'un Voyage de Paris, en Espagne, Portugal, et Italie.*  
*Du 22 Avril 1729, au 6 Février 1730.*—An Account of a  
 Journey from Paris, through Spain, Portugal, and Italy.  
 12mo. 4 Vols. Paris. 1770.

**T**HERE are few works which are generally so insignificant as the productions of travellers. Full of their own importance, they usually detail the little incidents which regard themselves; and neglect, or are unable to seize and to describe, those circumstances and peculiarities which relate to the trade, the government, and the manners of the countries through which they pass. In recording their own petty adventures they fancy that they amuse and interest their Readers.

This is not the case with the work before us. The Author, whoever he is, had the capacity to distinguish those objects which were worthy of remark, and he constantly expresses himself with perspicuity and elegance\*. But so many travellers have communicated their observations on Spain, Portugal, and Italy, that it is perhaps impossible to furnish any new information concerning them; and, on this account, the intelligent Reader, though he may be agreeably entertained by the present work, will not find much instruction in it.

Our Author describes the Italians as light, deceitful, and voluptuous. They have lost, says he, the bravery, the integrity, and the austere virtue of the ancient Romans; and retain only that restless and factious spirit which more frequently endangered them than foreign wars. They affect a magnificence in their equipage, and external appearance; and, though sufficiently vain-glorious, are yet polite to strangers. But their compliments have more wit than sincerity; and, if the exaggerated strain of their complaisance is not fully returned, their vanity takes the alarm. When provoked they carry their resentment to the utmost extremity, and will satisfy it though at the expence of honour and religion. They are vicious or virtuous in excess, not from instinct, or from caprice, but from consideration and reflexion. In pleasure, as well as in business, they are attentive and considerate; and affect in both a mystery and reserve.

The most valuable characteristic of which our Author takes notice, in his account of the Spaniards, is the strong and ardent sentiment of affection which they feel for their country. Its in-

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\* No name is alluded to as the Author of this work, in the title-page of the first volume; but in the titles to vols. 2, 3, and 4, we see *Par M. S\*\*\**; and we have heard these travels ascribed to a *Monf. Silhouette*.



terest and its dignity are the perpetual objects of their care. Their sense of honour is lively; but they are vindictive and inexorable. Slow, addicted to forms, and suspicious, they are the most difficult people in Europe with whom to negotiate. They scruple no measures, however criminal, which may promote the ends at which they aim. They have a courage which no fatigue or danger can depress or intimidate. Fond of their own usages they are always ready to speak their eulogium, and to throw a contempt on those of other nations. The stateliness they affect is even carried into their language; and more cultivated nations are shocked with the hyperbolical tone they assume. Importance and magnificence are, in this country, even arrogated by the vulgar; and, what is singular, the villager often speaks the language with as much propriety as the man of quality.

The national character of the Portuguese is represented, by our Author, as much the same with that of the Spaniards. They are fierce and presumptuous, and attached to religion; but more superstitious than devout. They are fond of dress and show; but illiterate, and without taste.

The work before us, though not injudicious, discovers no great share of penetration or philosophy. It is by no means profound, and abounds not with reflexions; but it will be very acceptable to those who read merely for amusement.

## A R T. X.

*Le Chou-King, un des Livres sacrés des Chinois.*—The CHOU-KING, one of the sacred Books of the Chinese; a Work collected by Confucius: Translated by P. Gaubil, Missionary to China, and revised and published by M. De Guignes. 4to. Paris. 1770.

THE work before us is held in the utmost veneration by the Chinese. They respect it as the least equivocal source of their history; and, as it contains the plan of their government, and the principles of their legislation, it is carefully studied by their Sovereigns and Ministers. The parts of which it is composed are of different dates, and by different persons. The latest of them, however, lays claim to a very distant antiquity; and it is somewhat singular that a system formed three thousand years ago, should still regulate the manners and the government of this people.

The obligations and duties of the Sovereigns are here distinctly enumerated; his people he is taught to consider as his children; and, while he is instructed by precept, the example of former Monarchs is held out to his imitation. "A Prince, says one of their sages, ought to be constantly on his guard, that the laws and customs of the empire be not violated. He should

should abandon all agreeable amusements, and should beware of the allurements of pleasure. His resolutions he should prosecute with firmness and vigour; and he ought not to be perpetually altering his commissions and mandates. He should not hesitate one moment to remove from his court all persons of corrupt and dangerous manners. Concerning difficult and embarrassing matters, he should form his opinion after long deliberation. He should attend to the voice and the suffrages of the people, and should not place in competition with them, his desires and his passions."

The morality inculcated in this work is gloomy and severe; and, if it were not of such high antiquity, we should be tempted to suspect that the Chinese had adopted the philosophy of the Stoics. The style in which it is written is simple and natural, and, in many places, discovers a great deal of force and dignity.

A R T. XI.

*Cours D'Histoire Naturelle, ou Tableau de la Nature.*—A Course of Natural History, or a Picture of Nature. 12mo. 7 Vols. Paris. 1770.

**T**HIS work being chiefly a compilation from the most approved Authors who have treated of natural history, it is not necessary to be minute in giving an account of it. The selections appear, in general, to be made with judgment; and are arranged into a system with considerable art. Our Compiler, though inferior in point of capacity to Abbé Pluche, comprehends in his work a larger range of particulars, and had the advantage of consulting several late and valuable publications, relative to his subject, to which that Author was a stranger.

A R T. XII.

*Considerations sur les Causes physiques et morales de la Diversité du Genie, des Mœurs, et du Gouvernement des Nations.*—Considerations on the physical and moral Causes of the Diversity of the Genius, the Manners, and the Government of Nations. By M. L. Castilhon. 8vo. 1769.

**T**HIS performance is founded on a work intituled, *The Spirit of Nations*, which, though little known, contains, in the opinion of our Author, many excellent reflections, many philosophical views, and many profound researches. In building, however, on the plan of this work, M. Castilhon has neither adopted all the materials it presented to him, nor has he admitted all its conclusions and reasonings. He overthrows an old edifice, and employs its ruins to erect a new one.

He is more perspicuous and diffuse than the model he has followed, but his publication displays not the same acuteness of mind; and, while it is not entirely free from contradictions, many observations are hazarded in it with a boldness which is little supported by argument. There is in it more declamation than philosophy, and more taste than judgment.

The following quotation, which treats of the marks of despotism in the character of a nation, may enable our Readers to form an opinion of it.

‘ Jupiter, says our Author, in allusion to Homer, takes away from a man the half of his reason the moment that, by his supreme authority, he has reduced him to servitude. This sublime poet formed his observation on the knowledge he had acquired of the manners of nations who groaned under slavery. In fact, a man cannot stoop to the base restraints of a servile condition, unless the noblest and most valuable of his faculties have been totally corrupted. Compare that correctness of imagination which is enjoyed in free nations, with that delirium of fancy which prevails in the East, and in countries situated towards the South. In these the bonds of a severe oppression give rise to an imagination that is wandering, ardent, and agitated. The style of the Eastern writers is tumid and swelling, loaded with metaphors, and enervated by a superfluity of ornaments; it is harsh and unequal, from the frequent use of the antithesis, and altogether destitute of ease, force, and spirit. Of what value then is a language which has nothing in it natural or persuasive? And to whom can it be proper, but to slaves, who would conceal their debasement under the pomp of pride?

‘ We find vices, and not morality or manners, amongst the subjects of a despot. The latter they have not; nor is it possible that they should possess them. Many frivolous romances, and the relations of many travellers, equally frivolous, have extolled the innocence and integrity of manners of the Ottoman and the Persian women; but we must not give credit to their exaggerated and fabulous accounts, nor to the recitals, still perhaps more fabulous, of Lady Montague\*. This ingenious Writer gives a grace to every subject that she treats of; she adorns falsehood; and, by the seducing art she possesses, even embellishes the most frightful objects. It is not astonishing that she found virtues in the asylum of vice, graces and charms where there reigned the most cruel constraint, and women free and chaste amidst chains and voluptuousness. Are we to seek for manners, and a commendable conduct, in the captivity of the seraglio? Or can we suppose that they can

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\* The Letters of Lady Mary W. Montague.

have any existence in a state, which, by a barbarous policy, proscribes the liberty of its women ?

As in despotic governments we find not morality or manners, we must not expect that men there will act from the principle of honour. Can honour even prevail in the smallest degree where the military profession is in no esteem, and where no measures are adopted to temper the austerity of its discipline. The propensity to revolt, so sudden and so terrible in the Ottoman armies, so far from indicating the liberty of the soldiers, is, on the contrary, the strongest proof of the despotism under which they live. National pride is the least equivocal mark of a despotic government ; and this pride every where displays itself. It is seen even in the exterior expressions of respect and of homage, or rather in the servile ceremonies of a sort of worship that is paid to the sovereign, to his principal ministers, and to the least distinguished of his officers. In a tyrannical state the modes of servitude are multiplied to infinity ; but in a mixed government, the great, at the same time that the people are slaves, as in Poland, enjoy a power which is sufficient to check or to controul the will of the Prince.

The property of the individual is, by no means, secure under a despotic government ; every thing there is held by a precarious tenure. The Prince alone, by his absolute authority, decides concerning the disputes, the behaviour, and the lives of his subjects ; and no particular distinctions attend the possession of offices and dignities. It is this absolute power over their persons that characterizes despotism. In such states the Prince, indeed, when he would oppress his slaves, issues edicts, on some occasions, which conceal his tyrannical orders under the mask of the public good ; but this pretext does not diminish his cruelty, and under whatever form he attains his end, it is always in consequence of the force of despotic power.

It is the nature of this government to have no order of nobility. It is composed of the Sovereign and of the people ; of an imperious master, and of slaves, without courage, and always ready to stoop to every new usurper. In such countries the most considerable portion of authority is lodged in the vilest hands,—in the hands of eunuchs. Governments of this kind are worthy of such ministers, and such despicable ministers are suited to these governments.

The people of the East have been made for servitude, and have never been able to accustom themselves to liberty. Their annals present indeed a frightful series of revolutions ; but in none of these was it intended to alter the form of their government. The people have not even the idea that there can exist a better. Every conspiracy in which they engage has in view the establishment of a new master, not the destruction of tyranny.

‘ In despotic states the subjects approach not with confidence the thrones of their sovereigns ; they dread the thunder which surrounds them, and advance to them under the agitations of fear, or loaded with presents. We learn from the Scriptures, that in the earlier ages of the world it was not permitted to the Asiatics to appear with their hands empty in the presence of their Sovereigns, or in that of their ministers, and their officers.

‘ Another mark of this dreadful malady, of this terrible despotism, is the universal languor which spreads itself not only over the people, but over all the parts of the administration. The lethargic silence which prevails in these gloomy states is never interrupted by the activity of commerce, the emulation of the ingenious, the successful efforts of the arts, or the disputations of philosophy. If it is at any time disturbed, it is by the cries of those unhappy victims who are sacrificed to the fears, the suspicions, and the vengeance of the tyrant ; or by the shocking executions of public justice : for in such governments there is not preserved, as in other places, a proportion between crimes and punishments. To be accused is to be criminal, and the innocent suffer as frequently as the guilty. We find in them some traces of police, but no wise and equitable laws.’

Our Author has ventured to class himself in the same rank of writers with Montesquieu ; but it requires, we imagine, a very small share of penetration to perceive his inferiority to that profound philosopher and politician.

### A R T. XIII.

*Histoire de la Guerre des Alpes, ou Campagne de 1744, &c.*—

The History of the War of the Alps, or of the Campaign in the Year 1744, by the combined Armies of Spain and France, commanded by Don Philip and the Prince of Conti ; to which is added, the History of Coni, from its Foundation in 1120, to the present Time. By Mr. Le Marquis de St. Simon. 4to. Amsterdam. 1770\*.

**T**HIS work will afford more entertainment to the soldier than to the politician. It is chiefly employed in describing attacks, the disposition of troops, and other circumstances of skill and of conduct in the military art. The relations it contains may in general be considered as faithful and accurate ; though, on some occasions, the high strain of panegyric with which this Author mentions the Prince of Conti will induce an intelligent Reader to distrust his authority. His subject naturally led him to think of Hannibal's passage over the Alps ; and in treating it he has made several pertinent remarks on the

\* Imported by Elmsley.

accounts which are given of it by Livy and Polybius. His history of Coni is minute and circumstantial.

## A R T. XIV.

*Plan d'Education publique.*—A Plan of public Education. 12mo. Paris. 1770.

**M**UCH has been written upon education, and many excellent things have been said upon the subject; which, notwithstanding, is so far from being exhausted, that there is still room for men of sense and observation to improve upon those who have gone before them in the same track. Man is a creature of so nice and complicated a make, and the variety of circumstances and situations wherein he may be placed is so great, that it is a most difficult undertaking, and requires a very considerable share of knowledge and sagacity, to form him to usefulness and happiness. Whoever, therefore, throws out a few useful hints only for the assistance of those who are engaged in the execution of so arduous a task, acts the part of a good citizen, and is justly entitled to the grateful acknowledgments of all those who look upon education as a matter of great importance.

The Author of the Plan now before us appears to have studied his subject with great attention, and to be well acquainted with the best writers upon it, both ancient and modern, from whom he acknowledges, in a very sensible preliminary discourse, that he has often borrowed, and sometimes made use of, their very words.—*Toute pièce, says he, déjà employée avec succès, je l'ajusterai à mon plan. Celui qui, dans un code de législation, voudrait exclure toute loi déjà faite, n'enfanterait qu'un monstre. Qu'importe l'invention, où il ne faut considérer que l'utilité?*

The work is divided into three parts. The first relates to physical education, health, food, bodily exercises, diversions, &c. The second to moral education, knowledge, and virtue. The third contains a plan of education for those in the higher classes of life, who are designed for the law, the army, the church, &c. and though the whole is chiefly designed by the Author for the benefit of his countrymen, yet his views throughout are so enlarged, so liberal, and manly, that we scarce know any book upon education that may be read with more advantage. We, therefore, recommend it to the attentive perusal of our Readers.

The following short specimen, being part of what the Author says on the subject of religion, will give the judicious Reader some idea of what he may expect from this performance. We shall give it in his own words :

*Il n'en est pas de la religion, comme des sciences humaines. On peut contester les sciences humaines, en étendre*

ou en retrécir le cercle, saisir ce qui est évident, rejeter ce qui est faux, s'emparer de-l'utile & écarter le frivole. - Mais dans une religion qui descend du ciel, tout est également certain, également bon, également saint. Ses dogmes, ses mystères sont écrits par la main de Dieu : pas un point à changer. Le simple fidèle en fait autant que le pontife le plus éclairé, & la même doctrine dans toutes les écoles orthodoxes se trouve nécessairement une.

Il n'y a que la manière d'enseigner la religion, qui soit susceptible de bien ou de mal. Il faut d'abord la montrer comme elle est. Quels sont ses principaux caractères ? Elle est auguste : ne l'abaïssons pas à des pratiques arbitraires indignes d'elle. Elle est belle comme la vérité : gardons nous de la défigurer par des superstitions. Elle est donnée au monde pour attirer tous les âges : ne l'environnons pas de tristesse, de terreurs & de foudres ; sachons la faire aimer à la jeunesse avant de la faire craindre. Elle est douce comme le Messie qui l'apporta : ne l'armons pas d'un zèle persécuteur. Que deviendrait la société, si ceux que nous élevons pour en être les chefs, se croyaient obligés à la troubler, à la tourmenter, à la torturer ? Elle est toute charitable : elle doit donc inspirer de l'amour & de la pitié pour les hommes. Elle est fondée sur la religion naturelle dont elle est la perfection. Le philosophe le plus chrétien découvre cette base aux yeux du catéchumène, avant de les porter sur la hauteur de la révélation. Théologien ! pourquoi vous brouiller avec lui ? Il amène l'homme jusqu'aux pieds des autels, où il le livre bien préparé à vos instructions : & s'il est vrai, comme on ne cesse de le dire & de l'écrire, que la foi se perd ; si ce malheur menace nos élèves, lorsqu'ils seront livrés à l'incrédulité du monde, qu'ils aient du moins une religion avec laquelle ils seraient encore honnêtes gens pour ce monde ; & qui pourrait les ramener à celle qui ouvre le ciel.

Such sentiments as these, we cannot but think, must necessarily give our Readers a favourable idea of the Author, and of his work.

#### A R T. XV.

*Analyse Raisonnée du Bayle, au Abrégé methodique de ses Ouvrages, particulièrement de son Dictionnaire historique et critique, &c.*—

*A methodical Abridgment of Bayle's Works, particularly his historical and critical Dictionary, &c.* 12mo. Vols. 5, 6, 7, and 8. Paris. 1770.

**I**N the 14th and 15th volumes of our Review we gave an account of the four first volumes of this work, the Author of which (*Abbé Morisy*) died December 1763. His plan is completed in the volumes now before us, and the whole forms a

very

very entertaining and instructive miscellany.—To the fifth volume is prefixed an account of the life and writings of Bayle.

A R T. XV.

*Les Impostures de l'Histoire, &c.*—The Impostures of ancient profane History. 12mo. 2 Vols. Paris. 1770.

**T**HIS is not an original work. It was written many years ago in Italian by the Abbé Lancellotti; and, about the beginning of the present century, the Abbé Oliva, well-known by his connection with the celebrated Montesquieu, translated it into French. His translation, however, continued in manuscript, principally, on account of the imperfections of the style. It is here new modelled, and thrown off with that easy vivacity, which distinguishes the modern French writers.

It is undoubtedly a work of considerable utility, with respect to young Readers, in particular; who are naturally bribed into credulity by their love of what is marvellous.

Lancellotti, the Author, was a man of the most distinguished erudition. He was a philosopher, an historian, and a critic of the first eminence. But he was too formal, too minute, too industrious, to prove what it was hardly possible to doubt. For instance, if an historian describing the dreadful carnage of a battle, tells you that a small stream was swelled into a violent torrent by the inundation of the blood that was shed upon the field, Lancellotti is at the pains to shew you the impossibility of the Fact, by multiplying arguments.

Without troubling our Readers with the superfluous, we shall give them the useful part of his work; and while we exhibit a collective view of the various historical impostures he has mentioned; we shall not refuse ourselves the liberty of expressing our sentiments, where our faith is greater than that of the learned Abbé.

Impost. I.

Zaleucus, the Prince and Legislator of the Locrians, made a law, that those who were convicted of adultery, should have their eyes put out. His son was the first criminal, and he chose that he should suffer the rigour of the law: but the nobility and the people in general solicited him so strongly in his favour, that he was unable to maintain his resolution. However, he found out an expedient to satisfy and support the dignity of the law. He gave up one of his own eyes, and took away one of his son's.

On this story the Abbé has made some very puerile reflections, such as 'if it were true, why did not the historian inform us which eye the father lost, and which the son? if both



lost their right \* eyes, they did not make a pair of eyes : of course the law was not fulfilled.' If we rightly recollect, the story is taken from Valerius Maximus. Heraclides of Pontus, however, tells us that this was the Locrian punishment of robbers, and Cicero doubts the very existence of Zaleucus ; so we agree with the Abbé, that it is one of the *Impostures de l'Histoire*.

## II.

Cicero, speaking of the music of the spheres, says that the reason why we do not hear it, is owing partly to its continuance and partly to its loudness. Thus, says he, the people who live near the cataracts of the Nile, hear nothing at all.

What ! says the grave Abbé, hear nothing ! why the d——I would they chuse to live in such a place ? How could the business of commerce and government be carried on ? Did they converse by signs ?

As the ear is an object of this ridiculous tale, he mentions that equally absurd story recorded by Pliny, of a people who cover their whole bodies with their ears—Now, how, the Abbé asks, could this people possibly hear ? We may suppose that they had footmen to lift up their enormous lappets. But even in that case, if their ears were as thick as they were long, they would have a tough piece of work !

## III.

The third mentioned imposture is a curious article ; and we shall therefore give a translation of the whole.

\* Such is the reputation of Democritus, that almost all the world is persuaded that he put his eyes out upon moral and honourable principles. Aulus Gellius assures us that he took this resolution, in order to concentrate his ideas, and to enable him more effectually to contemplate those mysteries of Nature, into which his eyes did not suffer him to penetrate. He quotes those verses of Laberius, wherein he says that Democritus lost his sight by looking too stedfastly on the sun. But, according to that philosopher, Democritus had a different view in parting with his sight : He suffered this, that he might not be mortified with looking on vicious men. Plutarch, who had mentioned this before Aulus Gellius, considers it as an imposture. The assertion, says he, that Democritus deprived himself of sight, by looking on a burning-glass, is certainly false ; yet it is true that those who accustom themselves to mental labour, find the senses rather troublesome than useful. For this reason the retreats of study, and the temples of the muses are generally in solitudes ; and probably too, for the same reason it is that the

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\* We have somewhere read that he put out his own right, and his son's left eye.

Greeks call the night *Euphrona*, that is the good thinker. Because the time that is least subject to dissipation and variety is most favourable to thought.

Thus, Plutarch is persuaded that the man who cannot see, has a considerable advantage in point of meditation; and it was, undoubtedly, under this idea that Pythagoras shut himself up a whole winter in a subterraneous cave.

Lactantius, on the other hand, says that the mind discerns the object through the medium of the eye, as through a window. It is so essentially there, that through the same medium you may read what passes in it. Lucretius has made use of a very trifling argument to refute this. If, says he, the soul looks through the eye, it would certainly see much better, were the eye taken away. Remove the gates, and surely more light will enter. Certainly, continues Lactantius, Lucretius and Epicurus must have lost their eyes, when they could not see that the removal of them would destroy the passage of light.

What I may venture to conclude from hence is that this story of Democritus is a mere fable. How could he possibly think of putting out his eyes, when those organs are the medium whereby knowledge passes to the understanding? Could not he, with Pythagoras, have shut himself up in darkness? If his aversion to the sight of vicious men made him destroy his eyes, it was, certainly, very extraordinary. Tertullian tells a different story. The philosopher, he says, put out his eyes because he could not look on women without emotion. Every one knows how much Origen is condemned for emasculating himself on a scruple of that kind. Now cannot [O sage Abbé!] a blind man or an eunuch debauch themselves by imagination? Cicero greatly doubts this passage in history. *Cur hæc eadem Democritus, qui, vere falso ne quæremus, dicitur oculis se privasse.* Suffice it then that Cicero, Plutarch, Valerius Maximus and Diogenes Laertius, who wrote the life of Democritus, either make no mention of this matter, or speak of it as a fable.

IV.

If we may credit historians, no Prince was ever so extravagant in his cruelties, or his follies, as Xerxes. An old man named Pythius (vid. Senec. *De Ira*) had five sons whom Xerxes ordered to the wars. The father begged one for the support of his age. The monarch gave him his choice; but the son who was selected, he commanded immediately to be cut asunder, and the parts to be laid on each side of the highway, for the expiation of his army. This same monstrous Xerxes commanded the sea to be beaten with rods, and cauterized with hot irons; he likewise wrote a letter to Mount Athos, to all which much credit no doubt is due—On the last circumstance, when the Reader

hears

hears the Abbé's observations, let him command his muscles, if he can. I would ask, says he very gravely, this same Xerxes where he had learnt that Mount Athos was capable of sensation, that it could read his letter and give him an answer?—With regard to the stories of the army of Xerxes drinking up rivers, leaving dry the Seamander, the Lissus and the Chidorus, and the cattle belonging to the army exhausting a lake of six miles in circumference, we shall not, like the learned Abbé, refer to the physical impossibility of drying up a current; but we cannot help expressing our astonishment, that the great father of history, the enlightened Herodotus, should record these tales with an air of credibility.

## V.

There is a story recorded by Valerius Maximus, of one Spaurina, a young man of Tuscany, who was so singularly beautiful, that the Tuscan Ladies, to a woman, were dying for him. The youth, however, to save his country from depopulation, very patriotically disfigures his face in such a manner as to render himself as much an object of aversion, as he had before been of love and admiration. His historian alleges that he took this method to preserve his chastity, the reputation of which he preferred to that of beauty and love.—The Abbé says there is not a syllable of truth in the story: and St. Ambrose had said the same before him. *Vid. Exbert. Virg. L. II.*

## VI.

Lancelotti adds to the fabulous list, the story of the soldiers who were detached by Marius to kill Antony the Orator; but were so overpowered by his eloquence that they desisted from the attempt; the similar story of the Gaul, who exclaimed that he could not kill Marius; and the account of the eloquence of Hezekias, which was said to have been so powerful that when he spoke of the evils of life, his audience voluntarily put themselves to death—As to the extravagance of the last mentioned story we perfectly agree with the Abbé; but the two preceding anecdotes must not so easily be given up. We are to remember that they are not in a fabulous period, and that the historians who recorded them were men of clear and philosophic minds. Indeed, if they are to be given up, we do not see why every other circumstance in ancient history should not be put upon the same footing, for the improbability supposed to attend them is far from appearing to us.

## VII.

The story of Cato's expelling Manlius from the senate, for kissing his wife in public; the story of Cato's wife never embracing him but when it thundered; and the account of Agis's leaving his wife's bed-chamber on occasion of an earthquake, and not returning to it for the space of ten months, in which

time:

time she had a child by Alcibiades—All these deserve the Abbé's dagger.

### VIII.

The story of Philopœmen's being mistaken by his hostess for an ordinary person, and being set to work to prepare his own dinner.—Why the Abbé should quarrel with this story we know not, His objections to it are miserable.

### IX.

In the island of Corsica, according to Diodorus Siculus, no care was taken of the lying-in woman after her delivery. But the husband took to her bed and continued there for many days, —This too the Abbé puts down as an imposture. He ought, however, to have recollected that Strabo, speaking of the Celtiberians, gives the very same account of them; and that, nearer his own times, Polo, in his *Navigazioni di Namuso*, records the same ridiculous custom of the people of Cardandam, a province in Tartary. Certainly the peculiar absurdities of any people have no right to invalidate the credibility of history.

### X.

The extravagant fables of Melâ : of a people in Ethiopia, who were dumb; and conversed only by signs; others whose lips were not divided, &c.—These things require no debate.

### XI.

Of the same kind is Elian's story of Philetus, who, he says, was so light and thin, that he was obliged to wear shoes of lead to prevent the wind from flying away with him.

### XII.

The senate of Rome receiving the Gauls in the insignia of their office.—Nothing, in our opinion, either absurd or incredible in this.

### XIII.

The story of Cincinnatus being taken from the plough to command the Roman army.—No satisfactory reasons are given, why the veracity of Livy should be doubted in this matter.

### XIV.

Elian tells us that the Celts looked upon flight, in every instance, as so insupportably disgraceful, that they would not fly from a house that threatened an immediate fall, or that would in a few minutes perish in the flames.—The Abbé ridicules this story well enough. Pliny, says he, tells us that the rats and spiders will leave a house that is about to fall. What a contemptible opinion must the Celts have entertained of those pusillanimous creatures!

### XV.

Pliny's account of the Thralymenian lake being on fire.

### XVI.

## XVI.

The same writer's account of Anaxarchus's biting off his own tongue.

## XVII.

Idle stories of Herodotus, Athenæus and Nicolas Damascenus, concerning the excessive flattery of courtiers, who, to ingratiate themselves with Princes, have imitated them in the utmost absurdities. If the Prince was lame, his whole court was lame: if he dislocated a limb, they all underwent the same punishment.

## XVIII.

Monstrous and improbable accounts of the size of trees, by Pliny and Arrian, particularly the latter, who mentions one that spread its shade over five acres of ground.

## XIX.

Plutarch, in his life of Publicola, mentions amongst other honours granted by the Romans to Marius the brother of Publicola, the privilege allowed him of having his door to open outward to the street—The Abbé gives us no satisfactory reason for his mentioning this as an imposture. It is well known that the Romans took a pride in the minutest distinctions; and no other citizen was allowed this privilege.

## XX.

Pliny; Elian, and Herodotus record some particular instances of affection that men have expressed for trees; and we really see nothing improbable in it.

## XXI.

The credibility of Plutarch's assertion that adultery was unknown in Sparta is disputed, but upon false principles.

## XXII.

Paul Diacre's account of a river's overflowing its banks with the immense quantity of blood shed in a battle between the Huns and the Romans.

## XXIII.

The cruelty of Eulinus in loading eleven thousand Paduans with irons; and being presented with a basin full of eyes torn out of the heads of the living wretches. A king of Persia's cutting off the noses of all the people of Syria.

## XXIV.

The story of Clelia—The Abbé has no faith here; but surely, if the story had been a mere fiction, the Romans would never have been at the pains of erecting an equestrian statue to that heroine.

## XXV.

The munificence of Cimon as represented by historians is justly censured. Aristotle, however, seems to have put it upon a proper footing. It was not, he says, for all the poor of Athens

Athens that Cimon kept open house, but only for those of his own ward.

## XXVI.

Lancellotti laughs at Plutarch for saying that Phocion was never known either to laugh or cry. He has plainly misunderstood him: for Plutarch adds the word *παδιδός*, i. e. upon any trifling occasion. By the bye, the translators of Plutarch in general have fallen into a very great error in the same passage by rendering *γυμνός* *naked*. It frequently signifies, as in Phocion's case, wearing only an under garment.

## XXVII.

In this article the Abbé is happy in his strictures, and that, we must own, is a little uncommon with him.—‘Of distant and barbarous nations, says he, we hear hardly any thing but what is surprising. Pliny, in a hundred passages, Marcellinus, speaking of the Huns, and Ovid describing the inhuman people, among whom it was his ill fortune to live in exile, present us with the most hideous pictures of the human race. For my own part, I can hardly be induced to believe that any race of men can be more cruel than the brute creation. Is there a wild beast so ferocious, so furious in its nature, that it feels not an instinctive tenderness for its offspring, and loves not to see and to support them? Yet, if we may believe historians, there are men unsusceptible of the charm that is associated with these gentle cares; and even history herself can pour her eulogiums on men like these. “The Persians, says Valerius Maximus, had a laudable custom; which was never to see their children till they were upwards of seven years old; by which means they felt much less regret if they died before that age, than they would otherwise have suffered.” Excellent reasoning this, no doubt! To avoid uncertain misery, they deprived themselves of certain pleasure. If their children survived the seven years, the parents had endured a superfluous mortification; if they died within that term, they surely aggravated the misfortune of losing them by voluntarily giving up the means of knowing or enjoying them.’

There is a great variety of entertaining articles in these two volumes, which we cannot possibly find room to abridge, or bring before our Readers in any advantageous view. We, therefore, dismiss the learned Abbé, fully disposed to forgive him all his faults, and to pay his French translator the honours that are due to him for his pleasant and lively style.

## A R T. XVII.

*La Rose, ou la Feste de Salency.*—The Rose, or the Feast of Salency. 8vo. Paris. 1770.

**A**NOTHER genuine specimen of the motley, tawdry, modern French romance. A ridiculous mixture of court *politesse* and rustic simplicity. Arcadian figures in birth-day suits. Innocent coteries of straw hats, shepherd's crooks and laced peticoteats. Cupid's bow and a twin-bearing ewer. Shock dogs and divinities; goats and goddesses.

## A R T. XVIII.

*Histoire Naturelle, &c.*—Buffon's Natural History, Volume the Sixteenth, being the first of the History of Birds. 4to. Paris. 1770.

**T**O multiply encomiums on this celebrated work, would be utterly superfluous. We shall therefore content ourselves with giving the truly learned and laborious Writer's account of the plan of this volume, and those that are to succeed it on the same subject, from his own words.

\* We do not here undertake, says M. de B. to execute an history of Birds, in a manner so complete and circumstantial as we have already done of Quadrupedes \*. The latter was a task which, though long and difficult to accomplish, had not any impossibilities attending it. For, as the number of quadrupedes is limited to two hundred species, more than one third of which are found in our own regions; or in neighbouring climates, it was easy to give the history of such as came within our personal observation; and as to foreign animals, most of them had been described by travellers, to whose accounts we could have recourse. In short, we had sufficient ground to hope, that by a proper application of care and time, we might procure and inspect the whole; and the event has proved that our hopes were not vain: For a very small number of animals excepted, which arrived after the conclusion of the work, and make the subject of the supplement, we gave the world a complete history of quadrupedes. This work was the labour of almost twenty years. And though, during the same period, we neglected nothing that might contribute to our knowledge of birds, and spared no pains to procure their different species; though by the same means we greatly enlarged that department of the royal cabinet, and rendered it the most complete collection of the kind in Europe; we must nevertheless confess that it is still exceedingly deficient. Indeed, the greater part of the spe-

\* See our account of vol. xv. of this Natural History, in which the description of the quadrupedes was completed, Review, vol. 36. p. 537.

cies we want are *universally* wanting. But what proves our collection still very incomplete is, that though we have procured more than seven or eight hundred different species, new birds are still arriving which have never been described; and on the other hand, there are several pointed out by ornithologists which we have not been able to obtain. The species of birds may amount to fifteen hundred, possibly to two thousand. Can we even hope to assemble all these? This, however, is only one of those inferior difficulties which time may get over. There are more obstacles, some of which we have surmounted, while others appear invincible. I must here have leave to enter into a detail of these difficulties, more particularly as it is necessary towards unfolding and accounting for the plan of my work.

The species of birds are not only much more numerous than those of quadrupedes, but are subject to much greater variety. This is a necessary consequence of the law of combinations, where the number of results increases in a much greater *ratio* than that of elements. It is likewise a rule which Nature seems to have prescribed to herself, in proportion as she multiplies; for the larger animals, whose produce is few and unsrequent, have not many relative species, and but little variety, while the smaller branch themselves out into numerous families, and are subject to great variety in each. Now the feathered creation seem to vary still more than even the small quadrupedes, because birds in general are smaller, more numerous, and more prolific. Beside this general cause, there are other particular reasons for that variety which is visible in the different species of birds. The male and the female of the four-footed kind, differ not much in form. Among birds the distinction is great. The female frequently differs so much from the male in size and colours, that one would not suspect them to be of the same species. Many of our best naturalists have been deceived, and have described the male and female of the same as belonging to different species. The first traits of a bird should therefore be the characteristic difference or resemblance of the male and female.

Thus, to form an exact knowledge of birds in general, a single individual of each species is not sufficient. There must be two, the male and the female. Nay, there ought even to be three or four; for young birds differ greatly from the old ones. Upon a supposition that there are two thousand species of birds, it would be necessary to collect eight thousand individuals, in order to obtain a complete knowledge of the whole. Judge then of the difficulty of making such a collection; and even this number, great as it is, ought to be made more than double, if one would render the collection complete by adding the



the family varieties of each distinct species; for instance, of the cock, or the pigeon. In short, they would be innumerable.

‘ The great number of species, and the still greater number of varieties in the several species, the difference of shape, size and colour in the male and female, the young and the old; the diversities occasioned by the influence of climates and of food; and those that arise from domestication, captivity, natural or forced migrations; all these causes, in short, the change, the alteration, the degeneracy of the species, throw such difficulties in the way of the ornithologist, that to consider him in the light of a mere nomenclator, his task is by no means small; what then must it be when he takes upon him the descriptive and historical part?

‘ These two provinces, so much more essential than that of nomenclature, and which in natural history ought never to be separated, it is here by no means easy to unite. Each has many peculiar difficulties, which our desire of surmounting them has made us but too well acquainted with. One of the principal is that of giving, by way of detail, an idea of colours; for unfortunately the characteristic differences of birds depend more upon their colours than on their forms. With respect to quadrupedes, a good design in an uncoloured engraving, is sufficient to point out the object distinctly; because the colours of those animals being few, and running much into uniformity, are easily described by the pen. But with regard to the colours of birds, this would be next to impossible. At the best, the detail would be immensely verbose and tedious; and what language has a sufficient variety of words to mark their shades, their tints, their reflections, and combinations. Yet the colours are here, nevertheless, the essential characteristic; indeed almost the only means of distinguishing one bird from the rest of its fraternity. I have, therefore, taken upon me to procure not only engravings but paintings of such birds as I could obtain alive, and these pictures convey a more perfect idea of them at one glance, than the most minute description could possibly give.

‘ Several persons have undertaken to engrave and colour birds. In England the birds and quadrupedes are engraved and coloured in a work called the British Zoology. Mr. Edwards had, before this, given a number of foreign birds in the same form. These two works are the best we have of that vile kind of painting called colouring. And though those which I have been publishing for these five years past, and which amount to more than five hundred plates, are of that vile kind of painting, I am certain, at least, that they will not be thought inferior to the English, and that they will be found much superior to those

those which M. Frisch published in Germany. It is certain too, that our collection of coloured prints will exceed all others in the number of the species, the fidelity of the designs, which are all made from nature, by the truth of the colouring, and the precision of the attitude. All these will shew that we have neglected nothing to make every picture convey a distinct idea of its original. The easy talent of M. Martinet, who designed and engraved all the birds, and the skill and care of M. Daubenton the younger, who had the whole conduct of this great undertaking, will be acknowledged on every occasion. Great I call the work, on account of the immensity of the detail it brings along with it, and the assiduous attendant care it necessarily supposes. More than eighty artists and workmen have been constantly employed upon it for the space of five years, though we limited it to a small number of copies; and indeed we cannot but regret that we did not extend it to more. As the natural history of quadrupedes ran to a very great number in France, not to mention foreign editions, it is not without some dissatisfaction that we are confined to a small number of copies in the history of birds, on account of the colouring of the plates. It is obvious to every artist, that it is impossible to produce the same number in colours as in the simple engraving. However, though we could not multiply copies, we have not restrained ourselves to the exact rules laid down in the prints of quadrupedes; we have frequently enlarged the plate some inches, for the purpose of giving it as large as the life. All those birds whose dimensions do not exceed the compass of the plate, are given in their natural size. The larger birds are reduced upon a scale drawn above the figure. This scale is in general the twelfth part of the length of the bird, measuring from the tip of the bill to the extremity of the tail. If the scale is three inches long, the length of the bird is three feet; if it is but two inches, the bird is two feet long; and if the size of any particular part of the bird is wanted, nothing more is necessary than to take with compasses the length of the scale, or an aliquot part of it, and to apply it to that part of the bird the dimensions of which are required. We thought this attention necessary, to give by an easy application an idea of the size of the objects reduced, and at the same time an opportunity of comparing them exactly with those that are drawn in their natural size.

By means then of these coloured prints, we shall not only have an exact representation of a great number of birds, but their real size will likewise be exhibited at the same time. By means of the colours, we shall have a description of the object more perfect and more agreeable to the eye, than any narrative could possibly render it; and in the course of the work we

shall frequently refer to these, when the variety of size, colour, &c. are in question. In fact, the history and the coloured plates are mutually formed for each other. But as it would be impossible to increase the number of copies so as to provide enough even for the purchasers of the former part of our natural history, we thought it necessary to make a provision of uncoloured engravings, from which any number of copies might be struck off at pleasure; and for this purpose we made choice of a bird or two of each kind, in order to give at least an idea of their form and their principal distinctions. I endeavoured, as much as possible, that the designs of these prints should be taken from the life. They differ not from the drawings of the coloured plates, and the public, I am persuaded, will have the pleasure of perceiving that the same care has been bestowed upon them.

‘ Such are the means and attentions by which we have surmounted the primary difficulties in the description of birds. We do not give the figure of every bird that is known to us, because that would swell the number of the coloured prints too much; and the greatest part of the varieties too we have suppressed, because, had those been admitted, there would have been no end of painting. We thought it necessary to limit ourselves to six or seven hundred plates, which, however, might exhibit eight or nine hundred different species of birds. This, indeed, is not doing every thing, but it is doing much. Future naturalists may do more; they may enlarge, and possibly improve, the work.

‘ Beside the difficulties of nomenclature and description, there are still more and greater to be encountered in the history of birds. We have given the history of each species of quadrupeds with all the minuteness that the subject required. But to do the same here is impossible; for though much more has already been written on the subject of birds than concerning quadrupeds, their history has made no advancement. The greatest part of the works of our ornithologists consists of little more than description; and sometimes they content themselves with a mere nomenclature. The very small number of those who have mixed any thing historical with their descriptions, have fallen only upon common observations, such as are easily made on game or poultry. With the natural customs of other birds, the natives of our own country, we are very little acquainted, and with those of foreign birds not at all. By means of application and comparison, we established, with regard to the four-footed creation at least, general facts, and determined points, on which we might ground their particular history. The division of animals by the respective continents, of which they are natives, has frequently been my guide or compass in that dark ocean

ocean which seems to surround this first and most beautiful part of natural history. Of course the climates of each continent which animals had either preferred from choice, or occupied from necessity, and the places to which they seemed constantly attached, furnished us with means of information, and materials for instruction. With respect to birds, we have no privileges of this kind. They travel with so much ease from province to province, and pass with such rapidity from clime to clime, that, a few species of the heavy and sedentary kind excepted, it is very possible for the rest to migrate from one continent to another: so that it must be extremely difficult, not to say impossible, to ascertain the birds peculiar to each continent, while the same species are to be found in both. On the contrary, with respect to the Southern Continents, there is not one species of quadrupedes to be found the same in both. The quadrupede is subject to the laws of those climates of which it is a native. The bird can withdraw, and being rendered independent by means of the faculty of flight, has no obedience to pay but to the seasons. That season which is most suitable to it, is still to be found the same under different climates, and through those it follows it successively. To know its history, one must travel with it, and begin by ascertaining the principal circumstances of its migration, the rout which it takes, its resting places, the stay it makes in each climate, and its conduct in every distant region. It must therefore be a long time, perhaps I may say a succession of ages, before a history of birds can be executed as completely as my history of quadrupedes.

To demonstrate this, let us take a single bird, the swallow, for instance; a bird which all the world knows appears in Spring and disappears in Autumn, and builds its nest of clay against our windows and chimneys. By observing these birds, we may give an accurate account of their manners, their natural customs, and every thing they do during the five or six months they sojourn with us. But of what befalls them in their absence, we are wholly ignorant. We neither know where they go, nor whence they come. There are arguments both for and against their migration. Some assure us that they travel into warm countries, to pass the season of our winter: others pretend that they hide themselves in morasses, and continue in a state of insensibility till the return of the spring. These assertions, though directly opposite, appear to be equally supported by repeated observations. How is the truth to be extracted from these contradictions? How shall we find it in the midst of such uncertainties? I have spared no pains to discover it: and from the laborious researches it has required, one may easily judge of the difficulty of forming even the history of

a single bird of passage. What then must it be to write that of the whole race of the winged travellers?

'As I found among the quadrupedes certain species whose blood grew chill, and took in some measure the same degree of temperature with the air; and that this chillness of their blood was the cause of that state of torpor and insensibility into which they fall and continue during the winter; I did not doubt but there might be found among birds likewise certain species subject to the torpid state occasioned by cold. At the same time I concluded that this must happen more rarely to the feathered race, because the heat of their blood is greater than that of the blood of men or of beasts. However, I attempted to discover what birds might be subject to this insensible state, and whether the swallow in particular were of that number. Accordingly I procured some swallows, and kept them for some time in an ice-house. None of them fell into the torpid state: the greater part died, and not one of them revived by being moved into the warmth of the sun. Those that had not long suffered the cold of the ice-house, had all their movements, and went out briskly. From these experiments I thought I might conclude, that this species of the swallow was not liable to that state of torpor and insensibility, which supposes, notwithstanding, and very necessarily, the fact of its remaining at the bottom of the water during the winter. Having had recourse, moreover, to the most creditable travellers, I found them agreed as to the passage of swallows over the Mediterranean. And Mr. Adanson has positively assured me, that during the long stay he made in Senegal, he observed the long tailed swallow, the same with the chimney swallow we are now speaking of, arrive constantly in Senegal about the time it leaves France, and as constantly leave Senegal in the spring. It cannot, therefore, be doubted, that this species of the swallow passes from Europe into Africa in the autumn, and from Africa to Europe in the spring: of consequence it neither sleeps nor hides itself in holes, nor plunges into the water on the approach of winter. There is, beside, another well authenticated fact, which comes in proof here, and shews that this swallow is not reduced to a torpid state by cold, which it can bear to a certain degree; and if that degree is exceeded, it dies: for if we observe these birds towards the end of the warm season, we shall see them, a little before their departure, flying together in families; the father, the mother, and the young brood. Afterwards several families unite, and form themselves into flocks more or less numerous in proportion as the time of their departure draws near. At last they go all together, three or four days before the end of September, or about the beginning of October. Still, however, some remain, and do not set off till a week,

week, a fortnight, or three weeks after the rest : and some too there are which do not go at all, but stay and perish under the first rigours of the cold. These swallows that delay their flight, or never undertake it, are such as find their young too weak to follow them; such as have had the misfortune to have their nests destroyed after laying, and have been obliged to rebuild them a second or a third time. They stay for the love of their little ones, and chuse rather to endure the rigour of the season than to abandon their offspring. Thus they remain some time after the rest for the purpose of taking their young with them : and if they are unable to carry them off in the end, they perish with them.

These facts then plainly demonstrate, that the chimney swallows pass successively and alternately from our climate to another that is warmer; that they spend their summer here, and their winter there; and of consequence never fall into a state of insensibility. But, on the other hand, what have we to oppose to the precise testimony of those who, on the approach of winter, have seen these swallows in troops throw themselves into the water; nay, not only this, but have seen them taken out in nests from beneath the ice? What answer shall we make to those who have beheld them in the torpid state, and seen them gradually recover motion and life, when they were brought into the warmth, and moved cautiously towards a fire. I know but of one means of reconciling these facts. We must suppose that the sleeping and the travelling swallow are of different species, though the difference, for want of attention, has not been observed. If the rat and the dormouse were animals of flight, and as difficult to make observations upon as swallows, and if for want of such observation they should be thought of the same species\*, the same contradiction would arise between those who maintained that the rat was subject to the torpid state, and those who asserted the contrary. This mistake is natural enough, and must be so much the more prevalent, in proportion as objects are less known, more remote, and more difficult to observe. I presume then that there is a kind of bird allied to the swallow-species, and, possibly, resembling them as nearly as a dormouse resembles a rat, which actually falls into the torpid state; and it is probably the little martin, or perhaps the bank-swallow. It would be necessary, therefore, to make the same experiments on this species, in order to discover whether their blood might be chilled into a state of torpor, that I have already made on the chimney swallow. These researches, indeed, re-

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\* If there is no more resemblance between the rat and the dormouse of France, than there is between the same animals in this country, M. Buffon's comparison is not very happy.

quire nothing more than attention and time ; but time is, unhappily, the least of all things our property, and fails us the most. He that should apply himself solely to the study of birds, and devote his whole time to the history of one kind only, would find himself under a necessity of employing many years in that application, and the result of his labours, after all, would form but a very small part of the general history of birds. For, to recur to the species we have just mentioned, let us suppose it certain, that the migrating swallow passes from Europe into Africa, that we have accurately observed her whole œconomy during her stay in our climate, and carefully digested the facts, still we know nothing of her conduct when she is gone. We know not whether these birds build and lay as they do in Europe. We know not whether they arrive more or fewer in number than they set out. We are unacquainted with the insects they feed upon in foreign countries. Of the other circumstances of their travels, their resting-places on the road, and their stay in such places, we are equally ignorant. Insomuch that a natural history of birds, as full and circumstantial as that we have given of quadrupedes, cannot be executed by one hand, nor yet by many, though employed upon it at the same time; not only because the circumstances we know are much fewer than those we are unacquainted with, but because the latter, if not out of the possibility, are, at least, under the greatest difficulty of being known. Beside, as most of them are very small, and of little consequence or utility, men of parts are apt to hold them in contempt, and to employ their attention on something greater and more useful.

On these several considerations, I was induced to form a plan for the history of birds very different from what I had first proposed, and which, in the history of quadrupedes, I attempted to complete. Instead of treating of birds individually, that is to say, by distinct species, I shall throw many together under the same genus, yet without confounding them, or omitting to distinguish, where distinction can take place. By this means I have greatly abridged, and brought into a small compass, an history which would certainly have been too voluminous, if, on one hand, involved in discussions of nomenclature, I had treated of every species distinctly, and if, on the other hand, I had not sup, rest, by means of coloured prints, the endless business of verbal description. It is only of domestic, and a few of the larger and more remarkable birds, that I propose to treat in separate articles. All the rest, particularly the small birds, will be arranged with their kindred species, and exhibited together as branches of the same stock. The smaller the bird, the greater always is the extent of affinity and variety. The sparrow

sparrow and the titmouse, have perhaps twenty times more relations than the ostrich or the turkey. By relations, I mean such species as resemble them so nearly, that they seem only collateral branches from the same stem, or at least from a stem so like another, that they appear to proceed originally from the same source. Probably the distinctions subsisting between these nearly-resembling species, arose from the influence of climates, difference of food, and the progress of time, which produces all manner of combinations, and brings with it every means of variety, perfection, alteration and degeneracy.

However, though our work will be divided in the manner we have mentioned, we do not pretend to precision in the division of species, or to mark where the line of affinity terminates. To do that, would require a greater knowledge than ever we can obtain of the effects of mingling species in the generation of birds. For, independently of natural and accidental varieties, which, as we have already observed, are more and greater among birds than in the four-footed race, there is another cause which contributes to multiply species. Birds are, in general, of a warmer temperament, and more prolific, than quadrupedes. They couple more frequently; and, if a female of their own species is wanting, they mingle more readily than quadrupedes with a kindred species. Nor is their produce less prolific, or liable to any mulish barrenness. For instance, if a goldfinch should have commerce with a canary bird, their offspring might produce others like themselves, and form by this means an intermediate species, more or less resembling the original parents. Now all that in this case we can effect by art, may be done, and has been done, a thousand and a thousand times by nature. There are frequently fortuitous and voluntary mixtures among the four-footed animals, but still more frequently among birds, which, if a female is wanting, will avail themselves of the first bird they meet with. This impulse is so extremely urgent, that if it is not indulged, they will often grow sick and die. One frequently sees in the poultry-yard a cock, deprived of his hens, attempting to avail himself of another cock, a capon, a turkey, or a duck. The pheasant will engender with the hen; in aviaries the goldfinch will join with the canary bird, the red linnet with the common linnet; and who can ascertain what passes in the bosom of the grove? Who can number the illegitimate joys of distinct species? Who can ever separate the adventitious branches of the genuine stem, assign the time of their origin, in one word, determine all the effects of multiplication within the power of nature, all her resources in necessity, all the results of those resources, and all the means she employs to augment the species by filling up the intervals that seem to divide them?



' This work will contain almost every thing that is known of birds, and yet it will be found to be nothing more than a summary, or rather a sketch, of their history. It will, indeed, be the first of the kind; for not one work, either ancient or modern, that is called a history of birds, contains any thing materially historical. Imperfect, therefore, as our history will be, it may be a means, with posterity, of producing a better and more finished work of the kind: with posterity, I say; for I clearly perceive that many years must elapse before men obtain as much knowledge of birds as they now have of beasts. The only means of promoting the historical part of ornithology, would be to write distinct histories of the birds of each country; first those of a single province, afterwards those of a neighbouring province, then of a third still more distant; and lastly, to throw together these particular histories, in order to form a general one of all the birds under the same climate. The same method should be observed in every country, and in every different climate. In the end, the particular histories should be compared and combined, for the selection of facts, to form one general body of history, consisting of all these separate parts. Now, who does not see that this must be a work of time? Whom have we to inform us what our swallows are doing in Senegal, and our quails in Barbary? Who shall acquaint us with the economy of the birds of China and of Monomotapa? And, what I have before observed, is the subject sufficiently important to employ the leisure, or exercise the cares, of any considerable number of men? What we have done may long, therefore, serve as a kind of basis or central point to which future discoveries may be brought. By persevering in the study and cultivation of natural history, facts will multiply, and knowledge increase.'—

Such is the very clear and rational account the learned Author has given us of this department of natural history. It is followed by an historical description, and engravings, of a great variety of birds; and the execution both of the historian and the artist deserves the highest encomiums.

#### A R T. XIX.

*Delle Rivoluzioni D'Italia, &c.*—The Revolutions of Italy, in twenty-four Books. By Charles Denina. 4to. 2 Vols. Turin. 1769.

**I**T would appear very unaccountable, that of a country which has always been esteemed the nurse of arts and letters, we have hitherto had no regular history, did not we recollect that liberty, the great palladium of historical truth, could there afford no sanctuary to the historian. The labours of Muratori assumed no regular form or body of history. They were, indeed, of

great value; but, in effect, they constituted nothing more than a repository of facts and authorities, from which the regular historian might draw and digest his materials. Signor Denina has made this use of them; and in this digest of the history of Italy, he has given a distinct view of the various revolutions of that celebrated country, from the earliest accounts of its settlement by the Etruscan emigrants. Denina has divided his work into twenty-four books. From these we shall select the sixth, as a specimen from which our Readers may obtain at once an idea of the execution of this work, and many agreeable informations on an interesting period. It commences with the ruin of the Gothic power in Italy; when the murder of the Queen Amalasunta by her husband Theodatus, gave Justinian a pretext for carrying his arms into that country.

It is obvious, says the historian, that the famous enterprize of Justinian for recovering Italy, was in effect more detrimental to that country, than all the ravages of the barbarians in the preceding century: for, from their dominion, as from an insupportable tyranny, the Greeks were in readiness to rescue it. It will not, therefore, be superfluous, if, before we describe the fortune and event of this war, we premise a short account of the affairs of the East, and of the manners of a people, whose dominion in Italy rose upon the ruins of the Gothic power.

The eastern empire had not existed above two centuries before the reign of Justinian, and had its foundation resembled that of ancient Rome, it might still have retained its power: but it commenced in luxury and effeminacy, under the administration of eunuchs, women, and adventurers, in the bosom of a country where the duplicity and perfidy of its inhabitants had passed into a proverb; and the two centuries of its existence had produced nothing more than its advancement in corruption. Effeminacy, idleness, and the spirit of faction, which in ancient Rome grew only in proportion with her growing power and luxury, were the connate principles of the new Rome: and every moral and political depravity which we observed in Italy and in Rome, when the western empire was drawing to a period, Constantinople had, in the same degree, in its infancy. The circus and the theatre; distributions of money and provisions; in short, every thing that could encourage idleness and sedition among the populace, was introduced into that city by its founder Constantine: and the inhabitants had not only the poltroquery of the Roman mob, but the pretorian spirit of faction and despotism. If, on the one hand, in the tumults of the Hippodrome, where the imperial authority was treated with the indignity of open contempt, there was less safety than in the soldiers quarters; on the other hand, a nobility, a senate, and a court, formed and growing up under the

eye of oriental despotism, imbibed with their first principles the spirit of intrigue, caballing and adulation. Moreover, the prodigious number of barbarian officers, Hunns, Goths, Isaurians, which some of the Greek emperors begun so early to take into pay, made insincerity and perfidy in the ministry and court of Constantinople indispensably necessary, under those continual suspicions which subsisted between the princes or their ministry, and the gènerals. Beside, the military system of that empire had not only great influence on the authority of the court, but in gèneral over every individual. For as it was customary for the eastern peasants to give large entertainments to the officers for their protection, upon the strength of which they grew insolent to their lords, by the same means the overgrown power, the violence and injustice of the soldiers, continually increased.

There were two distinguishing characteristics in the Byzantine empire; the power which the Empreſſes always exercised, and a religious enthusiasm, or rather spirit of heresy, which commenced with the empire itself.

I know not by what unaccountable infatuation the Emperors of the East almost all turned divines, and became the arbiters of religious controversies; insomuch that the ecclesiastical history of the fourth century is so interwoven with the political state of Constantinople, that to be properly instructed in the latter, recourse must be had to the history of councils and heresies. It is not necessary, however, to make long researches; for I am of opinion, that a single reflection will shew how very different the spirit of christianity was among the Greeks, from that which prevailed in Italy and the western churches. The reflection is this: all the bishops and pontiffs distinguished for their merit in Italy or Gaul, were not only revered as fathers and superintendants of religious matters, but regarded as oracles also in state exigencies, as well by the barbarians, though heretics, as by the Romans. And if some of the western bishops of distinguished name, as Eusebius, Hilarius of Poitiers, nay, even Ambrose himself, had their sufferings and distresses, those generally proceeded from the malignity of the Greek emperors, who at that time were masters of Italy and Gaul. But in the East, all the most learned and most zealous pastors, Athanasius, Gregory Nazianzen, John Chrysostom, Cyril, these all experienced the most painful circumstances of life, were driven from their sees, persecuted, exiled, and variously tormented even by those who, under a different denomination, professed the Christian faith.

It is true, indeed, that the greater part of these troubles were occasioned by the ambition of the court ladies, particularly the Empreſſes. Conscious that providence and the law of nature intended them for subjection, they were only the more

eager

eager for power; and successful in gaining votaries by a soft address, and an air of piety, they were, in general, the instruments of raising so many innovators as promoters of their religious errors or political intrigues. The history of the reign of Constantius, Arcadius, and Theodosius the second, affords a clear testimony of the part the Empresses of Constantinople took in the affairs of the church and state. But the true character of female sovereignty is particularly delineated in the reign of Justinian. The two ladies, who governed every thing, had not their power established on any right of birth, like Placidia and Pulcheria, nor yet on, the stupidity of their husbands. It was secured to them by the strongest of all female arms, beauty, flattery, deceit and gallantry. Their power at the same time grew more destructive, the more they had recourse to frauds and subtleties to accomplish their designs.

While Justinus the Emperor, and Euphemia his wife, formerly called Lupicina, were yet living, their nephew Justinian, who, as a favourite relation, and presumptive heir to the throne, had the principal administration of government, fell in love with a celebrated courtesan whose name was Theodora. This woman was of mean birth, the daughter of one Acacius, keeper of the bears that were used in the public shews. She had first been servant to one of her elder sisters, and afterwards went at the same time upon the stage, and upon the town. It appears, however, that after she had secured the affections of Justinian, she not only quitted the stage, but every other connection: After the death of the old Empress Euphemia, who to the last had opposed the union of the two lovers, Theodora being finally declared wife to the Emperor, with the title of Augusta, became at once the mistress of her husband and of the empire. We find, however, in the secret history of Procopius, that there was the greatest mutuality of sentiments between Justinian and Theodora, and that they managed the affairs of the empire in the utmost harmony; with this difference notwithstanding, that Theodora had the superiority.

As both had risen from humble fortunes to this height of power, it was impossible for them to escape the murmurs of envy and discontent. Since numbers would think themselves better intitled to the Imperial dignity, to live free from suspicions, distrust, and even persecutions among the great, was impracticable. Beside, the designs and pursuits of Justinian, stretched even beyond the grandeur of his fortune, and Theodora affected a more than Imperial dignity. Hence their mutual avarice to supply those expences in which their enterprising ambition had necessarily involved them; and hence that duplicity of conduct, those frauds and that injustice that marked

their extortionate and rapacious administration. Such were the potentates under whose conduct the Goths were to be driven out of Italy, and by whom that nation was to be re-united to the empire.

If we may rely on the secret history, the first and most rational pretext Justinian had for carrying his arms into Italy, was the unlucky jealousy of Theodora. Amalasunta, when she found that her authority was gone, and that Theodatus, whom she had admitted the partner of her throne, instead of contenting himself with honours and titles, would be satisfied with nothing less than the whole sovereign power, had taken it into her head to retire to Constantinople; where, though in a private station, she might live with some honours and advantages, which the Emperor, by means of private negotiations, had given her reason to expect. But Theodora, who was privy to this design, fearing that a Queen of unblemished blood, at once distinguished for her beauty and fine understanding, and connected as she would be with the court, might without much difficulty alienate either the affections or the esteem of the Emperor,—Theodora, who could not flatter herself with rivalling the Queen of the Goths either in birth or accomplishments, perfidiously applied herself to frustrate a design which might have extirpated the evils that Italy had to suffer in its change of government. She persuaded Justinian to send an ambassador to the Queen to treat with her and Theodatus, and to settle the affair in question. She had the address to get one Peter, a creature of her own, appointed to this embassy; and to Peter she gave it in charge to use every means to instigate the King of the Goths to put Amalasunta to death before she saw Constantinople. By what arguments Theodora's ambassador induced the Gothic King to this horrid business, Procopius has left us entirely ignorant; the effect, however, was agreeable to the wishes of the Empress. Amalasunta was put to death, and the court of Constantinople now talked of nothing but revenge; while Theodatus, on the other hand, trembled at the very name of war, and, in order to avoid the impending danger, declared to the Greek ambassador, that, to appease the Emperor, he would be content to hold the kingdom of Italy as his vassal. Nay so pusillanimous was he on this occasion, that in the midst of his fears for the success of the terms thus offered, he called back the ambassador, as he was going, and with great anxiety asked him whether he thought they would be accepted at the Imperial court? The conversation Procopius gives us between Theodatus and Peter, on this occasion, is curious. When the Gothic King was demonstrating that, after the conditions of peace he had offered, the Emperor would have no reason for bringing war into his dominions, Peter replied, 'You who are a philo-

fopher, and have studied Plato, may consult your conscience, and have your scruples about murdering men in war, though there are so many of us in the world; but Justinian who sustains the character, with the magnanimity of an Emperor, has no obstacles to prevent his recovering by arms those provinces which of ancient right belonged to his empire.' In the conclusion, the base and cowardly King made a promise upon oath to Peter, that if his proposals should not prove satisfactory to Justinian, he should have, by way of assignment, the abdicated kingdom. Peter, on the other hand, bound himself by oath, not to mention to the Emperor his second proposals, unless the peremptory refusal of the first constrained him to it. Matters being thus far settled, he was charged with a letter from Theodatus to Justinian in confirmation of his first offers. 'If, said the Goth in his letter, I cannot have my kingdom without war, I freely renounce both. I do not see why I should lose the sweets of tranquillity for the painful and perilous glory of dominion. Leave me but twelve hundred pounds a year, and appoint whom you please to the empire of the Goths and Italy. I am ready to resign it into his hands.' Now let who will believe that this Peter, the solicitor of murder, kept his oath to Theodatus not to discover the second proposals, unless the first were rejected: the fact is, Justinian had the Gothic King's letter, and the promised cession of his kingdom was offered to him. But the Goth to his natural meanness added perfidy and folly. Upon hearing that the Imperial army had received a slight defeat in Dalmatia, he grew haughty, and made a jest of the ministers the Emperor had sent to conclude the treaty.

'The famous Belisarius, Justinian's lieutenant general, being at this time in Sicily, was commissioned by the Emperor to receive the kingdom of Italy at the hand of Theodatus, or, if it were not voluntarily ceded, to take it by force. The character of Belisarius was like that of many other illustrious men, that is to say, a compound of great virtues, and great vices:

Abroad a hero, and at home an ass!

A great officer he certainly was; fertile, beyond credibility, in expedients; and, though some abatement may be thought necessary with respect to the account Procopius has given us of his expeditions, in three distinct histories of the Persian, Vandalian, and Gothic wars; yet, while cotemporary writers agree as to the substance of facts, he must be allowed to have been the ablest general the empire had known for many ages. However, this great man, the scourge of the Goths and Vandals, and the conqueror of Persia, was the tame slave of an avaricious and licentious wife; who, not contented with the exclusive government of his domestic affairs, by her connection with the

Empress,

Empress (a connection which, though formed between two women, was lasting <sup>f</sup>) became the sole arbitress of his fortune.

Belisarius was just returned successful from his African expedition, having conquered, and added to the dominions of his master, a very extensive province, when the Emperor put the affairs of Italy in his hands, determined to reunite that kingdom with the empire, either by treaty, or by force of arms. Antonina, the abovementioned wife of Belisarius, always used to follow his camp; either through fear, that, at a distance from her deceits, the blind husband might open his eyes and shake off her yoke, or to enrich herself and Theodosius, with whom she had a criminal amour. This Theodosius, having been brought up in the family from a child, became the paramour of the mistress and the governor of the whole house. To him were owing principally the faults of Belisarius, and the miseries of Italy.

A few months after the death of Amalasunta, Belisarius, having just entered upon his consulship in Sicily, to which Justinian had appointed him without a colleague, in consequence of the perfidy of Theodatus, was obliged to pass into Italy, where with some difficulty he took Naples. What renders that siege memorable is, that the soldiers of Belisarius entered the city through the same aqueduct by which King Alphonso's army entered a thousand years after. The loss of Naples was not only followed by the deposition and death of Theodatus, to whose negligence that loss was attributed; but may be considered as the immediate forerunner of the fall of Italy.

It is impossible to read without astonishment that eight or ten thousand men, the utmost Belisarius had under his command, should besiege and place garrisons in so many cities; and overrun in triumph almost all Italy, the smallest province of which could once raise twenty or thirty thousand men. It is true there were here and there Italians, who, dissatisfied with their Gothic masters, and flattering themselves with better fortune under a change of government, inclined to that which bore the denomination of the Roman empire. But, beside that it is obvious how little advantage can be drawn from an unarmed multitude against a regular force, the Italians had not far to go to inform themselves how much worse the Greek government was than that of the Goths; and that those who bore arms under the Emperor were a more barbarous set of wretches than even the Goths had originally been. Of course, whatever favour they might at first have been inclined to shew to the progress of the Imperial arms, it would soon cool and die away. Notwithstanding this, a small army, shall I say, or rather the train of a family of Justinian's, was sufficient to overturn the empire.

empire of the great Theodoric. Certain it is, that the whole number of the forces Justinian sent into Italy amounted barely to twenty thousand; and that, during the greatest part of the time the war continued, they did not exceed ten thousand; a mixed multitude of Greeks, Thracians, Isaurians, Scythians, Hunns, Moors, and even Persians, commanded by officers of different nations, languages and interests; who were seldom obedient to the orders of the commander in chief! whereas the Goths, who were always esteemed a valiant and warlike people, who had been for more than a century and a half a terror to the Romans, and acquired the highest reputation amongst the Imperial troops, had, from the beginning, an army of their own nation of fifty thousand men. Some strange panic, then, some pusillanimity arising from a hidden cause, must have seized them. And Procopius, the spectator and historian of this war, though seldom inclined to give any consequence to religion, makes this reflection; that it was neither by numbers, nor by any peculiar bravery, that the enterprize was rendered so successful, but that the minds of men seemed involuntarily to conspire towards it under the influence of some divinity. It must be owned, however, that Vitigius, who, upon the dethroning of Theodatus, was elected King of the Goths, had neither skill nor courage. The better to secure himself in his kingdom, he compelled the grand-daughter of Theodoric to marry him. His first object was to keep clear of other wars; and, to strengthen his hands by the alliance of the Franks, he ceded to them that province in Gaul which was occupied by the Ostrogoths, and which his predecessor Theodatus had annexed to the Gothic kingdom by treaty. Vitigius, however, did not receive the expected assistance from the Franks, nor had he force sufficient to stop the progress of the Imperial arms in Italy. Belisarius, after he had entered Rome, fortified the city, and defended it against the attempts the enemy made to recover it. From thence, advancing towards Emilia and Liguria, he took the city of Milan, which, however, by the negligence of his lieutenants, was lost again. Vitigius was under the necessity of shutting himself up in Ravenna, where Belisarius besieged and would soon have compelled him to surrender.

‘ But whilst the Greek general, in spite of unnumbered obstacles, and the indolence of the Emperor his master amongst the rest, was maintaining his progress against the Goths, a third potentate bade fair for carrying off the fruits of his victories. The fourth year after Belisarius landed at Naples, Italy, the seat of war between the Greeks and the Goths, was near falling a prey to the Franks. Theodebert, then King of Austrasia, having rejected the invitation both of Justinian and of the Goths,

though



though at the commencement of the war he was in alliance with the latter, promised at last to remain neuter. Nevertheless, on perceiving the progress of the Imperial arms, whether he feared that Justinian, after he had conquered the Goths and regained Italy, might be inclined to take account of the Gallick states; or whether, while the Greeks and Goths were destroying each other, he was willing to acquaint himself with the affairs of Italy, he sent ten thousand of his own men, under the name of Burgundians, to the assistance of the Goths: and these auxiliaries were no small impediment to the progress of the Greeks. About a year after this, finding that the forces on both sides were greatly weakened and exhausted, Theodebert determined, notwithstanding his oath of neutrality, to make himself master of Italy. The Goths imagined at first that the Franks came, out of friendship, to their assistance. Of course they met with no opposition, but were received with joy, till having penetrated into the heart of Liguria, as far as Milan and Pavia, they gave sufficient proofs of their hostile intentions. They twice defeated both the Goths and the Greeks, before it was well known for what purpose they were come into Italy. The king of the Franks, however, reaped nothing from this enterprize, but the disgrace of a rash and iniquitous invasion, and the loss of two thirds of his numerous army. For his men finding nothing to subsist upon but beef and water (such was the desolation of the fine country of Italy) and the water they drank being incapable of digesting their food, they were seized with such a violent dysentery, and moreover so debilitated by the heats of a climate so much warmer than their own, that they perished miserably and without the possibility of remedy.\*

[The remainder of the history of this war, containing an account of Belisarius's second expedition into Italy, and the total extirpation of the Gothic power in that kingdom, we shall give in the Review for February.]

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